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A MODERN HISTORY

OF

NEW HAVEN

AND

EASTERN NEW HAVEN COUNTY

By EVERETT G. HILL
Editor of the New Haven Register

ILLUSTRATED

VOLUME I

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CONTENTS

CHAPTER I

LOOKING BACKWARD TO BEGINNINGS

THE LANDING OF THE QUINNIPIAC PILGRIMS—THE ROOTS OF NEW HAVEN AND THE PROCESS OF ITS EARLY DEVELOPMENT—JOHN DAVENPORT'S TRINITY OF CHURCH AND STATE AND SCHOOL 1

CHAPTER II

THE MOTHER AND THE DAUGHTERS

THE PURCHASE OF THE TRACT WHICH WAS TO MAKE NEW HAVEN COLONY AND THE CREATION FROM IT OF THE DAUGHTER TOWNS—THE BLOOD, SOCIAL AND COMMERCIAL RELATIONS AS DEVELOPED THROUGH THE YEARS 11

CHAPTER III

THE DUAL DEVELOPMENT

THE COMMON ORIGIN OF THE TOWN AND THE COLLEGE IN DAVENPORT'S PLAN—THE VICISSITUDES OF THE COLLEGIATE SCHOOL IN ITS FOUNDING AND EARLY DAYS, AND THE NEW HAVEN-HARTFORD STRIFE OVER A SITE—THE PART OF ELIHU YALE AND THE ESTABLISHMENT OF YALE COLLEGE IN NEW HAVEN ... 19

CHAPTER IV

THE YEARS OF DISCORD

THE CRUDE STRIFE OF TOWN AND GOWN—ITS SEQUEL IN THE MISUNDERSTANDING AND SEPARATION OF THE COMMUNITY AND THE UNIVERSITY 29

CHAPTER V

THE BEGINNING OF HARMONY

THE NEW ERA IN THE NEW CENTURY AND THE EMERGENCE OF YALE FROM ITS CLOISTER 36

CHAPTER VI

THE GOWN LAID ASIDE

THE YALE BICENTENNIAL CELEBRATION OF 1901—THE PARTICIPATION OF YALE OFFICERS AND TEACHERS, GRADUATES AND UNDERGRADUATES IN THE RELIGIOUS, SOCIAL AND CIVIC LIFE OF NEW HAVEN 38

CHAPTER VII

THE DOORS THROWN OPEN

THE SUNDAY OPENING OF THE YALE SCIENTIFIC AND ART COLLECTIONS AND THE WELCOME TO WOOLSEY HALL—YALE'S INVITATION OF THE PEOPLE TO HER ATHLETIC FEASTS 44

CHAPTER VIII

THE SEAL OF THE UNION

THE PAGEANT OF 1916, ITS PREPARATION AND HISTORICAL CELEBRATION IN BATTELL CHAPEL—THE GREAT SPECTACLE AT THE BOWL 49

CHAPTER IX

THE OLD AND THE NEW

THE CONTRAST OF THE CENTURIES AND THE ELEMENTS THAT MAKE IT—A GENERAL GLIMPSE OF TWENTIETH CENTURY NEW HAVEN 61

CHAPTER X

THE IDEAL NEW HAVEN

A REVIEW OF THE RESPECTS IN WHICH THE REPORT OF THE CIVIC IMPROVEMENT COMMITTEE WOULD MAKE OVER THE CITY 74

CHAPTER XI

NEW HAVEN GREEN

ITS ORIGIN, OWNERSHIP AND PRESERVATION INTACT—ITS HISTORY AND ITS DEVELOPMENT—ITS RELIGIOUS, EDUCATIONAL, CIVIC AND OTHER USES 80

CHAPTER XII

NEW HAVEN'S PARK SYSTEM

ITS MODERN DEVELOPMENT FROM EAST AND WEST ROCKS—THE INTERESTING SYSTEM OF CITY SQUARES 92

CHAPTER XIII

NEW HAVEN'S CHARTERS

HISTORY AND PROGRESS AND DEVELOPMENT FROM 1784 TO 1917—CONSOLIDATION OF TOWN AND CITY AND THE HOME RULE ACT—RECENT REVISION EFFORTS ... 100

CHAPTER XIV

NEW HAVEN'S CHURCHES

THE ORIGINAL CHURCH AND ITS DESCENDANTS—THE REPRESENTATIVES OF THE CHURCH OF ENGLAND AND THE GROWTH OF ITS FORM OF WORSHIP IN A NEW ENGLAND CITY 111

CHAPTER XV

NEW HAVEN'S CHURCHES (Concluded)

THE EARLY AND LATER GROWTH OF THE METHODIST CHURCHES—THE BAPTIST CHURCHES—THE GREAT RECORD OF THE CHURCH OF ROME—THE JEWISH CONGREGATIONS AND THEIR LEADERS—THE VALUABLE GROUP OF YOUNGER CHURCHES 126

CHAPTER XVI

NEW HAVEN'S SCHOOLS

THEIR DEVELOPMENT AND PRESENT CONSTITUTION—THEIR EXCELLENT EQUIPMENT, FORCE AND OPERATION—MISCELLANEOUS AND PRIVATE SCHOOLS 136

CHAPTER XVII

NEW HAVEN'S LIBRARIES

TARDY APPEARANCE OF A PUBLIC LIBRARY, AND ITS EARLY HISTORY—ERECTION OF THE NEW BUILDING—THE PUBLIC LIBRARY'S BRANCHES AND USE 148

CHAPTER XVIII

THE CIVIC DEVELOPMENT

ORIGIN AND WORK OF THE CIVIC FEDERATION—OLD AND NEW HISTORY OF THE CHAMBER OF COMMERCE—SOME CONTRIBUTORY ORGANIZATIONS..... 158

CHAPTER XIX

MANUFACTURING IN NEW HAVEN

SOME RESPECTS IN WHICH NEW HAVEN WAS A PIONEER—DEVELOPMENT AND DESCRIPTION OF THE CITY'S INDUSTRIES..... 174

CHAPTER XX

THE NEW HAVEN MANUFACTURERS' EXHIBIT

CONCEPTION AND FORMATION OF THE FIRST PERMANENT DISPLAY OF ITS SORT IN AMERICA—REVIEW OF SOME OF THE PRINCIPAL FEATURES IT PRESENTS..... 185

CHAPTER XXI

THE YALE BOWL

THE NEED WHICH MOTHERED IT AND THE MAN WHO FATHERED IT—ITS CONSTRUCTION, ITS DESCRIPTION AND ITS SUCCESS—ITS UNEXPECTED RESOURCES.. 194

CHAPTER XXII

TRANSPORTATION AND COMMUNICATION

EARLY DEVELOPMENTS IN TURNPIKES—THE MOUTH OF AN INTERESTING CANAL —STEAMBOAT AND RAILROAD LINES—NEW HAVEN AND THE TELEPHONE.... 203

CHAPTER XXIII

THE SOCIAL EVOLUTION

NEW HAVEN THE MELTING POT—RACES REPRESENTED AND THEIR DISTRIBUTION IN THE CITY—THE PROCESS OF ASSIMILATION, IN NEW HAVEN AND THE ADJOINING TOWNS 216

CHAPTER XXIV

MAKERS OF MODERN NEW HAVEN

IN GENERAL PUBLIC SERVICE—MEN OF THE CHURCHES—LEADERS IN EDUCATION —COURTS AND LAWYERS—MEDICINE AND SOME OF THE PHYSICIANS—LEADERS IN GOVERNMENT AND POLITICS—BANKS AND BANKERS—NEWSPAPERS AND PRINTERS—MANUFACTURERS, MERCHANTS, ENGINEERS AND OTHERS..... 226

CHAPTER XXV

MILITARY NEW HAVEN

THE GOVERNOR'S FOOT GUARD AND ITS ANCIENT AND MODERN SERVICE—THE HORSE GUARDS AND THE INFANTRY COMPANIES—NEW HAVEN'S PLACE IN THE WAR SERVICE OF TODAY..... 251

CHAPTER XXVI

THE PART OF WOMAN

WOMEN AS INDIVIDUALS AND IN VARIOUS ORGANIZATIONS—THEIR REMARKABLE CONTRIBUTION TO THE PREVENTION OF JUVENILE DELINQUENCY — THE ACHIEVEMENTS OF THE SOCIAL SERVICE DANCE COMMITTEE..... 260

CHAPTER XXVII

FRATERNITIES AND CLUBS

THE ANCIENT ORDER OF MASONRY IN NEW HAVEN—ODD FELLOWSHIP—THE KNIGHTS OF COLUMBUS, ITS HISTORY AND PRESENT WORK—FRATERNITIES IN GENERAL—SOCIAL CLUBS—THE TRADES UNION..... 269

CHAPTER XXVIII

MERIDEN

COLONIAL ORIGINS AND HISTORY, ITS NAMING, INCORPORATION OF TOWN AND CITY, LATER GROWTH AND DEVELOPMENT TO THE CITY OF TODAY..... 284

CHAPTER XXIX

MERIDEN (Continued)

CHURCHES, SCHOOLS, CIVIC AND SOCIAL PROGRESS—MEN WHO HAVE MADE MERIDEN, PHYSICIANS, LAWYERS, LEADERS IN LOCAL, STATE AND NATIONAL LIFE.. 290

CHAPTER XXX

MERIDEN (Concluded)

INTERESTING GROWTH AND PRESENT MANUFACTURING GREATNESS OF THE "SILVER CITY," A CHARACTERISTIC YANKEE MANUFACTURING TOWN..... 301

CHAPTER XXXI

ORANGE

EVOLUTION OF THE COLONIAL PARISH OF NORTH MILFORD INTO THE TOWN OF ORANGE, AND THE CHARACTER OF A RARE FARMING COMMUNITY..... 308

CHAPTER XXXII

WEST HAVEN

THE SEPARATE COMMUNITY ON THE NEW HAVEN SIDE OF ORANGE WHICH HAS GROWN INTO A NEAR-CITY—ORIGIN AND DEVELOPMENT OF THE AMUSEMENT RESORT, SAVIN ROCK 312

CHAPTER XXXIII

WALLINGFORD

EARLY LIFE OF THE MOTHER TOWN OF MERIDEN AND CHESHIRE—ITS CHURCHES, SCHOOLS AND SOME OF THE MEN WHO HAVE MADE IT..... 319

CHAPTER XXXIV

WALLINGFORD (Concluded)

MANUFACTURING AND INDUSTRIAL HISTORY OF AN IMPORTANT CENTER OF THE SILVER FABRICATING ART, AND ITS PRESENT DAY PROGRESS..... 325

CHAPTER XXXV

BRANFORD

ORIGINS OF AN IMPORTANT OLD COLONIAL TOWN, AND THE EVOLUTION FROM THEM OF A LIVELY, MODERN MANUFACTURING AND FARMING COMMUNITY... 330

CHAPTER XXXVI

STONY CREEK

THE UNIQUE SHORE RESORT, THE CENTER OF THE QUARRY INDUSTRY, THE OYSTER PRODUCING VILLAGE WHICH IS A PART OF THE TOWN OF BRANFORD..... 338

CHAPTER XXXVII

HAMDEN

TOWN OF MANY PARTS THAT ALMOST SURROUNDS NEW HAVEN, ANCIENT PLACE OF MANUFACTURES, MODERN SUBURBAN AND AGRICULTURAL TOWN..... 342

CHAPTER XXXVIII

MOUNT CARMEL

THE INDEPENDENTLY FOUNDED AND DISTINGUISHED SECTION OF HAMDEN THAT LIES IN THE SHADOW OF THE FAMOUS OLD "SLEEPING GIANT"..... 348

CHAPTER XXXIX

CHESHIRE

THE FARMING AND INDUSTRIAL AND EDUCATIONAL COMMUNITY THAT WAS CARVED OUT OF WALLINGFORD IN THE EARLY DAYS OF THE EIGHTEENTH CENTURY... 357

CHAPTER XL

NORTH HAVEN

EARLY OFFSHOOT OF THE NEW HAVEN COLONY, HOME OF DISTINGUISHED DIVINES, MODERN MINGLING OF INDUSTRIAL AND AGRICULTURAL TOWN..... 363

CHAPTER XLI

EAST HAVEN

"EAST FARMS," ITS DEVELOPMENT, ITS GROWTH AND DIVISION AND ITS CHANGE TO THE AGRICULTURAL TOWN AND SUBURBAN SETTLEMENT WHICH IT IS TODAY 368

CHAPTER XLII

GUILFORD

THE INDEPENDENT ORIGIN YET NEW HAVEN AFFILIATION OF THE FOUNDERS, THE ESTABLISHMENT, DEVELOPMENT AND CONSTRUCTION OF THE PLANTATION OF MENUNKETUCK 374

CHAPTER XLIII

TWO SONS OF GUILFORD

FITZ-GREENE HALLECK, CONNECTICUT'S GREATEST POET, AND HIS WORK—WILLIAM HARRISON MURRAY, PREACHER, WRITER, DISCOVERER OF THE ADIRONDACKS AND THE PERFECT HORSE 383

CHAPTER XLIV

MADISON

EAST GUILFORD AND NORTH BRISTOL BEFORE THEIR SEPARATION FROM GUILFORD, THEIR DEVELOPMENT AND HISTORY AS DIVIDED PARTS OF AN UNUSUAL CONNECTICUT TOWN 397

CHAPTER XLV

WOODBRIDGE

THE STORY OF THE ANCIENT "PARISH OF AMITY," AND OF THE ELEMENTS WHICH MAKE THE FINE OLD TOWN ON THE HILLS OVERLOOKING NEW HAVEN 406

CHAPTER XLVI

NORTH BRANFORD

NORTH FARMS, THE HISTORIC AND COLONIAL PART OF BRANFORD, THE TOWN OF DEEP FOUNDATIONS, HONORABLE RECORD AND SUBSTANTIAL MODERN INDUSTRY 414

PREFACE

The rush and pressure of daily newspaper work is not conducive to that leisure and spirit of research which must precede careful historical production, and this must explain in part, though it may not excuse, the deficiencies of these pages. Moreover, much ground has been covered in a brief period of time, and the defects which may appear were inevitable. It will be obvious that this is not an attempt to tell again the story of these towns in their past, already, in most cases, told so well before. As to origins, no more has been attempted than to pick up some threads which may bind together a story that is chiefly in the present time. As a panorama of the "New Haven and Eastern New Haven County" of today, with emphasis on certain significant features of them, these pages are presented. The writer realizes their deficiencies by the usual historical tests, and only hopes that their errors are chiefly those of omission.

Even this would not have been possible without substantial aid from many sources. The writer acknowledges his great indebtedness, in the construction of the early chapters, to Edwin Oviatt's inspiring "Beginnings of Yale," a work of the highest historical value. In the chapters on later New Haven aid has come from many sources, some of which are noticed by the way, but especially is credit due to the help of Charles E. Julin of the Chamber of Commerce. The chapters on Meriden would not have been possible but for George Munson Curtis's "Century of Meriden," the masterly record of that town. In addition, for help from many friends, most of whom must remain unmentioned here, the writer is deeply grateful.

E. G. H.

HARTFORD, CONNECTICUT, MAY 8, 1918.

A MODERN HISTORY OF NEW HAVEN AND EASTERN NEW HAVEN COUNTY

CHAPTER I

LOOKING BACKWARD TO BEGINNINGS

THE LANDING OF THE QUINNIPIAC PILGRIMS—THE ROOTS OF NEW HAVEN AND THE PROCESS OF ITS EARLY DEVELOPMENT—JOHN DAVENPORT'S TRINITY OF CHURCH AND STATE AND SCHOOL

I

Midway between where two mild mountain chains, tapering down, the one from far north and the other from the northeast, end abruptly in accented heights close by Connecticut's shore, has stood for nearly three centuries a unique New World community. The adventurous and inquisitive Dutch pioneers, who poked the noses of their shallops into more of our creek-mouths than we know, had seen, long before English foot was set upon it, the red plain between the sentinel rocks, which they had translated into their tongue as "Rodenburgh." It was a fair land of agricultural, commercial and maritime promise, and the wonder is that the Dutch did not preempt it long before the English came, or at least claim it when they came. It seems, however, that the Dutch, safely separated by seventy-five miles of indistinctly trailed forest and marsh, never troubled themselves about their newer neighbors until some years later when those ambitious and grasping Englishmen came down and stirred them up—but that is another story.

So the good ship Hector found no fort to threaten her progress when, on a breezy April Friday in 1638, she fortunately missed the then uncharted rocks off what is now Lighthouse Point, and entered the broad harbor of the Quinnipiac. Her 300 people were not right from England, however, and they were not happening on this harbor. For the Hector, with Pastor John Davenport and Master Theophilus Eaton in joint command, had left London almost a year earlier, and made her course directly for Boston. Somewhere in that section their fancy had located their promised land. With but the vaguest ideas of the extent of the new country, nothing short of the region of Pilgrim Plymouth

or greater Boston seemed to meet their requirements. But they demanded large room, as we shall see. It was not a town or a city, but a New World state that was to be different from any other earth had known, that the ambitious Davenport planned. As for Eaton, soon logically to be made governor without the formality of an election, what he wanted was a place to found a great trade metropolis. But both plans required space, and distance from rivals. No such place was found in Massachusetts. The Reverend John Davenport, moreover, had other reasons for desiring to become, in a sense, lost in the wilderness. Archbishop William Laud of London, his implacable foe, had sworn that his hand should reach the rebellious Davenport, even in the New World, and the latter was minded to get where the archbishop would forget him.

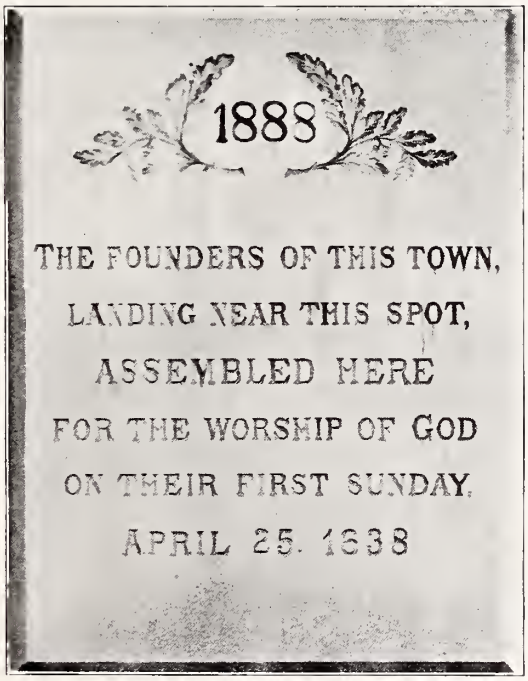
The Massachusetts neighbors, on their part, took another view of it. They were not slow to discern in the Rev. John Davenport, and as well in the substantial Theophilus Eaton, who had been a prosperous merchant in London before ever he started on his New World venture, stuff for progressive citizens such as the new colony needed. But neither of the leaders would listen to blandishments. Like earlier pioneers of that Holy Writ which was their law, and for similar reasons, they "sought a better country." They had some earthly guidance. Then, as since, war was opening up new country. It was Captain Stoughton, who had chased the doughty Pequot Indians down to the Connecticut marshes, who was able to tell the questers some good things about the region of the Quinnipiac. They had heard, too, of Dutch "Rodenburgh," and the information so appealed to the practical Eaton that he determined to prospect. He took a few of his best sailors, and probably in the good old Hector rounded Cape Cod—then, in pacific August, quite a different region from that which the larger party must have found in the following March—and entered Long Island Sound. Past rocky Stonington, past to-be-historic New London, past that Saybrook Point which was later to play an important and almost disastrous part in John Davenport's plans, he made straight for the mouth of the Quinnipiac. He found what he wanted between the two red rocks, though it must have been but an imperfect idea he got of the virgin forest and untracked marsh. But his commercial eye saw its possibilities.

Eaton wasted no time. Leaving a few squatters, as it were, for the perilous task of holding the ground until he could return with the larger party, he sailed back to Boston. It seems to have been no twenty-four hour trip from New Haven to Boston in those days, for it was impossible to get the party back before winter—which was as well for their health, no doubt. New Haven climate, as we may know, is more favorably introduced with spring than with winter.

So it was not the Hector's first trip into Quinnipiac Harbor—that of April 13, 1638.* This landing, however, is accepted as the legitimate first. It seems to have occurred to the respecters of signs in the party, somewhile they were working their way up past Morris Cove or the Palisades, that the day was

* There is no little confusion as to this date. Evidently this was O. S., which would make it, by our calendar, April 24, and the actual landing the following day, April 25.

NEW HAVEN COLONY HISTORICAL SOCIETY BUILDING, NEW HAVEN



TABLET MARKING SPOT OF FIRST WORSHIP, AT GEORGE AND COLLEGE STREETS, NEW HAVEN

Friday. Seeming to have come on a good place to anchor, they prevailed on their leaders, who mayhap needed no great persuasion, to cast out some anchors and wait for the next day.

But for the old maps with which the modern reader is plentifully furnished, it might be difficult to appreciate the location of that landing. One has to travel full seven city blocks seaward from that spot, in these days, to find anything like navigable water. There is a modern, un-Puritan drugstore, at the time of this writing, near the spot where they are said first to have set foot on the red soil of Quinnipiac. For some blocks around—this being now somewhat in the center of the motor vehicle supply district, there is more gasoline than water. But in those days the harbor itself came almost to the edge of what is now Hill Street, and nearly at a converging point entered it two creeks, one from the direction of what is now State and Elm streets, and the other from some point in the present region of George and High streets. It was up this latter and larger creek that the Hector went as far as her navigators deemed prudent, the actual landing being from the ship's boats.

If our fancy is lively enough, we can imagine these black-cloaked, steeple-hatted and sea-weary navigators, not as stepping out of their boats on to easy, mossy shores, already greening under April's sun and rain, but as scrambling up the high red clay banks of the narrow creek, laden with considerable household furniture as well as their clothes-chests. We have to imagine most of the scene, for the authentic accounts are meager. They found the few "squatters" Theophilus Eaton had left there the preceding fall to hold the land very glad to see them, we may believe. These had been living in rudely roofed dugouts on the banks of the creek, and with similar shelters, it appears, the newcomers had to content themselves that summer and probably through most of the next winter. Close by the creek, for the moment, was the center of New Haven. This accounts for the fact that the first gathering of the Rev. John Davenport's flock for religious service, which was on the day after they landed, was near this northeast corner of the present George and College streets. There, since 1888, has stood a marble tablet suitably marking their first place of worship.

II

Superficially, this seems like the beginning of New Haven. But to understand the story, we shall have to go further back by some forty years. We shall find ourselves in that quaint old walled town of English Warwickshire which Tennyson first introduced to us as the result of his wait for the train—the very Coventry of Lady Godiva and Peeping Tom. For it is more than a coincidence that there, in the closing years of the sixteenth century and the opening of the next, John Davenport and Theophilus Eaton were boys together. And through Theophilus Eaton, as will later appear, was to come the natural connection of Elihu Yale with New Haven, and the name of Elihu Yale was to descend on the New Haven college of John Davenport's—to him—unrealized dream.

It may seem a far cry from the time and circumstances in which John

Davenport of Coventry and Oxford became a rebel against the rule of the established church, to modern New Haven. But New Haven of today is a center of Congregationalism, and the spirit of New Haven's sort of Congregationalism was born in John Davenport at Coventry. The later influences, at Oxford, in London and in Holland as a refugee, which made John Davenport a pioneer filled with the determination to find a spot so far from England and so remote from the vengeful eye of the tyrannical Bishop Laud of London that in it he might found a church-state after his own heart, it is not necessary to trace here.

With these troubles the less idealistic Theophilus Eaton had less concern. He did, however, appreciate the possibilities for commercial opportunity which the New World might offer, and he was glad enough to join in the Davenport enterprise. It should not be supposed that there was no religious fervor in Eaton. It was not omitted from the constitution of any strong men of his land and time. He never demurred, as far as we can learn, at the churchly nature of the state of which he was to become the first governor. It was before the party sailed, not on the way over, that a covenant was drawn up and signed by some representative of each of the groups in the company, somewhat plainly defining the character of the unique government which it was proposed to establish. The most we know of it is from the manner in which it worked out in New Haven's later history. It worked out its own destruction, by the way, for from reasons inherent in the very democratic air of the New World, it was out of the question for so utter an autocracy to outlast the very beginnings of the primitive settlement.

However, John Davenport and Theophilus Eaton must have been good friends, or at least very greatly in harmony in their confidence that the church-state was a sure foundation. If there was any clash of authority in their joint leadership, the record of it has not come down. The pastor was ruler, judge and executor in things spiritual; the governor had the same authority in things temporal. But often it must have been hard to find the dividing line between the two. The laws were the laws of Moses, and pastor and governor, about equally versed in them, were their joint interpreters. There was no participation in the government except by church members in good and regular standing—the regenerate who had brought forth works meet for repentance. They took their religion very seriously. They were so intolerant, not only here but in other parts of New England, of those who chanced to differ from them in matters of religious belief or practice, that they made the persecution of the churchmen of Old England look anaemic. On week days Governor Eaton's court sat—and considering the smallness of the population it had a busier time than our police court of today—and dealt with those against whom, it was natural from the critical spirit of the times, there should be abundant accusations. There was swift hearing, stern judgment—and there was no appeal. It was not always a meekly received judgment, for the early settlers were human, and the New World bred a sense of justice that could not always have matched the Davenport-Eaton sort. It is a tremendous tribute to the genius of the joint arbiters of this strange republic that for thirty years they maintained it in a fashion, and that its down-

fall was hastened by circumstances which they could not control—circumstances which came in considerable measure from without. But it matched the Calvinistic theology which Davenport brought with him, which his successors maintained for a good deal more than thirty years.

Meanwhile, the town had shaped itself physically in a manner that cannot but be interesting to us. Some crude assistance it had, to be sure. Modern dwellers in New Haven who often have wondered why the central streets follow no cardinal points of the compass may find the answer in the vagaries of those early wandering creeks which have long since hidden their courses in shame. Coming, the one from the region of what is now upper George Street, its course about southeasterly, and the other from "somewhere out State Street," in a general southwesterly direction, they made a sort of rough right angle at the point where they entered the harbor head. This natural angle seemed to John Brockett, a young London surveyor who same over with the Davenport-Eaton party, better bounds than the points of the compass on which to lay out a city. So he marked out by map—the actual going by land was so far from being good that the map was easier—a town of nine equal squares, one-half of a square mile in total extent. George Street and the West Creek were its southwestern boundary; State Street and the East Creek its southeastern. On the northwest what was to be York Street limited it. To the northeast was what is now Grove Street, its name more than adequately foretold by the interminable virgin forest which then began only a little north of Elm.

These boundaries probably were not imaginary. The settlers had learned before they came to expect conflict from foes without as well as from their natural inward enemies of original sin. Against the latter they made it one of their early tasks to erect a Meeting House where Pastor Davenport might give them weekly—or more frequent—treatment for their souls. Their first task, however, was to enclose the nine squares with a substantial stockade. Even though trees were plentiful and the digging was good (there is not in the whole nine squares today a rock or a stone, and probably there were very few in those days) this could have been no light undertaking. To set close together two miles of sharpened palings, substantial logs well planted in the ground and extending seven feet above it, was a labor of spade and post and pestle that could hardly have been light, even for many hands. The evidence is conflicting, but the weight of it favors the belief that New Haven had this protecting stockade. The energetic Eaton, if not the provident Davenport, would have seen to that.

Massive gates, closed and chained at "curfew," we may well believe, led through this stockade from the wild woods or marsh or meadows without. But he who entered for the first time noticed that the fencing habit was not limited to the outer wall. The early New Englanders had brought from across the sea the notion that "a man's house is his castle" needed emphasis. Each of the eight private squares was set off from the streets by five-foot palings. There was some economy and lighter substance in these barriers, for they were of split logs and a little less dense, perhaps, in their formation, but they served effectually the purposes of protection and privacy. Moreover, as fast as each householder

was able to define the limits of his private "lot," he marked it by an unmistakable rail fence. We may well believe that there was much more thought, for a good many of those early years, of keeping the bounds than there was of keeping the lawns.

Only the central square, which we call "The Green," which they called the "Market Place," was unfenced. Its idea, of course, was from the Old World Market Place. But there is said to have been an interesting reason why the early fathers of New Haven devoted a ninth of their city to that open space for whose preservation we praise them now. Davenport himself, it seems, was a Millenarian, and such was his positive leadership that many of his followers must have shared whatever belief he had. That is, he expected not only the second coming of Christ, but the arrival of "a thousand of his saints" with him. Obviously, there must be some place where the thousand, plus the much less than a thousand of dwellers in New Haven, could conveniently gather. If that was their idea in making the Market Place so large, they safely exceeded their requirements, for New Haven in its twenty-eighth decade has often seen several times ten thousand people gathered on the lower half of the Green.

This old Market Place, inevitably, was the heart of the life of those early days, as it is destined to be for many generations afterward, and may still be in generations yet ahead of us. As near to the exact center of it as they could guess, John Davenport hastened to erect his first Meeting House, the direct ancestor of the stately Center Church of today. There was little of stateliness or even of architecture about that first edifice. It was uncomely without and barren within. Its frame, rough-hewn from some of the very trees, no doubt, which had been cleared from the forest of the forming Market Place to make room for it, was as roughly covered with uneven boards, that barely kept out the rain and snow and not as successfully the cold. Its hipped roof rose sharply from its four square sides to a point in the center, which was surmounted by the square watchman's turret from which the town drummer beat the call to worship. Above that it rose to a blunt steeple. Within were the raised pulpit and sounding board, and probably the hard, backless, most uncomfortable oak-slab seats which we know the churches of that era had. But for years it was the most imposing building in the town, and always it and its successors have been the center of New Haven's religious life, performing, even for the large city in which it dwells today, a distinct and acknowledged community service.

It was far from being "The Green" in those early days, that great central square. Not until more than a century later did it begin to assume that order which marks it today. When the first Meeting House was erected, the square to the northwest of it was still irregularly wooded. In the spot that had been cleared were still the straggling stumps of the trees, with leaf-strewn sand between. Most of the space between the Meeting House and Church Street—then "The Mill Highway"—was a swamp, crossed by two log causeways. The Meeting House was erected in 1639 or 1640, and the following year the first apparent move toward public education was made in the building of a schoolhouse, to the northward midway between the house of worship and Elm Street.

The only other building purpose to which the Market Place was put for several years was for a watchhouse, a "gaol," and the necessary stocks and pillary, which stood in a group slightly northwest of the Meeting House. The burial ground, which became necessary even in that first year, was, as we notice from its historic remnant, directly in the rear of the church.

Dwelling houses, more or less pretentious, but all limited by the rude facilities of the time, grew apace with the public buildings. It seems likely that there were as many as forty-two buildings of various sorts as early as 1640. Governor Eaton's house, the most substantial in the colony, stood on the north side of Elm Street, a little above where Orange Street crosses it now. Mr. Davenport's was very near what is now the southeast corner of Elm and Orange. The other settlers had disposed themselves as their resources warranted, in buildings mostly around the Market Place side of the original nine squares, the extension being farther northward than in any other direction. There was considerable seaport activity, with the two landing places, one up George Street a "block" farther than the original landing on the creek bank, and the other on the East Creek near the corner of State and Chapel. There was a flour mill out near East Rock. There were clay pits, the primitive brickyards, out north State Street. There were many farms all around the edges. But these were daylight activities. It was several years before any but the pioneers who started new settlements "in the wilderness" made bold to build or spend their nights outside of the stockade.

The development of the years that followed is not, in the main, a part of a "modern history." Leaving that as a task well done by others, let us turn now to certain beginnings which have significant prophecy of an important modern relation.

III

John Davenport did not conceive his ideal of church and state complete without the higher school to make a trinity. An Oxford scholar, with the best education that Old England could give, it was inevitable that he should include in his ambition for a New World paradise a strong and advanced school system. In 1637 at Boston he was one of the twelve leading men of the colony to establish what later was to be Harvard College, under the authority of the General Court. Through that experience, the idea which he had took practical shape for the new state which he planned to found. It is probably that, when he took with him on his pilgrimage to Quinnipiac the young Ezekiel Cheever, and later when he established that able young educator in the cabin schoolhouse at Grove and Church streets, Davenport thought his college was beginning. It was another step of progress when he secured the erection, some six years later, of the schoolhouse on the Market Place. It stood near the church for other reasons than convenience. It was to be in literal truth a church school. It was to supplement for six days, with a teacher in utter harmony with the preacher, the instruction of the Meeting House on the Sabbath day. It was to lead to a higher or collegiate

school, which was, as it is easy to read in the history of the school that did come, first of all an institution for the training of men for the Congregational ministry.

But Ezekiel Cheever, excellent teacher that he was, had some educational ideas of his own, and they did not harmonize with Davenport's. He did not agree that all the classics worth knowing were bound up in the Bible, or that the chief end of man was to learn Calvinistic theology. So he parted company with John Davenport and New Haven in 1647, greatly to the loss of the latter and greatly to the advantage of Ipswich in the Massachusetts colony, and later to Cambridge and Boston, in which communities he continued his later remarkable educational career. John Davenport would have advanced his college much faster if he had kept the brilliant Cheever, but he must have his way.

There is little to be said of the progress of John Davenport's educational plans in the remaining decade of his disheartening struggle in New Haven. His church-state republic was doomed to fail, and with it was inevitably bound up, as could easily be seen, his sort of college. But it is worthy to record that he planted in the minds of his associates of New Haven and the Connecticut colony the germ of a college in New Haven. That was just as much a part of the New Haven construction, it seems, as the Meeting House or the Market Place. In the years that followed, though it seemed almost certain that the college, when established, was to be elsewhere than in New Haven, perhaps far removed from it, there was in the subconscious mind of leaders like James Pierpont, successor to John Davenport in the old New Haven church, and the others who formed with him what fortunately was the majority in the control of the collegiate school's affairs, the thought that it was inseparable from New Haven. It was a naturally inseparable alliance, more of state and college than of state and church, which the plan of John Davenport involved. Yale became a part of New Haven, in fact, when the first pastor set the first teacher at work in his paternalized community, and then was formed a partnership which was to have, in today's era, a meaning that could not have been dreamed of then.

It was an even longer path to the goal than the years seem to make it. That was a strange battle of events and wits which took place from 1640 to 1716, when the collegiate school wavered between New Haven, Branford, Killingworth, Saybrook, Wethersfield and Milford, and the story has been well told elsewhere. Early in the course of it came the downfall of that impossible Utopia which Davenport dreamed of at Quinnipiac. It was partly due to Davenport's lack of understanding of human nature, partly due to forces which he could not control. The stern God whom he preached had not set His favor, it would seem, on the man-planned state. Probably He was not sufficiently consulted in its construction. The church, indeed, survived by reason of compulsion of all the support of the people, but the educational plans, as we have seen, went sadly agley, and the ship of state went on political and commercial rocks instead of into a fair harbor. The New Haven group, weakened by the readiness of many settlers to find a freer air elsewhere, simply could not stand alone, and the others, with little love in their hearts for the autocracy of Davenport and

Eaton, left it to its fate. That fate was to be absorbed in the larger Connecticut colony instead of remaining a colony in itself.

Others of the bright dreams that came down the coast on board the old Hector had been shattered. New Haven has, as we have lived to see, commercial and industrial possibilities such as canny old Theophilus Eaton never from the highest pinnacle of his ambition looked down upon, but that was only the middle of the seventeenth century. The stream of trade to and from London continued to flow to and from Boston, as it had done before. The New Haven commercial aspirants, who had built a small fleet of ships for the foreign trade, were obliged to content themselves with coasting to Boston or New Amsterdam, or occasional trips to the Bermudas or Barbadoes. If they had kept away from the region of New Amsterdam, they would have done better. That fated "Delaware" company was formed, and set up a trading post on Dutch territory. The Dutch promptly cleared these usurping Yankees out of their possessions, and the promoters of the Delaware company, in addition to having their scheme for wealth abruptly terminated, lost the £1,000 they put into it—which was a heavy disaster for New Haven in 1640.

It was the beginning of bad luck, and it was the beginning of trouble with the Dutch. The wonder is that the latter were so considerate as to refrain from coming up to New Haven and annexing "Rodenburgh" to New Amsterdam—a thing they might easily have done. Eaton and his associates purposed, however, to redeem their fortunes by a trading venture to England with the "Greate Shippe," but that went down at sea, and £5,000—about all the free capital that there was left in the colony—went down with it. After that they were very meek, and seem to have taken what Heaven—and hard work—sent them, keeping their feet on the ground.

But all this while, and even when, thirty years after he first sailed up the clay-banked creek, disappointed John Davenport took his books and beliefs to Boston, burying his ambitions behind him, fate was laying the foundation for the better union that was to be. When in 1637 Theophilus Eaton joined his fortunes with his old playmate of the earlier days at Coventry for an excursion to the New World, he long had been a prosperous merchant at London, and was married to his second wife. She had been the widow of David Yale of Denbighshire, and by him had two sons, Thomas and David Yale. Both came over on the Hector. The former was the father of Elihu Yale. There was also a daughter, who later married the Edward Hopkins of the original Davenport party. Hopkins lost his heart to Hartford before the New Haven settlement was made, however, and prospering greatly there, returned to London in 1654 with a considerable fortune, which he seems to have added to later. He was the patron of the Hopkins Grammar School in New Haven. John Davenport had asked him to give his money for the college project instead, and had he done so, this might have been Hopkins instead of Yale College.

It was not until sixty-four years later that the son of Thomas Yale, Boston born, London trained, made fabulously wealthy as an East India Company-protected plunderer in Old Madras, and later governor of the English trading

post, Fort St. George, was moved by the strange intervention of Cotton Mather and the perfectly understandable urging of New Haven's London agent, Jeremiah Dummer, to part with a modicum of his wealth for the struggling collegiate school. After a stormy sixteen years in exile, it had become safely settled in New Haven. In Elihu Yale's gift—small enough compensation for the immortal gain of giving name to the college—it is possible to see rather the fulfillment of fate's purpose than the great enrichment of Yale. The securing of funds which made possible the winning of their fight to bring the college to New Haven had not been the work of a minute. It was gradually that the campaign of Dummer and the others on the other side had led up to Elihu Yale. But looking back now, it is easy to receive the impression that the alliance of New Haven and Yale was predestined from the first.

CHAPTER II

THE MOTHER AND THE DAUGHTERS

THE PURCHASE OF THE TRACT WHICH WAS TO MAKE NEW HAVEN COLONY AND THE CREATION FROM IT OF THE DAUGHTER TOWNS—THE BLOOD, SOCIAL AND COMMERCIAL RELATIONS AS DEVELOPED THROUGH THE YEARS

I

It must not be supposed that Pastor Davenport and Governor Eaton expected to make a state out of what is now included in the territorial limits of New Haven. Very early in the progress of the settlement at Quinnipiac the process of expansion began. It continued until the land actually owned—as ownership went in those days—by the Davenport-Eaton Company, included, oddly enough, almost all but one section of that part of New Haven County with which the present history deals. This fact establishes without argument the proposition that New Haven is in a true sense the mother of all the towns included in what we have called "eastern New Haven County."

This ownership was not acquired in any irregular way. There was no seizure by force of the lands of the Indians, though the bargain seems to have been, as to its terms, one of those one-sided transactions which strike our business sense today as humerous. When the settlers came they found here a peaceable tribe of Indians, the remnant, at least, of the tribe of the Quinnipiacs. If Captain Adrian Black, Dutch trader, who found and named "Rodenburgh" in 1614, had been minded to come ashore and take possession, he might have shown less consideration for its nominal first owners than did the more diplomatic Theophilus Eaton. (Though for that matter, that worthy did not impoverish himself to give satisfaction, as we shall see.) The Quinnipiacs were minded to live peaceably with their white neighbors. Doubtless they were glad enough of the coming of courageous, well armed white men, whose residence might be expected to keep at a distance their old enemies, the Mohawks and Pequots. From what we can learn, the advent of the Davenport party, of whose 300 about fifty were adult males, probably well armed after the manner of the times, did have a salutary effect on the warlike tribes who had caused so much trouble to the settlers further north and east.

It probably was early in their first year in Quinnipiac that Governor Eaton and his associates drew up a very formal treaty of purchase, by which Momau-

guin, sachem of the Quinnipiacs, agreed to the best of his signatory ability to ensure to the settlers the right and fee simple to hold and possess and hand down the territory which is now the town of New Haven. There was much formal verbiage, but what seems to interest us most is the compensation agreed upon. There is supposed to have been in the possession of the members of the Davenport-Eaton party, when they landed in New Haven, wealth to the amount of some £36,000. The cash of that amount was not seriously depleted by this which the settlers agreed to turn over to the Quinnipiacs' treasury as compensation for this land, and which, we suppose, was well and properly delivered:

Twelve coats of English trucking cloth.
Twelve alchemy spoons.
Twelve hatchets.
Twelve hoes.
Twenty-four knives.
Four cases French knives and scissors.

We have no means of knowing just how much territory was included in this sale. Certainly it covered all that we know as New Haven, and probably much more to the north and west. Nor can we tell just how much cash this interesting lot of merchandise would have fetched on the market. It may be worth noticing that of the real estate thus transferred the Market Place alone, The Green as we now know it, is now estimated to have a market value of $3,500,000. But that was many years ago.

Theophilus Eaton looked ahead, and it is not unreasonable to suppose that he had a canny sense of the possible appreciation of real estate in such a great New World commercial metropolis as he proposed to create here. At any rate he must have known that the buying would never be any more favorable. Presently he found Sachem Montowese, son of Chief Sowheag, and his associate Sausenunck, who also had some land to sell. This second transaction was a triumph that put the first in the shade. Naturally, suburban land must go at lower rates. So the Eaton speculators acquired of Montowese, apparently with less documentary formality, a tract extending substantially ten miles northward from the original purchase. Eastward it extended for eight miles from the Quinnipiac River toward the great river of Connecticut, and westward of the Quinnipiac five miles toward the Hudson. And for this considerable tract of something like 130 square miles Eaton and his associates paid "eleven coats of trucking cloth and one coat of English cloth"—with the assorted hardware left out.

This transaction was completed on December 11, 1638. By studying the territory thus acquired we may understand better how much of a state was created for New Haven, and how truly, in the course of resulting events, New Haven became the mother of the communities to the north and east, and in some measure to the west.

For in this tract we shall find Hamden, North Haven, East Haven, Woodbridge, all but the western section of Orange, Wallingford, Cheshire and the

lower part of Meriden, Branford and North Branford. This accounts for practically all of the county included in this group except Guilford, which, though settled independently, in a sense, was not less a daughter of New Haven. This had been purchased from Colonel George Fenwick, a part of his acquisition from Uncas, the Mohegan sachem.

Though the settlers drove sharp bargains with the Indians in the matter of purchase, as it seems to us, they did not insist upon immediate possession. The thousand or so of the Quinnipiacs, and such of the Montowese braves and the Mohegans as the Mohawks and the Pequots had not driven out, were permitted to use the still unimproved land for happy hunting grounds pretty much as they pleased. It was this cordial agreement, which seems, at least as far as New Haven and its district was concerned, to have existed until "the last of the Mohegans" passed on to meet the Great Spirit, that added greatly to the lore and legend of those early times, as well as helped to keep the family of whites united.

II

"Quinnipiac" seems to have suited the settlers well enough as a name for their new commonwealth for a year or two after their foundation. Just how the change came about we are not sure, but it was in 1639 that the Rev. Henry Whitfield, with his group of twenty-five pilgrims from Kent and Surrey counties in England, stopped at Quinnipiac to see his old neighbors before going on to Guilford. Perhaps he had not wholly decided where to go until he got their advice. It is said that his ship was the first to enter the mouth of the Quinnipiac itself, and that he was so impressed by the harbor that he called it "a Faire Haven." That name has stuck as applied to that locality. It seems not entirely clear how the settlement of John Davenport and Theophilus Eaton came to be called New Haven, but so it was formally christened in the town court in the following year.

It was in July of that same 1639 that the Rev. Henry Whitfield and his party arrived at Guilford, which they for a time called by its Indian name Menunketuck. Though in some degree of independent origin, they were willing to consider themselves a branch of the New Haven settlement. This Menunketuck extended eastward from what is now the West River to the Hammonassett, and northward to the present limits of the county. The Whitfield party, presently enlarged by later arrivals from England, soon spread to East Guilford, later Madison, and from there across the Hammonassett to Killingworth, now Clinton. In this way was created the relation of New Haven with the original home of Yale, for the Rev. Abraham Pierson and his group had a distinct affiliation with the older settlement on the Quinnipiac. Menunketuck was renamed Guilford in 1643, and East Guilford became Madison in 1826.

But before this Abraham Pierson, father and son, turned up at Branford. Branford and North Branford were a part of the New Haven purchase from Montowese. It was in 1643 that a party of non-conformists from Wethersfield

secured a grant of the Eaton purchase of Totoket, and the following year they were joined there by the Rev. Abraham Pierson the elder, who had come from Boston by way of Southampton, Long Island. It is possible that Pierson the younger, who was to be the first president of Yale, was born in Branford. From the first it was much of a New Haven community, being settled under the direction of Davenport's town. The elder Pierson was an associate of John Davenport, and shared his views on church and government. And Branford was to be the scene, as it turned out, of the actual foundation of the Collegiate school at the meeting of the ministers there in 1701. Abraham Pierson, though he was to have a sojourn in New Jersey meanwhile, was on his return to Connecticut to shepherd the Killingworth church, to be the school's first rector.

What was originally Wallingford occupied a considerable portion of the northern part of that tract procured from Montowese for the dozen precious coats. It was settled in 1669 in somewhat intimate relations with New Haven, being, as we are told, a village of the greater town. The following year it was named Wallingford, and made a town in its own right in 1672. Out of this section we have also Cheshire, which was settled as "West Farms" of Wallingford, and the next new town to be created out of the section. Cheshire set up business for itself in May, 1780.

Woodbridge was a part of the original New Haven tract, such of it as was not inherited from Milford. It has from the first been a good deal of a "church-state" of its own, first being known as "the parish of Amity," and receiving its later name from the Rev. Benjamin Woodbridge, its first minister. Its relation with New Haven has been notably intimate. Its commanding hills were ever attractive to city dwellers who sought the heights, and for the past few decades Woodbridge has been increasingly favored as a suburban residence by the people of New Haven. Today its fine old farmhouses are interspersed with the considerably more pretentious homes of original Woodbridgeites who have expanded and come back, or of discriminating New Haveners who realize Woodbridge's beauty, health and blessing.

Just across the Quinnipiac used to be East Haven—"East Farms" of the old settlers. Until 1701, it was substantially a part of New Haven, though the overflow in this direction doubtless began very early in the history of the mother community. That which is still known as "Fair Haven East" was the beginning of the East Haven village. It was not until 1785 that it was incorporated as a separate town. As late as 1881 the Quinnipiac River was still the western boundary of East Haven. Then what are now known as Fair Haven East, Morris Cove and Lighthouse Point were set off to New Haven, and are now its Fourteenth and Fifteenth wards. With the growth of New Haven eastward and the growth of East Haven westward the break between the two has been almost filled, and East Haven has of late years become highly popular as a suburban residence place, so that the intimacy of relation between the two towns approaches that of unity.

It seems impossible to leave New Haven in any direction without finding oneself in Hamden. In the old days, also, Hamden was very much on the edges

of New Haven. That part of it nearest the city received the overflow early, as the thrifty farmers, getting over their fear of the Indians, desired to live on or near their farms. But it was 1785 before Hamden, whose name was a modification of that of the English patriot, John Hampden, became incorporated as a town. Mount Carmel, which still has many characteristics distinguishing it from the larger community—or rather group of communities—to the southwest of it, was a distinct village some time before that. As it stands today, Hamden is made up, in addition to Mount Carmel, of the more or less distinct villages of Hamden Plains, Highwood, Whitneyville and Centerville, but all of them have a real and increasing connection with the parent city.

The venturesome William Bradley was a pioneer in making North Haven a distinct community as early as 1640. His settlement was, however, considerably south of the North Haven which one reaches today after a ride of three-quarters of an hour in an electric car. It was, in fact, only barely beyond the boundaries of the present New Haven territory. The settlement began, like the others, with the farm expansion idea. North Haven was "North Farms" until about the time that East Haven, Woodbridge and Hamden became independent towns. There seems to have been a definite recognition of the growth of the family in 1785, and a naming of the children. It was then that North Haven was incorporated.

We have seen how Wallingford was settled in 1669 with more land than it really knew what to do with. Before that the Hartford overflow had brought some pioneers from the north to what was the upper section of the present Meriden. It appears that the boundary line between Hartford and New Haven counties was somewhat wavering at that time, and the part of Meriden settled by Jonathan Gilbert and Capt. Daniel Clark was then claimed by Hartford County. It was, however, only the upper part of the present Meriden. The southern and larger part was the "North Farms" of what was then greater Wallingford. Meriden, therefore, seems to have been settled from both directions. But we may find considerable warrant in the fact that it was ultimately included in New Haven County for concluding that the New Haven influence was much the greater. Meriden in recent years has grown to an individual importance that makes it independent of either New Haven or Hartford, but if we go back to beginnings we are justified in recognizing it as largely New Haven in its origin and affiliations.

Orange, "so near and yet so far" from New Haven, has also a divided origin. To a large extent it is still as divided as that origin. Some day, perhaps, there will be a city of Orange, but today there is an Orange and a West Haven (not to mention Savin Rock), as there was in the latter part of the seventeenth century a village of West Haven and a village of North Milford. The explanation of this is the very natural one that the former was settled as an overflow of farmers from New Haven, and the latter as an overflow of farmers from Milford. The first was wholly a New Haven migration, and the second was partly so. Orange and West Haven, especially the latter, have with New Haven

today the increasing suburban residence connection, but preserve a distinct community individuality.

The two youngest towns in the eastern part of the county owe their apparent youth to belated incorporation. One finds no lack of evidences of age in Madison. Some of the Henry Whitfield party may have gone, the very year they landed, on as far as Hammonassett, or what is locally known as "Scotland," which localities seem to have been settled earlier than what is called the center. East Guilford grew up contemporaneously with Guilford, both being, as has been noticed, under the motherly sponsorship of New Haven, and reckoned a part of the New Haven colony. Madison was incorporated and named in 1826.

North Branford had a similar experience as the upper part of Totoket, being an overflow from the southern part of the town, and only slightly younger. It was 1831, however, before it was recognized and incorporated as a town, though it did not then change its name.

III

We may be sure that John Davenport regarded the whole of the first and second purchases from the Indians as included in his church-state. And with or without reason, he probably considered Guilford as in a way under his authority. In the early conception, then, practically all of the section of New Haven County which we have been considering was one community. All but the people of the Guilford group, and some of those, were from the New Haven settlement. There was much of common interest and something more than blood relationship, through the whole section. We should not, with our facility of communication, think twenty-five miles a great distance now, but some of us do. It is probable that from New Haven to East Guilford, though almost a day's journey on horseback over the bridle paths of 1645 or 1660, seemed less to them than it does to us. There was frequent visiting between the communities, and even a trip to Saybrook, far beyond the limits of this territory, seemed worth much more than the trouble.

So the strength of the relationship between the mother and the daughter towns was not weakened as the years passed. New Haven was their market place, in several senses. The custom of "going to New Haven to trade" is older than at first we think. The ambition of Saybrook at the other end to become a metropolis was short lived. New Haven's dream of greatness, for that matter, was long delayed in fulfillment, but for all that New Haven was the only place to get the things the people needed, and the place where they could dispose of what they had to sell. The natural relationships of origin became strengthened by others very real to a people who, with all their religious spirit and idealism, did not neglect to "look after the main chance."

New Haven came to have a still greater hold on the country around with the development of its second century. There the Collegiate school, after a checkered early career which had involved Branford, Killingworth, Saybrook and Milford—not to mention Wethersfield—settled definitely, in 1716, as Yale

OLD VIEW OF COLLEGE STREET, FROM CHAPEL, SHOWING THE OLD STATE HOUSE, NEW HAVEN

College in New Haven. And what able-minded youth in all those towns did not at some time cherish the hope of studying under Rector Williams or Clap, or the even then famous Tutor Jonathan Edwards, in that great, blue-painted, awe-inspiring building at the corner of Chapel and College streets? And in later years, as the "Brick Row" grew to a quadrangle, Woolsey, Porter and Dwight were names that called to the ambition of learning. The graduate list of Yale is an impressive proof of the hold which this institution has had from the first on the young men of the daughter towns of New Haven. Such ties as these do not diminish with the years.

But not all the boys of Branford and Guilford and Wallingford and Meriden who looked toward New Haven had their eyes on the Campus. New Haven did strike its commercial gait in good time, and golden opportunities grew.

A very absorbing tale could be told, if there were not so many other things to tell, of the fibre from the surrounding towns that came to the making of the mother community's upbuilding in business and commerce and industry. With the builders, of course, came the workers. New Haven was the land of opportunity. It had, particularly after 1820, when it finally took its place as the leading city of Connecticut, the fascination of the metropolis. They came to make it from the daughter towns, and brought to it their best and most progressive stuff. Fortunate is that city whose foundations and early superstructure are thus made.

There came to be a reciprocal movement, in time. It so happens, as we shall see, that the coast towns of this section of New Haven County, with their strangely fascinating variety of shore and island and inlet, form an important summer playground, not only for Connecticut, but for regions farther away. It was not New Haven, strangely enough, that first discovered the shore of East Haven, Branford, Guilford and Madison, but New Haven was not slow to take notice. Then followed a rivalry between the summer shore seekers of Waterbury, Hartford, New Haven, Buffalo, New York and points beyond to improve this playground. The story of today tells itself in an almost continuous chain of summer settlements along the coast from South End to Hammonassett, which bring to some of these towns a summer population greater in itself than the winter rating of the census. To this New Haven gives its full share, and it all helps to keep green the old time relationship.

Again, as the years have passed, the sons of the country towns have come back. Prosperous New Haven business men have reclaimed or repurchased the well nigh abandoned farms of their early days, and are using them for summer homes or are running them for practical profit. And their example is contagious. The "back to the land" movement is having its results here. The wealth of Woodbridge has already been mentioned. Others have discovered the beauty of North Branford, the fruit raising possibilities of Cheshire, the fertility of East Haven and Branford and Guilford and Madison. As Meriden has grown in size and wealth, it has become a center in itself, with its own suburban reach. But between all the towns there exists and grows a tie which is accounted for by something more substantial than county boundaries.

Modern communication has come in time to further strengthen the chain. The rude bridle paths to the north and the east in the colony's early days were not unused, but comparatively few were those who passed over them. The many ride by the modern trolley, or the still more modern motor car. Every town of the section is in easy reach of New Haven, and makes full use of this advantage. To New Haven's shore, to New Haven's and West Haven's amusement resorts, to theaters, to concerts, athletic sports they come by thousands daily, almost the year around. Constantly, in these twentieth century days, there is a fulfillment of his dream of the large community that would have staggered—and not altogether pleased, we must fear—the ambitious but straight-laced John Davenport. But there are other features which he must reckon, if he passes judgment on the conditions of today, in compensation.

CHAPTER III

THE DUAL DEVELOPMENT

THE COMMON ORIGIN OF THE TOWN AND THE COLLEGE IN DAVENPORT'S PLAN—THE VICISSITUDES OF THE COLLEGIATE SCHOOL IN ITS FOUNDING AND EARLY DAYS, AND THE NEW HAVEN-HARTFORD STRIFE OVER A SITE—THE PART OF ELIHU YALE AND THE ESTABLISHMENT OF YALE COLLEGE IN NEW HAVEN

I

There have been some New Haveners so narrow of vision as to resent the complete description of their town as the home of Yale University. They are not the ones who know that this was destined from the beginning. We have seen that it was a trinity which John Davenport conceived—the church, the state and the college. His ideal community was to combine the three. He died without realizing one of them, and the spirit of the New World was not to brook the dependent alliance of church and state. But the college was to be a part of the Davenport community, though not in his time. And the college was to grow, albeit with a far different superstructure, on the foundation which he laid.

In all this ambition, as imperfectly they realized it, the people of his flock were with Pastor Davenport from the first. They dutifully attended those all-day Sabbath services, and sat, shivering but sanctified, through their two-hour prayers and their two-hour sermons, each a day's work for a minister, and requiring an able bodied assistant to carry the service through. They submitted obediently to the discipline which Governor Eaton measured out to evil doers, his law being John Davenport's interpretation of the Holy Scriptures. Rare were they who did not, through some seemingly natural weakness of the flesh, find themselves evil doers now and then. The governor's wife was not among the fortunate who escaped, but was publicly punished for some offense of which the details have not come down. Even in a little community of scarce 300 people there were many who failed to measure up to the stern standard of the Puritan-elaborated Mosaic law. A settler would be leaving the "state" without permission; a storekeeper was charging more than a just profit on his goods (verily they had food dictators in those days); a watchman slept on his beat; a shoemaker's leather was not up to standard; someone worked on the Sabbath. All these, and a multitude of others too many to mention here, were offenses punishable in Magistrate Eaton's court, and were punished there. The wonder is

that one pair of stocks sufficed to correct all the offenders worthy of their correction. There they stood, a prominent feature in the scenery of the Market Place. Their sight may well have been a deterrent to the righteous who inadvertently sinned, but the wicked, then as now, passed on and were punished.

This is a glimpse of the rigors of the church-state, and perhaps it hints at the reason why that alliance did not long survive. But in the matter of education it was different. There was need of education. True, these settlers had been used to good schools in the Old World, but here were their children, with nothing but the church to depend upon in their new home. Not all of them had been so fortunate as John Davenport and Theophilus Eaton in ancient but classic Coventry, blessed by its free school. Both knew the imperative necessity of establishing, as soon as might be, a system of education in their ideal state. Davenport had brought the Ezekiel Cheever aforementioned with him when he came down from Boston, and he set him at work as soon as ever the people got into better quarters than their dugouts on the banks of the West Creek. It was a strange education, from our viewpoint, which Cheever threshed into the minds of the youth of the colony. He was long on Latin and strong on temper and birch rods. He was effective, but his reign, as we have seen, could not exist in the same domain with John Davenport.

He was succeeded by others, more subservient to the pastor. They had to follow a somewhat definite plan, and in it we can trace the beginnings of the compulsory school system as it exists today in New England. The old English school system was undemocratic, and depended for its educational equipment on private endowment, while attendance was more or less voluntary. The plan which Davenport had in mind was conceived from the view he had of the Dutch school system. It was public; it was thoroughly democratic; it was compulsory. With "a schoolhouse in every valley" it was to become the efficient educational force which we have today.

But this was fundamental. Davenport had ambitions for higher education for his to-be-perfect community. Here he departed almost entirely, it seems, from the known lines, and proposed to establish a college to serve certain purposes which he deemed highly essential. It was not to be an institution for all. It was not to provide what we should call a liberal education. We have come to term such schools as he had in mind "theological seminaries," not accepting for them the modern and broader term "schools of religion." It was, in short, John Davenport's purpose, as a means of perpetuating in undiminished strength the peculiar religious sect which he represented, to establish a college for the training of young men in the doctrines of the Calvinistic church, in order that they might become orthodox preachers of that faith in the churches of the colonies.

With the modern Yale before our view, we may scoff at the narrowness of that idea. We wonder not and we care little that it failed. But we should not forget that though it failed, though John Davenport left the seeming wreck of his church-state with his college plan even more in ruins than his state, he

OLD YALE CAMPUS, LOOKING NORTHWARD, NEW HAVEN

had planted seed which bore the fruit that now we see. There was to be a college, and in spite of everything, it was to be in New Haven.

II

We may recall that there was with the Davenport party one Edward Hopkins, who had married Anne Yale, sister of Elihu. When Theophilus Eaton had spied out the goodly land of Quinnipiac, but suspected that it was under the jurisdiction of the Hartford colony, he sent Edward Hopkins from Boston to Hartford to secure a title to the site. But Hopkins did not return, and seems for some time to have neglected to write. He found Hartford very much to his liking, we may judge, for remaining there, he waxed wealthy. And Eaton went it alone without any title except what he got from the Indians. Davenport, however, supposed Hopkins to be friendly to New Haven, and so he proved to be. For when Davenport had written to him in London, whither he had returned with his wealth, in 1656 or 1657, asking him to help him financially with the collegiate project which he outlined, Hopkins's reply was to the effect that "if I understand that a college is begun and likely to be carried on, at New Haven, for the good of posterity, I shall give some encouragement thereto."

But Edward Hopkins's death occurred within a year after that time, and instead of his inclination to "give some encouragement" to the Davenport college plan, his will, made previously, dictated the disposal of his Connecticut estate. It consisted, in the main, of £1,324 "and a negar." This was divided, for educational purposes, between "both grammar school and college." If the New Haven share had been realized at once, only about £331 would have been available for the college, obviously much too small a sum. Eventually, all that came to New Haven was used for the establishment of the Hopkins Grammar School, which was founded in 1660, and in existence continuously since.

Thus was the original Davenport college plan sidetracked, mainly for lack of funds. But thus was what was in a certain sense a harvest of the Davenport seed realized. It was ineffectual as an educational provision, for at least the first few years. For it was inadequately endowed, and the colony's educational tide was at a low ebb. Meanwhile, came the Reverend James Pierpont as the first pastor's successor, and with him a new spirit into the plan to found a college in New Haven.

Pierpont was a Harvard graduate in the class of 1681. Davenport had left in 1668 to close his disappointed days in Boston, and the seventeen years' interval between that and the coming of Pierpont was filled, first by the somewhat ineffectual Reverend Nicholas Street, who had been Davenport's assistant, then by several temporary preachers. Looking back on the failure of Davenport to achieve his ambition, one may regard without especial regret the fact that Pierpont was a man of different type. He was less forceful and obstinate; more winning and diplomatic. He may have been a less awesome preacher, but it is conceivable that "the common people heard him gladly" rather than

through compulsion. And he caught, in large degree, the Davenport idea as to the establishment of a college in New Haven.

It was characteristic of James Pierpont, no doubt, that he did not set about to force the issue at once. It was nearly fifteen years after the coming of James Pierpont that the founding of a college reached an approach to actual realization, but even then he did not insist that it be at New Haven or nowhere. He realized that there was to be not a little difficulty, in the divided mind of the board of trustees, in settling the college anywhere in the New Haven region. The New Haven state, as we recall, had some time before been merged in the Connecticut colony, and there was a decided opinion in Hartford that the college ought to come in that direction. As a representative of the coast trustees Pierpont was a leader in the successful effort to establish the college in the southern part of the colony. Later he compromised on Saybrook. But all along, we have excellent reason to believe, he held firmly the thought that it was in due time to come to New Haven. He did not quite live (his death was in 1714) to see the success of his purpose, but he lived long enough to make sure that it was to be.

The events in the life of the Collegiate school outside of New Haven are interesting, and have also a constant bearing on its ultimate destination for the place of Davenport's original plan. The movers for the institution were ministers, for though there may have been a modification of the strictness of purpose to make it a school for training in Calvinistic theology, the main thought was still to make it a training place for ministers. The church—and that meant the Congregational Church of the Connecticut sort—must have some source of supply. The New Haven colony was spreading out. New churches were being established. The call, then as now, was for men. The main dependence up to this time had been Harvard. But the sort of theology Harvard was teaching was being suspected in Connecticut. And anyway, Connecticut wanted its own school.

There were strong men in the Connecticut churches of those days, several of whom were powers in the New Haven district. Others of them, as the pilots of the Collegiate school ship soon learned, and not entirely to their pleasure, were in the Hartford district. There was the able Timothy Woodbridge of Hartford. Gershom Bulkeley of Wethersfield, though now well advanced in years, was still influential. Samuel Mather of the First Church of Windsor admitted himself "little and feeble," but he was mighty in council, nevertheless. And Noadiah Russell of Middletown, born in New Haven, a classmate at Harvard of James Pierpont, seems to have been counted by the Hartford ministers on their side but to have had natural leanings to New Haven. There was a goodly group of ministers in Fairfield County, but the ones who chiefly concern us are Israel Chauncy of Stratford and Joseph Webb of Fairfield, the latter to be in the first list of trustees of the college. Stephen Buckingham of Norwalk, a younger man, was not to figure in the case until later.

New London County then had nine settled ministers, and all of them were concerned in the college plans. In Stonington and Lyme were brothers, James

and Moses Noyes, Harvard 1659. Of the others Thomas Buckingham of Saybrook, Abraham Pierson of Killingworth (New London County came over to meet New Haven County in those days) and Gurdon Saltonstall of New London, later to be the governor of the colony and to play an important part in the bringing of Yale to New Haven, are the ones who figure here. Besides, Samuel Andrew of Milford and Thomas Ruggles of Guilford, Samuel Street of Wallingford and Joseph Moss of Derby were the chief participants in the events of those years when the college was a pilgrim and a stranger to New Haven. It is desirable to notice them by location, for that played an important part in the alignment for the coming struggle between the Hartford party and the New Haven party to get the college.

Up to 1701, Hartford had been the sole capital, but in that year the legislature of the colony held its first meeting in New Haven under the plan of making that the joint capital. This was not a change to the advantage of the Hartford group, but they nevertheless resolved to seek from that legislature a charter for the college, hoping at the same time to secure an order for its location where they wanted it. But the members of the New Haven group were even better politicians. They did not purpose to trust the matter to the legislature. It was at James Pierpont's house in New Haven that they met and formed a plan to make their charter in advance of the sitting of the legislature, and submit it to that body for ratification, not for formation. They took counsel with certain eminent lawyers at Boston for the construction of a charter. But when they got the document which the distinguished Secretary Addington and Captain Sewall had prepared for them, they read it and then, in the characteristic Connecticut manner, did as they pleased. It was too Harvard-like to suit them.

"An Act for Liberty to Erect a Collegiate School" was the title of the bill which they presented to the legislature upon its assembling at New Haven on October 16, 1701. It was the document which clinched the action of a somewhat imperfectly authenticated meeting held earlier at the house of James Pierpont's classmate and associate in this enterprise, the Reverend Samuel Russel of Branford. The meeting was about the first of October, and the action consisted, we may assume, in the formal giving of some books for the forming of a college. There is much haziness and some disagreement as to this foundation, but in general we may as well allow Branford's claim to have been the place of the actual founding of the college. It was a foundation by the New Haven party and in the interest of New Haven.

The matter succeeded with the legislature, the Hartford group not seeing fit to make any decided opposition. The act made no reference to a site, and the opponents of New Haven would seem justified in deciding that it was still anybody's college, as indeed it proved to be. The trustees, numbering ten, who were to attempt to decide that matter, were Noyes of Stonington, Chauncy of Stratford, Buckingham of Saybrook, Pierson of Killingworth, Mather of Windsor, Andrew of Milford, Woodbridge of Hartford, Pierpont of New Haven, Russell of Middletown, and Webb of Fairfield. It may be seen from the list that the majority evidently was against Hartford, but there was nothing

to do about it. It ought to be said in passing that James Pierpont, if he played any politics in the making of the list, had at the start omitted his friend, Russel of Branford, and had added three names of his opponents, Woodbridge of Hartford, Mather of Windsor and Russell of Middletown, to the originally planned list.

Little was said then, and less is remembered in these days, about a strange gift of Major John Fitch of Plainfield, a member of the upper house in that historic legislature, announced the same day the charter was approved. It consisted, we are told, of 637 acres of land in the far northeastern town of Killingly, together with a promise of glass and nails to build a college house. The college house was not built until some years afterward, at the end of a strife over site whose outcome may not have been to the liking of Major Fitch, so it would be interesting to know whether he made good his promise about the glass and nails. As the aforesaid Killingly was the site of Timothy Woodbridge's farm, we may suspect that the gift was made in hope in behalf of the Hartford faction. It is worthy of emphasis as the first substantial offering to the property of the Collegiate school.

The trustees lost no time in proceeding on the authority of the charter. Saybrook was chosen as a suitable place for their first meeting. The settlement there was an important one in those days, though its promoters' hopes of commercial greatness for it were deferred in fulfillment. It was at the mouth of that river which was a convenient highway to Middletown and Hartford and Windsor. It was midway of the coast between Stamford and Stonington. And these same considerations highly recommended it, in the belief of its residents, as a site for the college. At that first meeting, held on November 11, 1701, at the parsonage of Thomas Buckingham, the only representative of the Hartford faction was Noadiah Russell of Middletown. Two questions, having more connection with each other than may at first appear, were of first consideration. One was the choice of a rector, the other was the place of the college. The naming of the man and the designation of the place of his labors were not simple matters of arbitrary choice. The college had no buildings, and no immediate prospect of getting any. The rector must of necessity be a minister, and most of the ministers worth while were settled over parishes to whose welfare they seemed indispensable. However, the trustees attacked their task bravely. But the discussion developed difficulties that protracted it for three days. There seems to have been a determined effort on the part of the group from New Haven and beyond to take the college there in the first place, but the Reverend Noadiah Russell, sole representative at the meeting of the Hartford trustees, fought fire with fire. That is, he boldly advocated the taking of the Collegiate school to Hartford. Between these two positions a compromise seemed the only possibility, and doubtless Saybrook was that compromise. Trustee Buckingham, who with James Noyes of Stonington favored this, was of course not displeased at the prospect of such a compromise.

So hopeless became the tangle that they deferred this question for a time, and attacked that of the rector. The introduction of the name of Abraham

OLD YALE CAMPUS, LOOKING EASTWARD, NEW HAVEN

Pierson was not a surprise, and to agree on him did not take long. He did not decline the offer, and it was at once taken for granted that he would accept. It was also taken for granted that he would consent to remove to Saybrook, and that town was agreed upon, still in the spirit of compromise, as the place.

Nevertheless, Killingworth, which is now Clinton, was to be the real first place of Yale, or as the trustees could only know it, the Collegiate school. Abraham Pierson may have been willing enough to go to Saybrook, but his people were not. That is, they flatly refused to release him from his pastorate. Yes, they would consent that he teach the young men in his great parsonage on the banks of the Indian River, but in Killingworth he must remain.

This seems to have been without any formal vote of permission by the trustees, though they left the matter in a somewhat uncertain condition. They seem to have had an inkling that the people of Killingworth would not consent to part with Mr. Pierson, and to have left the matter of his residence somewhat indefinite. In the following March (1702) Rector Pierson began his arduous labors with one student, Jacob Heminway of East Haven. So the first member of the college was furnished by the New Haven community. He was "all of the college" for the first half-year. They had Commencement for him, too, though it and those that followed it were, by desire of the trustees, very unpretentious affairs. Three young men entered Rector Pierson's classes for the next year. This began immediately after Commencement, for the idea of long vacations had not yet arrived. Getting an education was too serious a business to be remitted for any part of the year.

So the years went on in the fine old parsonage at Killingworth, where good work was done under the able teaching of the college's first president, until this order of things was suddenly terminated by the death of Rector Pierson in March, 1707. In that five years, eighteen young men were graduated with their first degrees at the Collegiate school.

It seemed now that the old struggle over a site might begin over again. But Saybrook was the official place of the school, and the trustees of Saybrook and farther east resolved that it should become so in fact. Perhaps with a purpose to play for time, the New Haven and western trustees compromised again by the election of Reverend Samuel Andrew of Milford rector pro tem. He took the senior class for instruction to his parsonage, while the other classes were taken to the parsonage at Saybrook by Tutor Phineas Fiske, of the class of 1704. This was a bad arrangement, but for some reason or other it was continued until, in 1714, the long fight over a site was concluded by the permanent choice of New Haven, and the Reverend Timothy Cutler was chosen as the third rector.

The later years of the college's wanderings were very disappointing ones for its friends. For a considerable part of the time classes were held in three places, Wethersfield competing, as it were, with Saybrook and Milford. In the first place Tutor Elisha Williams held his ground, seemingly in behalf of the Hartford County trustees, almost in defiance of the authority of the main body. The work at Saybrook was unsatisfactory. Acting Rector Andrew at

Milford did not enter with especial spirit into the college work, and the number of students dwindled. Especially was the lack of funds disheartening. There were no suitable buildings at any of the places, the teaching was poor and the whole situation was of faint promise.

III

The name Yale, it appears, was the magic token that was to win the college for New Haven. The chain that bound the institution to the town of John Davenport was never broken from the time he resolved to have a college "for the better trayning upp of youth in this town, that through God's blessing, they may be fitted for publique service hereafter, either in church or commonweale." But there were foes, as we have seen, to the New Haven plan, and it seemed for a time that there were few friends.

Three men had much to do with changing this condition. The first was the Reverend James Pierpont, whose unremitting but unostentatious purpose to win for New Haven has been noticed. The second was the Reverend Gurdon Saltonstall of New London, who was later to leave the pulpit for the chief magistracy of the colony. After he was made governor, he took up his residence overlooking the lake which now bears his name. His purpose to bring the college to New Haven seems to have been a matter of common sense rather than partisanship. He realized that New Haven was the place for it. In the end, he was glad enough to use his influence for the ending of an interminable and unseemly squabble. The third friend was Jeremiah Dummer, the Massachusetts colony's agent in London, later Connecticut's agent there, whose connection with the affair was to end in the enlistment of the aid of Elihu Yale.

Dummer's help was besought in 1711 by James Pierpont, who wrote asking him what could be done in London to secure funds or books for the struggling institution. It was fortunate that Dummer was a very energetic, resoureeful and persistent business man, with some influential connections. He called on several important men, and as the result, secured that valuable library of some 700 volumes which was sent to Saybrook in 1714. It was that same library which, later taken from Saybrook much against the will of those who took with very poor grace the removal of the college from that town, was seriously impaired in the struggle.

The somewhat brief connection of Elihu Yale with the enterprise makes a story not so well known, but of the keenest interest to New Haven. Jeremiah Dummer practically did it all, though it will always be in interesting speculation as to the influence which the Reverend Cotton Mather of Boston had in it. The idea was to have Governor Yale, who was extremely wealthy for those days, make a very substantial gift to the college, and in return have it named in his honor. It may have first occurred to the energetic Dummer—it would have been strange if it had not—but oddly enough, it seems to have been Cotton Mather who first put it unmistakably to Governor Yale. In a fit of grudge against Harvard, the great Boston divine wrote to Governor Yale in

1717, eloquently presenting the need of funds for the college which was still trying to hold its own at New Haven, and adding: "Sir, though you have your felicities in your family, which I pray God may continue and multiply, yet certainly, if what is forming at New Haven might wear the name of Yale College, it would be better than a name of sons and daughters."

Dummer followed this up energetically. Governor Yale was not, it appears, a very spiritually minded person. He had some sentiment for the New Haven community, for, as we have seen, his father had been with the Davenport party, and had made a fortune in the town. Later he went to Boston, where Elihu Yale was born. Early in life Elihu Yale went to London, was educated in good schools, and had gone to Madras with an East India Company adventure. Made governor of the trading post of Fort St. George, he had at the age of fifty returned to London with an almost fabulous fortune, gained, it is suggested, by means that would not have been approved even in the days when we countenanced "malefactors of great wealth." In London he was a typical man of the world, but at the time when Jeremiah Dummer approached him, almost seventy and looking forward with a sometimes thoughtful air. He was childless, which one needs to know to understand the Mather reference.

This was the Elihu Yale with whom it was sought to make a trade of the honor of naming a college for a goodly bequest to it. Many a man of less comparative wealth than he, in our days, has given much more generously for the honor of naming a college building. It is desirable to notice just what Yale did. He gave thirty or forty volumes of books in 1714. After Dummer had worked with him some four months after the receipt of the Mather letter, he donated to the college a consignment of goods to Boston whose value he estimated at £800, but which, when sold, netted £562, 12s. He also promised to give £200 a year to the college, and to make a settled annual provision for it after his death. He died in 1721, having given nothing further, and no provision for the college was found in his will.

But the $2,833, or thereabout, which the college received from Governor Yale was the largest private donation it received in rather more than its first century. Its worth was multiplied because it came at the psychological moment. It came at just the time when it was needed to complete the college house which was building, and it clinched in New Haven the institution which Hartford was still trying to wrest from the setttlement at the mouth of the Quinnipiac. New Haven and the university are well content with the name Yale, and concede that the old governor earned the honor he has received.

So the dream of John Davenport, long deferred, was at length come true so far as the college was concerned. His mantle had been well worn by his successor Pierpont, and his ambition also was realized. The Hartford faction, which had sought through the trustees, through the legislature, through the maintenance of a part of the college, unauthorized, at Wethersfield, and through a final attempt to take the institution to Middletown, to defeat that ambition, had lost at every point. Governor Saltonstall had been a valuable ally to the New

Haven trustees, and even the attempt to punish him politically for his supposed partiality ingloriously failed.

The City of New Haven today is a strange contrast with that rural community of less than 2,500 people which in 1720 rejoiced at the certainty that Yale had come to stay. It looks back over two centuries, however, with the realization that the history of the town and the history of the college have been as truly interwoven ever since as they were in those days of foundation struggles. But there have been times in the centuries when not all of the people have taken gracefully to the relationship. Those differences form a not uninteresting part of the history of New Haven, and have a distinct bearing on modern New Haven. It will be worth while to trace them as a contrast with the better order which prevails today.

CHAPTER IV

THE YEARS OF DISCORD

THE CRUDE STRIFE OF TOWN AND GOWN—ITS SEQUEL IN THE MISUNDERSTANDING AND SEPARATION OF THE COMMUNITY AND THE UNIVERSITY

I

It has often been remarked that New Haven, for a city of its size, remarkably retained the characteristics of the New England village. This is not necessarily, when thoughtfully expressed, meant in disparagement. It signifies that there is in the community a sort of intimacy which brings all its interests and constituents very close together. This was especially true of the last century, and it was in considerable degree the cause of the rivalry at one time conspicuously existent between New Haven and its college. Or, to use the common and threadbare phrase, it accounts in a measure for the class distinctions and strife of Town and Gown.

It was impossible that the residents of New Haven should look on the members of the college as the common run of men. New Haven would never have earned the college if it had been able to escape a certain awe of the educated man, or a decided respect for the process. And so certain of the residents of the town cultivated and made much of the "scholars" at Yale. Coming from near or far, they were always able to command a place immediately on their arrival in the society of New Haven, a place which was, in most instances, denied to the young man who came in from the country to work in a bank or store. The result was jealousy, both among the non-college young men who grew up in the city, and those who came in from the surrounding towns. They made common cause, and it is not surprising that they decided the "student" to be their enemy.

For this condition of things one cannot wholly excuse the people who caused it, that is, the people who patronized the college men. But as years went on, there came into the situation another element which made it even worse. Even in the earliest days, perhaps more generally than in these days, the young man who could afford a college education was a favored mortal, set above his fellows. Often he had much money to spend. Certain of the townspeople noticed this, and the New England inclination to "make hay while the sun shines" came to the surface. It reached the point, at one time and with some

persons, of making the most possible out of the students. They were overcharged, sometimes, it is suspected. At least there was a tendency to encourage them in the spending of much money. They came to realize this very clearly, and naturally resented it.

We have, in brief, a condition in which the young "outlanders," as it seemed to the young men of the town, came under favor of special privilege, entered the best society and monopolized all the girls, and generally carried themselves with an air of haughty superiority. On the other hand, the students deemed themselves the victims of greedy tradesmen and landladies and restaurateurs, all of whom they despised. They set themselves, in some cases, somewhat above the authority of the powers of law and order, and perpetrated the sort of pranks that were much the fashion in all colleges at some period in their growth. Yale by now has for the most part outgrown these things, which accounts for the better conditions.

The situation thus outlined is nothing new. It has been developed in almost every juxtaposition of a college and a town from the very beginning. The youth who feels his growing learning is wont to be a supercilious, overbearing creature. If he is not that, he is likely to be so full of intensified animal spirits as to be a difficult quantity for a community to contain. New Haven simply had troubles in common with every college town, and it probably handled them no better than others have done.

But they form an interesting and not uninstructive story, if studied for their reason. It needs to be remembered that there was in the last century, that is up to the last third of it, no organized form of athletics at the college. Some crude games there were, but they were played haphazard. The Nineteenth century was well advanced before football was played in any but the crudest way, and baseball as we know it came even later. Yet here was a considerable and growing body of young men, with all the surplus energy that young men have in these days. They were somewhat freed from the restraints of home, and the rigor of the early college discipline had been lightened. Something had to happen. It seems that something did happen.

The story of the "Bully Club" is preserved only among rare Yale traditions, and New Haven people have forgotten it. It seems to be included mostly between the years 1807 and 1843. One can only guess at the origin of the custom of choosing a class giant—there were giants in those days—as class Bully, and investing him with the great oaken club as his badge of office. It would have been a harmless custom enough, except that no pent up Utica, that is to say, Campus, could contain such prowess. The Bully and his followers naturally went out to do slaughter among their natural enemies, the Philistines. These were the "muckers" of the early days. And there is a more or less misty tradition that these encounters were not always matters of mere jest.

Perhaps it was when Isaac T. Preston of 1812 was Bully, perhaps it was in the reign of the no less renowned Asa Thurston of the class of 1816, that there was one of these fights in a notorious tavern on the water front in Fair Haven, which section of the town the students knew, perhaps from the company

CONNECTICUT HALL, YALE UNIVERSITY, NEW HAVEN

they sought there, as "Dragon." The Bully and his band on the one side, and an assorted bunch of oystermen, sailors and tough townsmen on the other, met there and fought to a draw, with some breaking of heads. There seems to have been a sequel soon after, when students bathing at Long Wharf were attacked by longshoremen, mariners and wharf rats, and badly worsted.

There were a good many such fights in the early part of the century, and the legend of Bullyism is rich with glorious deeds. There is, for instance, that thrilling tale of how "three hundred students and their teachers held back a mob of three thousand (sic) townies." But the faculty eventually came to the opinion that even such glory cost too high, and in 1840 abolished the Bully Club. It lived in defiance of the edict for three years longer, and then gradually disappeared.

More definite, and also more serious, is the story of some mob outbreaks which owed no origin to the Bully Club. The "Medical College riot" of 1824 was the first of these, and indicates the general spirit of disregard of the feelings of the townspeople on the part of the students, and of smouldering suspicion and dislike on the part of the townspeople. A grave was found broken in West Haven Cemetery, and the recently buried body of a young woman was missing. Suspicion was at once directed to the students of the Medical College, which was then located at the corner of Grove and Prospect streets. An excited crowd gathered on the Green, and resolved on stern action. One of the town cannon was secured, and the mob proceeded to the Medical College building. What might have happened if the militia had not received warning at the same time it is difficult to guess. The soldiers arrived before or soon after the crowd, and restrained the mob until a committee could be appointed to proceed with some order. A search of the building revealed the body beneath the pavement in the cellar. Then the excitement flared to its greatest height, and it took all the force of the soldiers to prevent serious damage to the building. Eventually the mob went back to the Green, where a greater procession was formed and returned the body in state to its resting place in West Haven. It was many years before the effect of that incident passed off. One person was imprisoned, and a stringent law was passed against such outrages.

Then there was the familiar strife between the students and the members of the volunteer fire companies, most common about the middle of the century. They may have had their origin, at least they had their aggravation, from encounters on the Green. This was all the athletic field the students had; it was also the scene of the maneuvers of the fire companies. The latter were fond of contests to see which company could throw a stream of water highest, and Center Church spire was a favorite target. If the students chanced to be having on the Green at the same time one of their crude games of football, it is easy enough to imagine how an encounter started. The hose was dragged across the football field; perhaps its holders were not careful to keep the streams of water from playing on the players. In retaliation, ready knives would now and then cut a line of hose. There were toughs among the firemen; there were hot-bloods, some of them southerners, among the students. And this was not

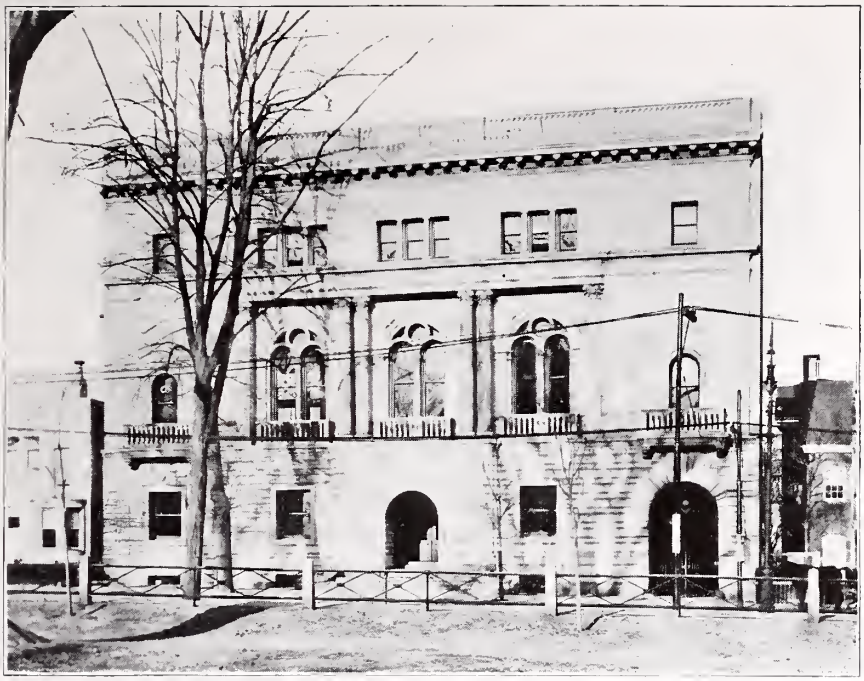
so long before the Civil War. Some of the students and perhaps some of the firemen carried pistols for just such an emergency, and one account has it that in the worst of these fights, in which the Bully Club may have figured, a fireman, William Miles, was shot dead.

There is some definite account of what may have been the culmination of these encounters, on October 30, 1841. It was the day of the annual review of the New Haven fire department. This was one of the times when the hose playing and the football playing clashed, and the students were worsted. Later in the day they retaliated by interrupting the firemen's banquet, which was in the basement of the old State House. They were driven off after a fight. Next night some students broke into an engine house near the college and injured the apparatus, for which prank the college authorities had to settle roundly.

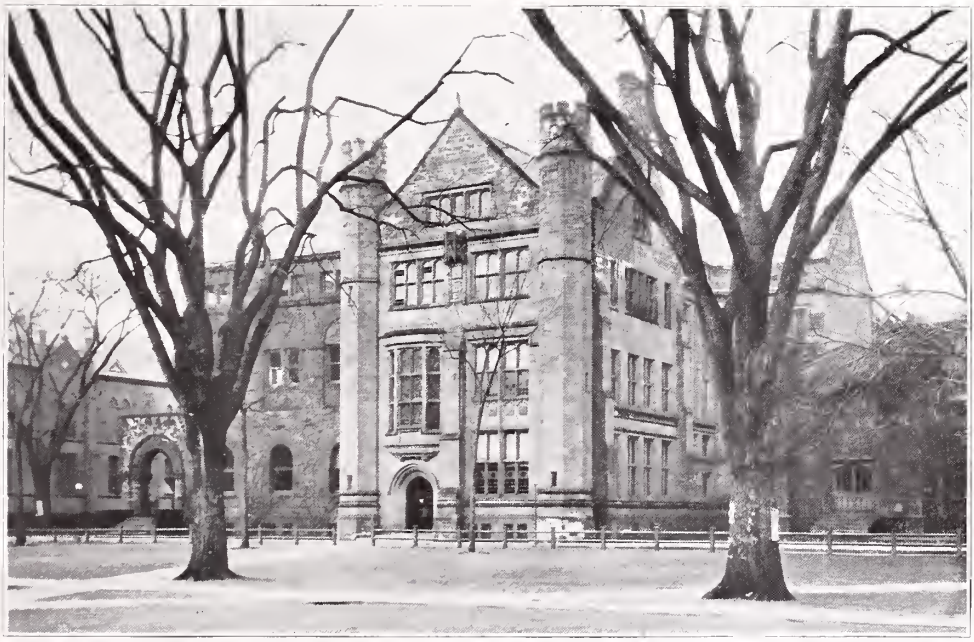
On March 17, 1854, occurred a battle, fully as serious in its way, in which the firemen were not, as organization, concerned. That began, as many lesser troubles did in later years, with a row at a theater. After "breaking up the show," a crowd of townies followed the students up the street to the campus. The latter barricaded themselves in South College, where they were besieged all night by an angry and increasing mob. Two cannon were brought from somewhere, and those operating them were earnestly besought to "blow up the college." But for the interference of the police, who must by this time have begun to feel that the matter was going too far, there might have been some explosion of gunpowder, and doubtless somebody would have been injured thereby. As it was, there were heads and bones injured by stones and brickbats, and the leader of the town mob, one Patrick O'Neil, barkeeper and general trouble maker, was stabbed through the heart by one of the students, said to have been a senior from Mississippi.

These are illustrations of the more serious of the encounters, mostly in the first half of the last century. The intensity of the rivalry waned somewhat as the century drew near its close, though the feeling was always there. The townsmen seem to have lost interest, somewhat, in keeping it up. They began to sense the fact that there were students and students. Some of them even realized that the part of the college which went abroad from the campus making trouble and giving Yale a bad name was only a small minority of the whole. This minority kept busy, however, and passed on its traditions. It frequented the town dance resorts—New Haven had some choice ones in those days—and was usually able to find something there with which to lubricate trouble. It tried, on occasion, usually after an athletic victory, to run the theaters. This does not refer to the "Football Nights" at the Hyperion, which were peculiar institutions, thoroughly enjoyed by those who took them in the proper spirit.

It was long the custom, when Yale beat Harvard or Princeton in the annual football game, to celebrate the event by special services not down on the program of the Hyperion performance of that particular Saturday night. After a few experiences, the managers learned that it was desirable to book for that night some light and gladsome show, such as a musical comedy. What it lacked in entertainment the joyous students would supply. They usually bought the



HENDRIE HALL, YALE UNIVERSITY, NEW HAVEN



YALE UNIVERSITY LIBRARY, NEW HAVEN

body of the house, and the freshmen possessed the galleries. A good supply of confetti and streamers was procured. As the show progressed, the students took hand and voice as their spirit moved. If Lawrence D'Orsay wore red socks, they yelled in ominous unision, "Take off those socks!" And though he did not go as far as the socks, he did respectfully comply when they instructed him to "take off that hat." When Elsie Janis came out with a Yale flag, they held up the performance until they had adequately expressed their approval. Their salute to the chorus, in the ensemble before the curtain fell, was a shower of confetti and streamers. All this was good natured, in the main. Now and then the firemen had to interfere in the interest of common safety—these were different from the firemen of 1841—and occasionally the manager had to tell his audience that for purposes of precaution he should be obliged to ring down the curtain if any more inflammable things were thrown. And in more than one instance, when they failed to take him seriously, he kept his word. But in the main, these were harmless, good natured demonstrations, which the townspeople enjoyed as much as did the college people. The students sang football songs between the acts, and everybody had a good time. The custom has waned of recent years, and has now almost entirely disappeared.

So has the tendency of the college body to go out into the town looking for trouble. Sign-stealing was a custom that caused townspeople much loss and annoyance. To find a highly decorative window card that announced "Girls Wanted," and take it away for prominent display in a student's room was a performance in which it was possible to see the humor. But to wrest a merchant's costly, gold-lettered business sign from above his door was justly regarded, by owner and the police, as plain stealing, and so treated. The college sense of humor may have changed as a result, for the custom has almost disappeared.

II

There was a larger source of disagreement between the community and the college, and this, instead of gradually diminishing in the closing days of the Nineteenth century, was then approaching its worst point. With a very keen sense of the value of a college to the state and to the community, Connecticut had in the beginning voted very substantial sums, for those days, as outright gifts for Yale's founding and establishment. It was deemed a very proper action, when the long struggle for a site was decided in favor of New Haven in 1716, to vote £500 to the school for a college house. That was a very large sum for those times, a large appropriation for any purpose from the colonial Legislature. It very nearly equaled the princely sum for whose expenditure Governor Yale earned the settling of his name on the college. Yet the colony had substantially no authority over the institution, except that it might have withdrawn its charter in case of disapproval. Nevertheless, we find that later the Legislature voted for the further encouragement of Yale £300 worth of the new lands, and £40 annually for the next seven years for tutors' salaries.

It was deemed as essential at the start, then, to give public support and

encouragement to the educational institution as it was to the church. It was taken for granted, then, that there must be no taxation of college property. In the beginning there was no college property to tax, and it did not occur to the colonists that there ever would be. Little did they dream of the time when Yale University would own property approximating $15,000,000 in value, or have real estate holdings in area nearly equal to half of the original nine city squares.

It was in the late eighties that Yale began to foresee the need of expansion. Her fiscal directors, knowing well the expense of buying property in haste and when the need for it was obvious, inaugurated the policy of quietly and unobservedly getting bits of real estate as favorable opportunity offered. This went gradually on for a number of years, until all at once the tax levying authorities of the city, in the midst of their struggle to meet increasing municipal expenses without raising the tax rate, awoke to the fact that Yale was a large holder of real estate on which it paid no taxes. The ancient antagonism easily magnified this, and soon there began to be talk that Yale had been long enough immune from taxes. Times had changed, they argued. The struggling little college had grown to a wealthy, money-making corporation. It had erected great and costly buildings. Its number of students had grown to over 2,500, most of them paying high tuition. It was buying property for speculation, they contended, and receiving large rentals for it. It was constantly in receipt of enormous gifts, and all the while seeking more.

These were the arguments, mostly of the undiscerning, who knew little of the history of the past or of the real facts of the present. They could be answered, but they would not listen to the answer. The faction grew of New Haven taxpayers who insisted that Yale ought to be taxed, and more than once the matter was taken to the Legislature. That body was always governed, however, by those who saw the case in its proper perspective, and there never was any particular danger of a measure to tax Yale going through. But there remained a party of New Haveners who insisted that the thing ought to be done, and there was a steady friction that had a tendency to grow.

There is something to be said about that matter, too, which is not wholly in condemnation of the faction bound to tax the college, superficial as its viewpoint was. The old dividing line between the college and the town was gradually being erased by the progress of events and the change in the customs and character of the student body, but the college authorities themselves were, to put it mildly, missing glorious opportunities to help on the good work. There was a certain aloofness, if not an assumption of superiority, on the part of the conservative college circle, which did not help matters. It was beneath their dignity to reason out this matter of taxation with the people. If they thought there was danger of trouble, they were willing to argue before the proper body, but that was all.

These modern mentors of the community through the college had somewhat materially departed from the conception of John Davenport, stern old autocrat though he was, of a college in whose benefits every member of the

community should share. So we find, in the closing years of the Nineteenth century, the university with a great equipment of instructors and buildings and historical, scientific and art collections, whose tremendous potentiality for benefit to others beyond the student body was little shared by the public. There was a door of opportunity for those disposed to push, but it did not exactly stand open.

There never was any justification for the argument that such an institution as Yale ought to pay a tax on its non-productive property (it always has paid taxes on its income-paying property). But it was eminently desirable that those responsible for Yale appreciate the fact that in holding some five million dollars' worth of property, as they did by the end of the century, free of taxation, they incurred a large responsibility, and that the least they could do was to show some evidence of appreciation. Fortunately, there came a change early in Yale's third century of existence, as we shall see in the next chapter.

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CHAPTER V

THE BEGINNING OF HARMONY

THE NEW ERA IN THE NEW CENTURY AND THE EMERGENCE OF YALE FROM ITS CLOISTER

The first year of the new century saw the beginning of a new era for Yale, and as well—though this was not recognized in the distinguished celebration—a new era in the consciousness of relation between Yale and New Haven. A notable feature of the Bicentennial exercises which marked October 20 to 23 of 1901 at New Haven was the dedication of the group of Bicentennial buildings, and of these the most conspicuous was Yale's great music auditorium, Woolsey Hall.

This new auditorium, seating near to 3,000 people, was to be for many years the largest assembly hall in New Haven. In connection with it, let it be remembered, is Yale's great dining hall, also the largest building of its sort in the city, and destined to play an important part in the change. Naturally, the possibilities of these buildings were little realized at the first. It was expected that they would largely be used by the student body, and for great university and graduate gatherings. But there had been in existence for a number of years previous to this time an excellent organization known as the New Haven Symphony Orchestra. It has labored assiduously for the perfection of itself in the production of good music, but it had received little encouragement in its labors. That is, there was no opportunity for the adequate production of its music before an audience of suitable size.

Soon after the completion of Woolsey Hall began the annual series of concerts by this orchestra, and to this annual offering of the world's best music, competently presented, to some thousands of the people of New Haven and vicinity may be given the credit for first breaking the ice between the university and the community. It was the beginning, moreover, of New Haven's awakening to the fact that it had, through Yale, that wherewith to make it a national music center.

There was also to be installed in Woolsey Hall the great Newberry organ, when it was erected, one of the largest instruments of its sort in the country, and in 1916 and 1917 to be enlarged to international magnitude. This also was a great attraction to the people, and they made the most of it. Later, as we may see, they had increasing opportunity.

With this impetus, the change was bound to come. The inherited animosities

WOOLSEY HALL, YALE UNIVERSITY, NEW HAVEN

OSBORN HALL, YALE UNIVERSITY, NEW HAVEN

of a century were not overcome in a minute, to be sure. But the expansion of the university would have had its inevitable result, perhaps, without the opening of Woolsey Hall. This is mentioned here chiefly as the milestone of the progress. The college that in the first two-thirds of the Nineteenth century found the "Brick Row" sufficient unto its needs had been as well sufficient unto itself. Living its own cloistered life, it acquired a feeling of superiority, and that bred a reciprocal feeling of hate, which worked out as we have seen. Now the college suddenly realized that it was a university. At the same time it discovered that it had long since burst its shell. It was overflowing into New Haven, in spite of itself.

This was true of the undergraduates of the college; it was still more true of those in the other departments of the university. The scientific school had not then commenced to create a campus, and the members of the law, the medical and the art departments were compelled to live among the people of the town. About this time the members of the teaching force, who formerly had lived in a restricted area inhabited mostly by Yale faculty members, found that there were other parts of the spreading city possessing greater attractions. So they began to live "among people," as it were, and to take an interest in the things of real life.

The city itself was becoming larger, better balanced, less provincial. It was beginning to realize that it had something besides Yale to boast as its possession, but at the same time to truly realize the value of Yale. There was a better understanding on both sides. Unconsciously, perhaps, but surely, the people of twentieth century New Haven were beginning to know that they were destined to be one with Yale, and that Yale was destined, and had been for considerably more than two centuries, to be one with them. The ways in which this harmony has grown toward completeness, in the first two decades of this century, are now to be told somewhat more in detail.

CHAPTER VI

THE GOWN LAID ASIDE

THE YALE BICENTENNIAL CELEBRATION OF 1901—THE PARTICIPATION OF YALE OFFICERS AND TEACHERS, GRADUATES AND UNDERGRADUATES IN THE RELIGIOUS, SOCIAL AND CIVIC LIFE OF NEW HAVEN.

I

It has been said that the Bicentennial of the founding of Yale marked substantially the beginning of the breaking down of the walls between Gown and Town. It seems as well to have brought to the leaders of Yale, because of its emphasis of the fact that New Haven and the college were destined for each other from the first, because of its new revelation of the unity involved in John Davenport's plan for a church-state-college, a consciousness of their oneness with the community. For that reason the Bicentennial itself, as a part of the modern history of New Haven, has a place here.

Whether we regard Yale as having been founded at Branford or Killingworth or Saybrook, there is no getting away from the fact that the date is 1701. For October of 1901, then, Yale prepared an impressive celebration. It was to be the great feast of Yale history, and to it many were bidden. They came in thousands. Considering how much smaller was the number of Yale graduates even as recently as that—the number increases now at the rate of almost a thousand a year, taking no account of deaths—it meant much that nine thousand came from near and far to attend the exercises of some part of the four days, October 20 to 23, inclusive. Over nine thousand, graduates and undergraduates, took some part in those exercises. From other collegiate institutions and learned societies, from America, Europe and Asia, came three hundred and thirty-one representatives. Yale granted, to members of this group and others, more than sixty honorary degrees. It was by far the most distinguished group ever to receive Yale degrees, including John Hay, Horace Howard Furness, John La Farge, Archbishop Ireland, Charles Eliot Norton, Thomas Bailey Aldrich, Samuel L. Clemens, William Dean Howells, Marquis Ito, Theodore Roosevelt and Woodrow Wilson.

Sunday, October 20, saw a notable group of church recognitions of the occasion. In Battell Chapel the Rev. Joseph H. Twichell of Hartford, distinguished, loyal and favorite son of Yale, and a member of the corporation,

preached a historical sermon, and there were special services in Center, Trinity and United churches in honor of the anniversary. At 3 in the afternoon there were services, and later an organ recital, in Battell Chapel.

There were many special services at various points on Monday the 21st, but the central event of that day to most Yale visitors was the torchlight procession, in which five thousand Yale men participated, from the campus through the streets of New Haven. All were in costumes representing the historic ages of the university, and carried torches and colored fire. The classes participating ranged all the way from 1905, then freshmen, back to the veterans of 1844. The campus itself was alight with orange lanterns, and all about it great bowls filled with burning rosin lighted up the night.

Tuesday night the undergraduates assumed command, and presented for the delectation of the graduates, on a stage in a specially built amphitheater, scenes from the history of Yale. Open air performances of this sort were much less common than they have been since; in fact, the distinction of having been the first to so present historical scenes is claimed for Yale on this occasion. "'Neath the Elms" in very truth they gathered in the bright October night, and sang the good old songs of their times the while they waited for the preparations between the scenes. The finale of the occasion, when the 9,000 stood and sang the Doxology while the rockets and bombs burst overhead, caused one witty observer to remark that it was a typical Yale combination of "praising God and raising hell."

Wednesday was the last, the great day of the feast, when such as were elected, either by being first at the doors or by some other means, attended the formal commemoration exercises. Woolsey Hall was not completed, and had it been, it could not have accommodated more than a third of those who participated in the other exercises. It was necessary to fall back on the Hyperion Theater, dear to many Yale men, whose capacity was much smaller. Thither at 10 o'clock went from the campus a distinguished academic procession. In it were a President of the United States and a President to be, a secretary of state, a justice of the Supreme Court, a premier of Japan, the presidents of nearly all the important American colleges, and eminent scholars, scientists, preachers, writers and legislators from all parts of the world. These were on the stage when the others reached the theater. Such of the gathering as could entered at the doors and found seats. Others, a fortunate few who knew the stage door, witnessed the sight and heard the exercises from the wings. It was on that occasion that Theodore Roosevelt said he had never yet worked at a great task in which he did not find himself "shoulder to shoulder with some son of Yale." This was in response to President Hadley's happy characterization of him as "a Harvard man by nature, but in his democratic spirit, his breadth of national feeling, and his earnest pursuit of what is true and right, he possesses those qualities which represent the distinctive ideal of Yale, and make us more than ever proud to enroll him among our alumni."

In the light of events since, President Hadley's utterance to Professor Woodrow Wilson, as he was about to make him Doctor of Laws, has a lively

interest. "On you," he said, "who like Blackstone have made the studies of the jurist the pleasures of the gentleman, and have clothed political investigations in the form of true literature, we confer the degree of Doctor of Laws."

It was in the course of these Bicentennial exercises that many of Yale's distinguished graduates presented addresses and literary and musical contributions to make the occasion one memorable in literature and art as well as in history. Donald G. Mitchell's classic dedication of Woodbridge Hall, to be the university's executive building among the Bicentennial group, was one of them. This veteran graduate of Yale (1841), "Ik Marvel" to two generations of the lovers of letters and nature, to be beloved of other generations to come, was near the close of his earthly career, but his contribution lacked neither force nor merit. Then there were Edmund Clarence Stedman's poem, "Mater Corona," read by himself, Professor Goodell's Greek ode, the singing of Professor Parker's "Hora Novissima," and a concert by the Boston Symphony Orchestra.

Professor Canby, in his excellent article in the Book of the Pageant, sees the moral effect of all this as a great service to Yale, and he is right. But as he puts it, the manner of that great service proved the awakening of the men of Yale to a sense of their actual relation to New Haven. The form of it, in his words, has a definite bearing on the entrance of these men of Yale, in the period immediately following the Bicentennial observance, into the life of the community. "The great service," as he puts it, "was not the mere assemblage of national leaders in New Haven, nor a reunion of college classes on an unprecedented scale, nor the dignified Bicentennial group of buildings then dedicated as a lasting monument, nor even the splendid impulse toward development along true university lines thus given to Yale and renewed continuously since. It was rather the realization of the historic past of Yale and her associated dignities, the opportunities and the responsibilities thereof, which then came first with emphasis to the college generations in whose hands the future of the University was to rest. Beneath the excitement of the Bicentennial week, and beyond its pomp and ceremony, was the consciousness of an institution that was more than stone and mortar, more than endowment, more even than men; a trust of inestimable dignity, a heritage of ideals, and a name commanding veneration as well as love. Much of what Yale seemed to demand of that generation has been realized; much more remains to be achieved. But the sense of historic continuity once aroused is powerful upon the future. It tempers pride by responsibility; it makes loyalty self-confident, yet modest because aware of the high examples of the past. Yale has been less provincial, less tamely conservative, more earnest and more mindful that lasting tenure comes from enduring service to the state, since the awakening of the Bicentennial."

The fact that these thoughtful words were written fifteen years after that event, and by a man who has evidenced a true consciousness of his place in the greater community, makes them the more significant.

ST. ANTHONY HALL, YALE UNIVERSITY, NEW HAVEN

II

This awakening had its definite results, which we may interpret in the light of what comes later; and which especially appear in the following chapter. It is fitting to make here at least a reference to some of them. It was not formally nor consciously that the men of Yale began now to lay aside the gown and mingle with the people. And it would not be fair to say that this period marked the beginning. This is a good opportunity, however, to gather up some threads of a fabric of Yale and New Haven union which had been weaving for several years.

Many men of many minds come to Yale. They enter into its life increasingly as their course proceeds. But they have come from plain communities in many cases, and they yearn for the ungowned community life. So it had come about that for many years Yale men had entered into the life of New Haven through other doors than the pretentious portal over which Society has sought to write her big S. We find, if we look back, Yale men in the church life, the sincere social life, the service life of New Haven. We find them earnest workers and helpers. Their keen minds, their abundant life, have made distinct contributions to the welfare of the town. Their participation, moreover, has been sincerely appreciative. Doubtless it laid a good foundation for what was to follow.

Before the nineteenth century had reached old age the City Mission was founded, and even in its early days we find Yale undergraduates laboring with the Rev. William D. Mossman in his noble work at English Hall. Some time in the 'eighties, we find Yale men who had caught the inspiration from him conducting their own rescue work in what was to become the Yale Hope Mission, an increasing, living monument to the instinct for service of the men of Yale. Welcome Hall whose work was founded by the Church of the Redeemer on lower Oak Street at about the same time, has had much assistance from Yale men. There was in connection with it a Boy's Club, and this form of work strongly appealed to the undergraduates. Many of the superintendents of the United Workers' Boys' Club on Orange Street were, for the last twenty years of its existence, Yale men. They were also greatly interested in the Bancroft Foote Boys' Club in its early days. The Yale Young Men's Christian Association encouraged and aided all these activities of the students, and broadened them.

Their teachers, in the meantime, were not unmindful of the opportunity for service. We find the younger instructors, at least, leading the way in work of various sorts such as the widening New Haven field offered. In the churches, in the various social service institutions, they became prominent. More distinctive New Haven organizations than anybody realized owed much of their inspiration, much of their successful development, to the trained minds of the leaders of the university. The Civic Federation, whose influence, as we shall see, was a tremendous force in the development of the New Haven of recent decades, has from the first offered an attractive field for the working out of Yale ideals, and owes a constant debt of leadership to some of the more prominent of the teachers in Yale.

The participation of Yale leaders in New Haven life took a more practical turn, as men reckon practicality. We find Yale professors serving as citizens of New Haven on the municipal boards, with every willingness to aid in the direction of efficient and clean government. Such cases as that of Prof. Edward B. Reed on the Civil Service Board and of Prof. Herbert E. Gregory on the Board of Education are instances of the readiness of Yale to serve in this field; instances, as well, of the wisdom in selection of some of the mayors. The experiments, if such they might be called, did not always result in the highest success. In every case of failure, it may be said with confidence, this was due to the unwillingness of the town members of the boards to meet the ideals of the Yale men. There was something more in the way than the remnants of the antagonism. Generally this was "practical politics," a game the Yale men were slow in learning to play.

Mention of Yale leaders in New Haven life would be injustice if it failed to include the service of Prof. William B. Bailey in social work through the Organized Charities. Coming into that work to fill a temporary vacancy, late in the first decade of 1900, he applied to this force for the betterment of New Haven the mind of a trained social scientist, the genius of an unusually able organizer. He brought it up to its name. He co-ordinated, standardized, made systematic and effective, the whole work of relief in New Haven. He was never lacking in human sympathy, but he eliminated maudlin sentiment. Most of all, he made need and merit the basis of mercy, and sternly discouraged fraud. Through him those with hearts of sympathy and either the means to give or the will to work, were assured that their gifts and their labors were effectively applied when really they were needed. It is an achievement well worthy to stand among the important events in New Haven's progress.

The renaissance of the Chamber of Commerce, soon after the beginning of this Bicentennial period, included many Yale leaders in a most definite way. As citizens of New Haven, professors and instructors and officers were reached by the active membership campaign. They found themselves working at a common task with citizens of New Haven whose acquaintance they had not previously made. They discovered the community in a sense they had not understood before. They found problems to solve which appealed to their best ability and knowledge—not infrequently their special knowledge. There were great modern tasks to be done in New Haven, and here was a wonderfully equipped and modern university to do them. They had the consciousness of unity of interest between the community and the college; they were about to apply it. So we have such undertakings as the scientific suppression of the smoke nuisance; the attacking of New Haven's peculiar sewage disposal problem; the elimination of the mosquito pest. There was created a system of co-operation, through the Chamber of Commerce, between the university and some of the factories of the city, for the application of efficiency methods, for the improvement in various ways of the conditions of employes.

These are glimpses of what was happening. The progress was slow. the benefit sometimes nebulous. But the idea was forming. The leaders of Yale

were living the life of the city. They were making its problems their own. They were, in many ways besides their participation in the social service of Lowell House social settlement—an institution, by the way, in whose progress Yale idealists had from the first a definite part—carrying into practical application its motto and inspiration,

> "Not what we give but what we share,
> For the gift without the giver is bare."

CHAPTER VII

THE DOORS THROWN OPEN

THE SUNDAY OPENING OF THE YALE SCIENTIFIC AND ART COLLECTIONS AND THE WELCOME TO WOOLSEY HALL—YALE'S INVITATION OF THE PEOPLE TO HER ATHLETIC FEASTS

I

But something still was lacking to bring consciousness, both to Yale and to the people of the New Haven family with which it dwells, of their reciprocal relation. To the many Yale was still a thing apart. The advantages of Yale, as they saw them, were only for the favored few who entered the gates on payment of an admission fee, as it were. There was the great university plant, with its multiplying buildings, seen only by some who entered through the invitation of Yale friends. There was Peabody Museum, with its wonderful and growing natural history and scientific collections, open to the public on week days, but at hours when only the few could avail themselves of the opportunity. There was the Art School collection, containing some of the rarest and most instructive art of the nation, having especial value for the people of New Haven and Connecticut, restricted in the same way. There was Woolsey Hall and its musical offerings, to be sure, but aside from the Symphony Orchestra concerts, providing little of a popular nature, and always with a substantial admission fee attached. There were Yale's athletic games, but there were restrictions, too. Their managers did not for a long time awaken to the need and advantage for them of catering, so to speak, to the New Haven public. In a word, something needed to be done to popularize Yale.

And this was not wholly because the community needed Yale. It was getting along very well by itself, it believed. It had its own music, its own amusements, its own education, its own athletics. Yale needed the public. The better understanding still to be attained was what was to remove entirely the feeling of antagonism between New Haven and Yale, and make tangible and fully realized the fact of their historical and destined unity. Yale must make a sacrifice, in some measure, to bring that about.

There was no citizen of modern New Haven who saw this more clearly than did George Dudley Seymour, who soon after 1900 enlarged his already wide acquaintance with the people of his community by fathering the sometimes

SKULL AND BONES FRATERNITY HOUSE, YALE UNIVERSITY, NEW HAVEN

SCROLL AND KEYS FRATERNITY HOUSE, YALE UNIVERSITY, NEW HAVEN

despised but destined to be useful "city beautiful" plan. A loyal and understanding son of Yale, he was also loyal and wise for New Haven. Now he attacked the problem of bringing in a better harmony between the university and the town. His first proposal was very simple. Let Yale extend to certain parts of Sunday afternoons, in all but the summer months, the hours of public opening of Peabody Museum and the Art School. It was so simple a plan that it failed, at first, to create a sensation.

But Mr. Seymour was not surprised or discouraged. He knew the forces of conservatism with which he had to contend. He knew that no suggestion takes in New Haven on its first application. So, gently but firmly, he returned repeatedly to the attack. He frankly put the suggestion to the officials of Yale. Through the newspapers he proposed the thing to the public. He received substantial backing from at least one newspaper, which kept the matter before the public insistently until the battle was won.

For it was won, and sooner than might be expected, perhaps. In 1908 Yale University formally announced that it would, beginning with November, open the museum and the Art School on Sunday afternoons from 2:30 to 5. It may perhaps be suspected that the university did this more from the motives which influenced the "unjust judge" than out of faith that there would be a response from the public sufficient to justify the concession. Even Mr. Seymour and those who were with him in the endeavor were weak in the faith, at first. But the newspapers did their part in telling the public of the innovation, and mentioning the hours of the openings. Some of them went further, editorially, by pointing out the significance of the change. The result was such as pleasantly to astound Yale and cordially to strengthen the faith of those who had worked for this change. The public responded in an intelligent, not a spasmodic manner. Those who came were not mere curiosity seekers. The response was steady, appreciative, not sensational. The first year the average number of visitors to the two exhibits on Sunday afternoons was not far from two hundred, and the attendance was well maintained until the end of April, when the university judged it wise to end the season. This was some four months longer, there is reason to believe, than some of the officers had believed the "fad" would last.

There was some anxiety on the part of those who had promoted the plan to see whether Yale would remember to resume the arrangement in the following fall. To tell the truth, they did not trust entirely to Yale's memory. And the Sunday openings were resumed that season, with the definite announcement that they would continue to April. They have continued since, each season up to the present writing. The results have eminently justified the continuance. The New Haven public has steadily used these exhibits for instruction, not for curiosity.

Soon after the first opening, the opportunity was enlarged by adding the Steinert collection of musical instruments in Memorial Hall, and later the School of Religion's archaeological exhibits were also opened on Sunday afternoons.

A few years after the completion of Woolsey Hall and its organ, Harry B.

Jepson, son of New Haven's loved old music master, Prof. Benjamin Jepson, now Battell professor of music at Yale, inaugurated the custom of Monday afternoon organ recitals, for which a small admission was charged. These were enjoyed by many hundreds of music lovers, but their hour was such that the attendance was always limited. Joining in the movement of opening Yale's doors to the larger public, Professor Jepson now introduced two popular Sunday afternoon organ recitals in the season, one in the Christmas holidays, the other at Easter, both free to the public. These were from the start overwhelmingly attended, and Professor Jepson found it desirable, in a few years, to enlarge their number, giving a series of recitals every Sunday afternoon through January and February, in addition to the Christmas and Easter ones. It is needless to add that these opportunities were improved to the fullest extent.

These results had opened the eyes of Yale's governors to the virtue of fellowship with the community. The result was the adoption of the policy of offering or granting the use of Woolsey Hall as a place, in general, for public mass meetings. Enterprises which moved for the common good, which called together large gatherings of the people, found the doors of the great assembly hall open for them. Conventions representing or interesting any considerable number of the people of New Haven or of a wider circle had only to ask to receive Yale's hospitality, and often it was offered. The dining hall was likewise opened to many great banquets, notably those of the Chamber of Commerce, where men of international reputation, presidents of the nation and publicists of large eminence, were among the speakers. Organizations of New Haven men and women, having occasion to gather for a banquet in greater numbers than any other banquet hall in town could accommodate, met around the tables of this noble banquet room, where the portraits of former presidents of Yale looked down on scenes such as the men in their lifetime had never dreamed of seeing.

II

The gates were open, but there was another important means by which Yale was "getting solid" with people who might never have entered through Peabody or the Art School or any of the doors of the great building at the corner of College and Grove streets. Yale athletics had a growing hold on the New Haven public. Yale was the ideal, in sporting achievement, of the average young man of the town. Yale games, whether in baseball or football, have always had an attraction over games by other than college players. The attendance at these games constantly increased, but the Yale athletic management set out to popularize them still further. It placed the prices on its early season games at a point attractive to the public, and the public responded. Many a "Brown game," even before the days of the Bowl, had an attendance rivaling that of a Yale-Princeton game in the 'nineties.

But not all of this attendance was always paid, to the credit of Yale. Some years before the new field was developed or the Bowl built, in the earlier days of the regime of Everard Thompson as the manager of the Yale ticket depart-

ment, the plan of offering football tickets as rewards of merit in the New Haven High School was inaugurated. On a basis which the teachers arranged, each week a certain number of pupils who had shown an approved proficiency in scholarship or effort were given free tickets to the Saturday game. The number rose, at one time, as high as two thousand at a game, and every son and daughter, we may easily imagine, was a loyal "rooter" for Yale. It is easy to see the pace at which Yale's friendships grew by this process.

Then there was the "Brown game," which became an annual institution in New Haven. Each year, the week before the big game with Harvard or Princeton, Yale played the team from Brown University. That enterprising institution at Providence had achieved a substantial reputation by sending up for two successive years in the early nineteen hundreds a team which very neatly "trimmed" Yale—more of a feat at that time than it was a decade later. There were many New Haveners, in and out of the college, who liked to watch that game. Incidental mention might be made of the "Whiffenpoofs," a unique body of Yale vaudevillians, who about this time took it upon themselves to provide burlesque entertainment in the intermissions of this particular game.

New Haven always saw this game. Youthful New Haven also saw it, because of another pleasant custom. It began with Judge Albert McClellan Mathewson, who had a sort of George Junior Republic organization of boys which he called the Good Government Club. Many of them were boys unlikely to have money to spend to see a football game. He put the case before the Yale athletic authorities, and they agreed to admit free, in a body, as many boys as Judge Mathewson would sponsor. Naturally, the plan met great favor with the boys, and naturally, too, the number of those willing to come in under the judge's charge grew yearly. Starting with a hundred or a little over, it increased by the addition of newsboys, members of boys' clubs and schoolboys in general until the group down at one end of the stands numbered at times 1,500. Their loyalty and their enthusiasm heightened the enjoyment of the game alike for players and spectators.

There was still a drawback, in the athletic department. New Haven, as its fellowship with Yale increased, became increasingly desirous of seeing the "big game" which was the climax of the bootball season. But there was no more room on the old football stands, then seating 35,000 at the most, than was required by the Yale multitude—that is, the graduates, undergraduates and their friends. Except as they borrowed applications for tickets, or as they were included in the invited groups, New Haven people were limited to a rapidly disappearing public sale of tickets. In the closing years of the old stand, there was no public sale.

The long hoped-for football stadium, which turned out to be a Bowl, completed in time for the Yale-Harvard game of 1914, had offered another opportunity for the co-operation of Yale and New Haven. It was a great financial undertaking, and Yale offered New Haven money a chance to share in it. The offer was gladly accepted by many men who had no alumni connection with the college, for it included the privilege of subscribing each year for a certain number of tickets for the big game for each one hundred dollars cash subscribed for the

Bowl. In this way a considerable number of the men of New Haven's affairs came to feel a share in one of the great enterprises of the university, and came into intimate touch with one important feature of its life.

The completion of the Bowl, with its initial seating capacity of 65,000, seemed to offer to everyone who desired it a chance to see the great game. Provisions had been made to extend the seat sale, not only generally to the New Haven public, but throughout the state. What was the consternation, then, of Manager Thompson to find, as the time for the game approached, that he had applications for tickets something like 25,000 in excess of the number of seats which even the great amphitheater would provide. Immediately some 8,000 extra seats were added, but even then the most heroic measures had to be adopted to keep the attendance within the capacity. Conditions somewhat similar prevailed in 1915. But in both years the management was loyal to New Haven. The Chamber of Commerce had expected a block of about 2,000 seats at the game which opened the Bowl, and it was not disappointed. In 1916 the pressure was even greater, but again the applicants of the Chamber of Commerce were supplied.

These are evidences of the degree to which the animosity between the college and the public in the Nineteenth century had changed to harmony in the Twentieth. There were many others, less obvious but even more important. The university had come to realize its relation and its duty to the community with which it was inseparably identified, and to do something about it. The community had begun to appreciate the honor and advantage offered by the existence of Yale. And there was to be a tangible demonstration of this relation which should attract the attention and enlist the participation of a great many who had not previously noticed. That was the Pageant of 1916, of whose details we shall proceed to learn.

CHAPTER VIII

THE SEAL OF THE UNION

THE PAGEANT OF 1916, ITS PREPARATION AND HISTORIC CELEBRATION IN BATTELL CHAPEL—THE GREAT SPECTACLE AT THE BOWL

I

The "wedding" of New Haven and Yale took place when the trustees of the collegiate school, in session at New Haven on October 17, 1716, formally though not unanimously voted that the school, or college, should be established in New Haven. Preparations suitably to celebrate that wedding's two hundredth anniversary began considerably earlier than October in the year 1916. The officers of Yale, indeed, had for several years realized that the event should have a unique celebration, and had begun their plans for one.

Early in 1916, there was appointed on behalf of Yale a general committee consisting of Eli Whitney, chairman; Edwin Rogers Embree, secretary; Rev. Joseph Anderson and Mr. Otto Tremont Bannard of the corporation, and eighteen other members of the faculty and prominent graduates of Yale. The City of New Haven appointed a citizens' committee of thirty-eight members, of which Mayor Frank James Rice was chairman. From these were chosen an executive committee, on behalf of Yale of Francis Hartman Markoe, Edwin Rogers Embree, Howell Cheney, Frederick Blair Johnson and Prof. Clarence Whittlesey Mendell; on behalf of New Haven of Mayor Frank James Rice, Vice Mayor Samuel Campner, Joseph Edward Hubinger, James Thomas Moran, Louis Ezekiel Stoddard, and Isaac Moses Ullman.

Mr. Markoe, a Yale graduate with a considerable experience in similar undertakings, was chosen master of the Pageant—for the Pageant was to be the central feature of the celebration. His assistants were Prof. Jack Randall Crawford and Dennis Cleugh as stage manager. Prof. George H. Nettleton was editor of the Book of the Pageant. Prof. David Stanley Smith was chosen master of the music, and Miss Christine Herter was the artist of the Pageant. Mrs. Dennis Cleugh was mistress of the robes, Frederick Blair Johnson was business manager and Charles Emerson Cooke director of publicity.

Thus officered, the great undertaking was launched early in the year. The committees, and a number of guests representing various activities of the city which it was expected to enlist in the Pageant, met at luncheon in Memorial

Hall early in the spring, and the plans for the project were presented in some detail. There was the most evident enthusiasm, and earnest pledges on the part of several of the most influential citizens to do all in their power to carry the project to success. Those pledges were faithfully kept.

All spring, all summer, the committees and sub-committees, the pageant officers and their aids, labored unceasingly. There was to be an elaborate program—religious, scholastic, historical, literary—covering the three days of October 20, 21 and 22, but the great day was to be that of the Pageant, Saturday, the twenty-first. Waiving the exact date of the anniversary, Saturday was chosen because of the number of school children it was proposed to enlist in the production, and because of the better opportunity the day afforded for the attendance of the people. It was proposed to have about 7,000 participants in the various scenes of the Pageant. Different departments of the university, several of the graduate classes, alumni organizations of other colleges, the Governor's Foot Guards, the Grand Army of the Republic, the Sons of Veterans, several chapters of the Daughters of the American Revolution, the Young Women's Christian Association, the New Haven Caledonian Club, several lodges of the Order of Red Men, the Naval Militia, the Spanish War veterans, the Yale Battery and several other organizations, besides a large number of unattached individuals, were represented in the east. There was an endless detail of costumes to be provided, and the rehearsals for the play constituted, when the number and variety of the participants is considered, a tremendous undertaking. There were many discouraging features. But the committee for the university and the citizens worked faithfully on. And the end crowned their labor and justified their faith.

The third week in October of 1916 promised to be much like other mid-autumn weeks in our uncertain New England climate. As the crowning requirement to the Pageant's success was good weather, its developments, weather-wise, were somewhat anxiously watched. The opening feature of the program was the repetition of John Jay Chapman's Florentine masque, "Cupid and Psyche," which had been given at the Art School in June, and for that the weather did not so much matter. It was a somewhat severely classical and distinctly college event, but as it was given in commodious Woolsey Hall, it had an audience containing many of the townspeople. There was some fear as to how the somewhat delicate and in a sense parlor event would fit into massive Woolsey Hall, but if it may be judged by the enthusiasm of the audience, it was in every respect a success. It was produced by ladies of New Haven, and though wholly of Yale authorship, was in its nature especially appropriate to celebrate the union of the college and the town.

Friday afternoon had been rainy, and Saturday forenoon continued the storm. Up to mid-forenoon, the prospect was decidedly unpromising. The hearts of the thousands to whom the Pageant meant so much were as gloomy as the weather. There had been a dress rehearsal of the spectacle on the previous Saturday, which had raised many hopes. But so much depended on the weather!

Meanwhile, there were some historical exercises on Saturday forenoon. In

YALE SCHOOL OF RELIGION, NEW HAVEN

BATTELL CHAPEL, YALE UNIVERSITY, NEW HAVEN

the excitement and anxiety, they were overlooked by too many New Haven people. Battell Chapel was entirely sufficient to accommodate all who went to hear them. It was an important and remarkable program, worthy of mention in some detail.

Most gracefully, as is his wont, President Hadley opened the exercises with his tribute, on behalf of the university, to New Haven. Quoting at the start from Jeremy Dummer's letter to Governor Gurdon Saltonstall, in which he felicitated New Haven on the happy consummation of the nuptials, and mentioned Elihu Yale's satisfaction thereat, President Hadley paid tribute, first to the ministers whose unflagging zeal and loyalty to New Haven had so much to do with bringing it about, and second to the community whose real substance deserved and won the institution for its own. He praised the hard work and hard cash of the New Haven citizens by which they enabled John Davenport the younger to exult in that realization of which the first John Davenport was denied, and closed by saying:

"To the descendants and successors of those that builded the house, no less than those that first taught therein, high honor and cordial congratulation are this day due."

Of the responses by the city the first was, appropriately, by the lineal descendant in office of John Davenport and James Pierpont, the twentieth century pastor of Center Church on the Green. Discerningly, appreciatively, did the Rev. Dr. Oscar E. Maurer make reply. Gracefully he referred to the ambition of his first predecessor to be the founder of a college in New Haven, and to the unbreakable bond, none the less close and firm because it was left to those who came after John Davenport to realize the fulfilment of his prophecy, between Center Church and Yale University. But he spoke as well for all the churches of New Haven and Connecticut, which united in rejoicing at the union and its anniversary. "Yale and the church," he said, "are united in a common destiny, their mission is a common mission; and so, Mr. President, speaking for the churches of New Haven and Connecticut, deeply thankful for all the blessed ties that have bound us together in the past, I pledge to you our continued devotion and loyalty for the years that lie ahead, and the assurance of our fervent prayer that Yale and the Church may together go on and ever on in their holy mission of Truth and Light."

Mayor Frank J. Rice was not able to represent the city on that occasion. As we shall see, his active work for the city he loved was over, and he was compelled to content himself with watching from the distance the consummation of the celebration in which he had taken so great an interest. Samuel Campner, acting mayor, responded for the city in his place, and did so with an understanding eminently commendable. He rejoiced in the older history of Yale, that part of it which belonged to the era before New Haven. But he saw it now as only a background to the new, the greater Yale which was largely because of the union now being celebrated. He made clear the existence of the spirit of entire harmony between the New Haven which is and the Yale which is, and looked hopefully forward. "May the life of Yale and of New Haven," he hoped,

"flow together through the centuries of the future as one life, one unit, one body politic—the embodiment of one idea—the expression of the lofty, progressive, God-fearing and God-serving spirit of free America."

Fittingly closing the exercises was the scholarly, complete historical address of Prof. Williston Walker. With the historian's sense of proportion, with the understanding of the scholar, with the eloquence of one baptized with the spirit of the hour, he portrayed the development of two hundred years. Going back of the two century period, however, he showed on what foundation of vision and sacrifice and holy ambition of the founders was laid the structure raised in New Haven. Dramatically he told of the struggles of those years; with what a battle the college was won for New Haven. Feelingly he drew the picture, touching in the brighter lights of the understanding which the discerning had from the first of the proper relation between the college and the community, of true kinship of the mother and daughter—New Haven and Yale.

"So today," he concluded, "as we commemorate the two hundredth anniversary of the settlement of Yale in New Haven, it is with gratitude toward those who in the days of small things made this much possible. They had their abundant perplexities, their contests, their discouragements. They had, also, an unconquerable faith, and a courage adequate to their needs. They builded well, and we have entered into the fruit of their labors. Nor can we forget the noble succession which for two centuries, in city and in university, has carried on their work, building fairer and nobler year by year, till we have the New Haven and the Yale in which we now rejoice. What the future may have in store none may know; but of this we may be assured, that Yale and New Haven will continue in inseparable connection, in growing helpfulness each to the other, and in increasing appreciation of the common advantages of their association. May the memories of the last two hundred years be perpetuated and strengthened in the association and growth of Yale and New Haven for generations to come."

II

The heavens smiled on such faith, such brave and thoughtful words. As the historical worshippers came from Battell Chapel, they found that the October storm had been transformed to October beauty. Not soon will New Haven, and especially those who participated in the exercises, forget the beauty of that afternoon. And who did not participate? Seven thousand men and women, boys and girls, representing all phases of the ancient and modern life of New Haven and Yale, were in the moving life, the historical depiction, the glorious picture and color, of the Pageant. And every one had friends. All sides of the life of the city had been touched in the preparation. All the schools had been drawn upon. A large number of the societies and organizations of the city had been woven into the story. No wonder New Haven noticed.

It was such a plot as Shakespeare would have coveted. Here was to be told a story of two centuries rich with drama, touched with humor, pathos, sentiment,

tragedy. Far back of the beginnings of New Haven the writer had gone for his prologue, to that 1485 when the union of Margaret, daughter of Ienkyn ap Ievan to Ellis ap Griffith of Cwyddelwern laid the foundation of the house of Yale. Through the colonial times, with their wealth of romance and fascination of history he had built the beginning of his story. He had not missed the thrill and adventure and inspiration of the Revolutionary days. The strifes and the sacrifices and the abundant human interest of the early Nineteenth century were faithfully and effectively portrayed. And there was a wealth of modern episode to lead up to the climax, the bright realization of the light and truth of the ancient everlasting union.

Such was the play. And never playwright had such a playhouse. "Some genius," wrote a chronicler for the Yale Alumni Weekly, "had foreseen the effects which might be gained in that large amphitheater, the Yale Bowl, on a clear autumnal day." It was not with fear or misgiving that the management had accepted the Bowl as the place to stage such a spectacle. Already its visual, its accoustic, its spectacular qualities had been tested in football and Greek play and grand opera, and on each trial it had surprisingly responded to every requirement. Built for football, built only with the thought conveniently to gather, comfortably seat and safely disperse mighty multitudes of people, it had proved to have qualities for conserving and reflecting sound not possessed by any structure of its sort in America. Now, of course, its qualities for displaying a spectacle were to be especially tested.

Many were the misgivings with which fond parents and sensitive spectators had looked forward to this afternoon. The costumes which made that feast of color were flimsy things, poorly qualified for resisting the chill blasts and threat of frost which the afternoon of the third Saturday in October might easily provide. And there might be a nip and an eagerness in the air which would make sitting for three hours to view a pageant less than a thing of joy for those in the least sensitive to cold. In strange and thrilling measure these fears were allayed, these misgivings made vain. It was such an October afternoon as even that rare month might not furnish twice in a dozen years. Out of a sky without a cloud, through an atmosphere crystally clear, with only just a relieving breeze, shone the autumn sun. It brought out at their best its spectrum colors, multiplied to countless shades that the rainbow never knew, in the costumes of the participants. Over that rich sward where a month later the dun-clad cohorts of Harvard and Yale were to race and tear in one of the great games of the century—and crown the Bowl with a Yale victory to remember—proceeded in measured dignity the appointed persons of the play.

And over them bent the thousands. The Bowl has seen greater crowds. But 50,000 of the friends of Yale and New Haven, gathered from near and far, with such a motive and for such a sight, is a multitude not to be despised. Its own color and variety, its life and its magnetic expectancy, completed the wonder of the occasion.

It is two o'clock on that never-to-be-forgotten afternoon, and though this is an amateur production, and one of the most difficult ever handled, Director

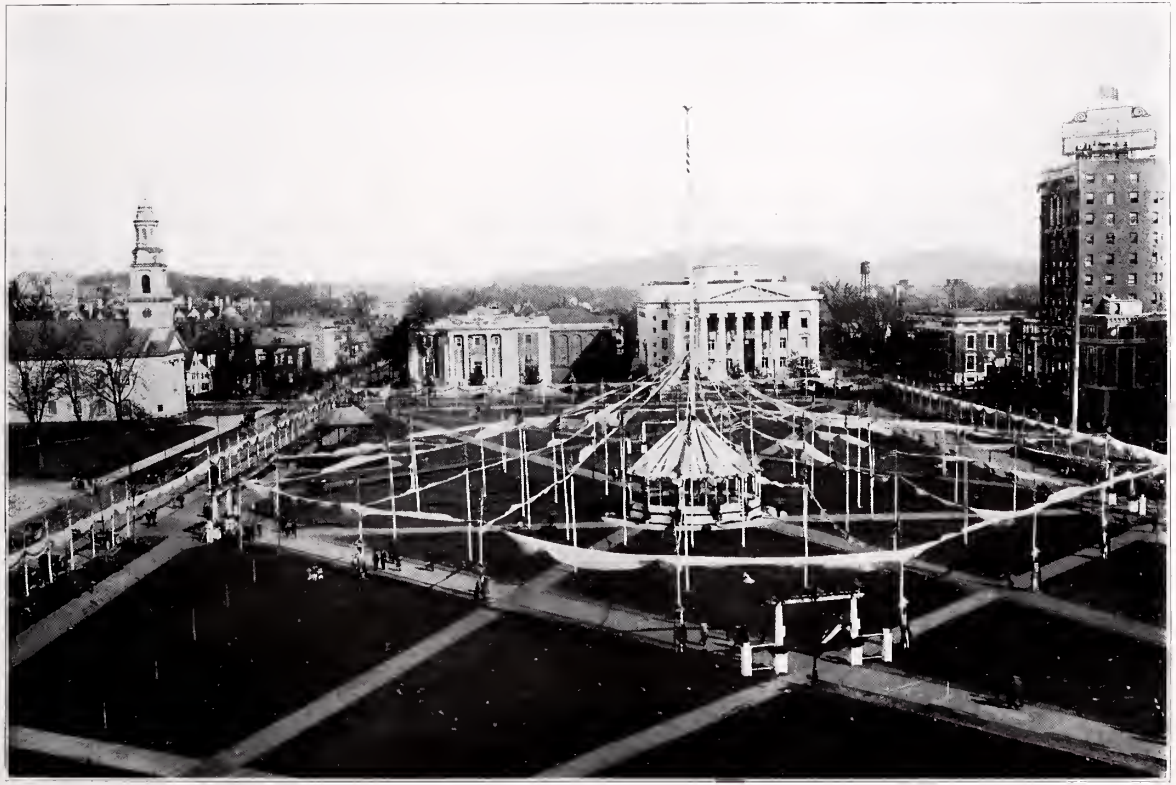
Markoe is ready. But before the gates are opened, there is a wondrous prelude. At one end of the great amphitheater, under a reflecting canopy, there is such an aggregation of bands as even music-blessed New Haven never had on one platform. And back of them is a chorus of 500 people. It is the Derby Choral Society—neighbors glad to share in the great service. Led by Professor William Edward Haesche, who has written the music, it launches into the stately numbers of Charlton Miner Lewis's "Invitation to the Pageant." Its opening words are fulfilled before the people, and seem to have been prophetic:

> October's glory ripens to its close;
> The flaunting splendors fade; yet still abides
> The warm sun, wizarding from brown to rose
> The bastioned refuge of the Regicides.

And the eastern gates open, burst by a noise of trumpets. From out their portals comes a procession of the Middle Ages. Pages and bards and men-at-arms lead the way for maids and gentlemen and ladies in their gayest garb. For it is nothing less than the bridal procession of the fair Margaret. Forth she comes with her knightly bridegroom, each riding upon a horse that seems to sense the ancient dignity of the occasion. It is the first glimpse of the glory of color that shall be. For on Margaret and her maidens, on pages and on the caparisoned horses, shines a blazonry of many hues that needs but the dun garb of the men—so like, in this respect, to the modern wedding—to bring out by contrast its magnificence. And so was Margaret wedded to the brave Ellis ap Griffith. So was the house of Yale founded. The romance, the imagery of the scene grip the beholder.

But there is no lingering. This is only the prelude. The Pageant has not yet begun, and the play's the thing. As silently as they came the flashing costumes are gone. The sorely tried nerves of the amazed modern New Haven horses are soothed again in the free air outside the echoing portals of the Bowl. And from another portal bursts a strangely different scene. Stiffly come Pastor Davenport and Governor Eaton, leading their party of pilgrims, weary from their long voyage, and muddy from their climb up the red clay banks of the creek. With surprising promptness comes from another quarter a mournful procession of Quinnipiacs, and the scene shifts in fancy to the meadows of Morris Cove. Borne on a litter is Shaumpishuh, sister of the Sachem Momauguin, sick unto death. The women wail their lament to the Great Spirit. The tribe dances its medicine dance. There is all this in the swift scene, and if one makes a little allowance for the ardor of the unpracticed young Indian actors, he gets the serious import of it. Still more life is injected by the sudden appearance of the war-painted Mohawks—they are at their old game of demanding tribute.

But the Quinnipiacs fear the death of the pestilence more than they fear the death of battle. They resist and overcome the tribute-seekers. Whereupon they note the presence of the pilgrims, whom they accept on faith at once as friends. The pilgrims give thanks for their deliverance from the perils of the sea, and for their friendly greeting. But Shaumpishuh cannot survive, and the procession now takes up a real lament for the dead, and proceeds sadly out from the portals.



NEW HAVEN'S TRIBUTE TO THE PAGEANT
The Green as decorated October 16 to 22, 1916

Swiftly the scene changes again. Sixty-three years have passed, and the founders of Yale are at Branford with their gifts of books. We have the ancient worthies who were to make the first trustees of the college well simulated by ministers of modern New Haven. Pierpont, Russell, Buckingham, Noyes, Pierson and the others attempt a deliberate performance, but the stage manager hustles them along by his effective method of turning on another scene. He has thirty portals, and much material in reserve. This time, as acted, it is high comedy.

It is hard to make anything else out of the disastrous attempt to remove the books from Saybrook. The sheriff dashes valiantly forth. The books are supposed to be borne on an ox-cart. There is a riot in opposition. Those with the programs, if they are serious-minded, fancy the scene. The Book of the Pageant elaborates it with much Latin that does not bother the actors.

It is soon over. Almost simultaneously we are in the midst of the first Commencement in New Haven, and John Davenport the younger, Governor Saltonstall and the trustees of the college, with a miscellaneous procession of soldiers, judges, ministers, ladies in wonderful garments and the male style show of the community, with "a rabble of the colony," is rushing into view. There is a brief representation of the Commencement exercises, the scene vanishes. and the first or Colonial episode is ended.

The first Interlude is allegorical of the passing of the Arts and Sciences from the Old World across the Atlantic to the New to lay their offerings at the feet of the infant college. We have had action; now we are to return to our fill of beauty and imagery and color. From many portals flow "the Waves," a part of the pageant which few who saw it have forgotten. In this the school children of New Haven participated by the hundreds, the girls with their draperies of blue and green and shining scarfs on their heads, moving in realistic undulation. They sing well, but their color is the impressive thing. After them come daughters of Minerva who represent the Arts and Sciences which the Waves bear. And then the Waves riot some more.

There is a brief rest, and we are ready for the second episode with its Revolutionary scenes. The brilliant color of the Foot Guards, actors who for such a scene are in constant training, opens the period. They are after "the keys," as usual. But they are wholly serious this time, and they move with dignity. We bid them good speed on their way to annihilate the British at Cambridge. The "Redcoats" are upon us again, presently, this time as foes. For the British were not annihilated. They have come to invade New Haven in 1779, with every intention of burning it, no doubt. President Daggett fires his musket in vain. He is indulgently thrust aside. In the play, however, it is on account of the college, not of the Green, that the town is spared.

Then

> To drum-beat and to heart-beat
> A soldier marches by,

and we know that here is Yale's great hero of the Revolution, Nathan Hale, giving his all of life for his country. The detested Redcoats—they are, as a

matter of fact, despicable things compared with the rich garb of the Foot Guards —figure again. It is a solemn scene. We are spared, of course, any attempt at the execution itself, but the grim preparations are there. We are glad, on the whole, when the scene vanishes through the portals.

There is a richness of costume, especially feminine, in the scene representing the visit of Washington to New Haven after he became President. We have the men in stately grandeur. And Washington and his staff ride well, assisted by one or two trick horses such as, probably, would greatly have annoyed the old general in his time. Then the field clears, and we are ready for another interlude —an Allegory of War and Peace.

It was not the intention, evidently, to paint war in any attractive colors. These gnome-like figures, hooded and cloaked in brown, who come crouching in to the droning of dismal music, are the spirits of Starved Desire and Fear of Brotherhood. Others no more attractive follow, the warped souls of Demagogues and Self Lovers, and these unite to utter, in something like song, "The Wise Voice of the Old, Deep, Unchanging World." But the chorus strengthens by the addition to the Holy Servants of war's sacrifice, the Young Men Who Have Found Their Manhood. Presently join these the Contented Dead, and then the mothers who raise their boys to be soldiers, to speak in flippant phrase. There is weird and thunderous music, and Life's Wastrels cavort over the scene. The Noble Wives, the Old Men, the Calm Fathers and other Heroic Hearts follow in quick succession, chanting a solemn hymn. Then the music changes, a hush comes over the wild clamor, and sweet, calm, majestic, radiant Peace is there, with the little children in white robes playing about her. The Rout of War falls back from the altar, the weary sufferers welcome Peace, and the air is rent with a shout that is greater than victory. Brimming over the rim of the Bowl pour down from all sides the processions of Peace—Youth and Dawn and Spring, waving blossoming branches and singing a song of the beauty of sweet nature. Summer, Day and Growth follow with golden boughs of laurel, singing their hymn of praise. Evening, Autumn and Completion sing an evening hymn, which merges in the one general chant of peace as all advance with their offerings of praise, and crown Peace forever.

The opening scenes of the nineteenth century episode are in lighter vein. Well may the Town and Gown riots be treated lightly, for they are things of the past. They are nothing more than comedy, as presented. There is war, to be sure, between the firemen and the footballists, and there is some attempt to suggest what a terrible thing this might be, but with the machinery at hand, and the evident refusal of the actors to take the thing seriously, there is little to do but laugh.

The Burial of Euclid, of course, is but a college prank. It proves to be no more than a fairly well rehearsed performance of the Whiffenpoofs. One wonders if the boys themselves realize how important a thing it was in its day. It is good fun, which serves fairly well to relieve the sobriety of what must be, in the main, a serious performance.

There is not a little of burlesque, little as it is meant so, in the next scene.

This is a depiction of the Kansas Volunteers, an ante-Civil war plan to abolish slavery, which was nipped in the bud. We have citizens of New Haven in queer, bottle-green tail coats, and flat-topped hats. The relieving effect of feminine costume is there, improving the opportunity of the strange fashions of 1856. Henry Ward Beecher is supposed to appear and make an address. The recruits are escorted on their way in very impressive fashion, if one chooses to take it so.

The death of Theodore Winthrop, reviving an almost forgotten episode of Yale in the Civil war, is made memorable by the earnest participation of almost the entire strength of the Grand Army posts of New Haven and vicinity. Winthrop was the first northern officer to fall in the battles of this war, and the scene depicts the request for his body by his comrades and its formal surrender, with full military honors, by the Confederate troops. The men in Gray are the product of the costumer and the stage manager, though they do their parts well, but these men in Blue, with their slouch and tasseled felt hats—they are living over again scenes that are still vivid in their memories. Their part in this scene, carried out to the last solemn detail of military exactness, makes a tremendous impression on all beholders. It is an historic event, and in it alone the Pageant repays all it cost. It is worth our while to pause here and read, from Brian Hooker's masterpiece of description of the whole Pageant, his thrilling touch of that particular scene:

"Now comes a company of gray-clad soldiers through the western gate. They stack their rifles and lounge about with a casual air of waiting for someone. So they are, and so are we; and after plenty of time, out come the Union soldiers on the other side, to the small squealing of one fife and the beat of two rather tremulous drums. These are no dressed-up mummers, but the very men themselves: Grand Army men, some 200 of them; their old blue uniforms hanging loose over shrunken shoulders—and their rusty old Springfields at the carry. There is no hurrying these old fellows. Very deliberately, very professionally, with the off-hand, almost clumsy correctness of men to whom the drill is no new lesson but the memory of an old business, they form in line facing the Southerners. Order arms. Parade rest. Officers to the front. And the small group with its flag of truce goes out to meet the enemy with all military formality, and to receive Colonel Winthrop's body in its new pine coffin. Present arms. The Confederates fire a salute. The coffin is borne back to the line in Blue. Another salute is fired. They wheel slowly into column and with arms reversed start slowly to move away. And then something happens. For ten minutes those two hundred or so old gentlemen of our fathers' times have been going through what for them was not play-acting but the very truth itself. For ten minutes they have stood there remembering; and their memory reaches out and strikes the watching multitudes like an invisible wave. As the long column plods toward the stands, the grim gray heads held high and the thin fife piping a cracked hymn tune, 30,000 people are on their feet and uncovered, not knowing why or how; and the applause rises and swells and crackles into one deep roar! Someone whispers: 'God! look at their faces!' And we look, and read things written

there. These men did not keep us out of war. They faced it, and brought us through on the right side. They were too proud to fight with words alone. They fought with more than words; and the fire of things we cannot understand shines on their steady faces. In all the Pageant there has been nothing like this; for the rest was allegory and reminiscence; but this is a resurrection."

There is less of imagery and more of realism in the third Interlude, wherein certain ladies and gentlemen of New Haven and the university improve the opportunity to exploit the wonderful costumes of the Civil war period. It is, as the program tells us, "a Hoopskirt Prom." Or, as the more dignified Book of the Pageant hath it, "the Wooden Spoon Prom." It is depicted with such dignity as the cumbersome costumes compel on the field before us, and is soon over. It seems to lack something, after the previous interludes.

For the fourth or modern episode the Book of the Pageant had a series of fourteen impressive panels, which were to be presented as tableaux. But the afternoon draws near its close, and if the finale is to be presented while yet the autumn sun will give life to its color, something must be cut. So the Yale Battery, the triumph of Mars which many have been waiting to see comes on. Refreshed after the terrors of Tobyhanna, trim in olive-green khaki, the soldier boys bring on their guns and go through their evolutions, ending with a salute which rattles the nerves of the timid and fills the Bowl with the smell of powder. The din of battle dies away, the faithful Boy Scouts who have been doing page duty between the acts make their last appearance, and we are ready for the finale.

The program has warned that any who want to hurry away must do so before this finale, because the portals will be in use by the performers for a little time after it. Unfortunate are they who thought they could not wait. It is the climax, the summary, the ensemble, all in one. It returns to the glory of imagery, it employs the feast of color. In it shines the Light and out of it stands the Truth of Yale. The Bride of New Haven, the Mother of Colleges and of Men, herein is glorified.

Throned amid lilies and attended by blue-clad figures representing the nine departments, Mother Yale is borne in, while around her throng and flow again her water-children, the Waves of the first interlude. Then from out each portal comes a beautifully gowned woman—thirty of them, representing the thirty colleges of which Yale is the mother. Then, all at once, high at the crest of every aisle of the vast Bowl, appears a wind-blown figure as if at the rim of the horizon. There is a pause as these figures spread their arms like wings. A little more, and there are pouring into the Bowl from every portal the whole of the 7,000 who have participated in the Pageant. All the pomp, all the color, all the glory are there. They gather and group themselves appropriately, on a previously arranged plan of effect. "The whole Pageant at once: all places and times together, spirit and substance, hero and jester, history and tradition and dream."

The great crowd rises from its seats. Nothing must be lost of such a scene. Its like will never come again. The Bowl will see strange sights and witness brave deeds. It has wonderful times ahead. But there can be only one Pageant

therein, and this is the supreme moment of that Pageant. The multitude stands as if entranced, while slowly the mass untwines, resolves itself into a solemn march, chanting the grand old hymn of call to worship:

Lord God Almighty!
Who hast blessed our fathers,
Bless us and guide us by
Thy Holy Light.

Slowly the grandeur and glory and song melt into the portals, and presently the velvet green of the field is as quiet and serene as if it had been untrodden. So far as concerns the scene of its production, the Pageant of 1916 is a thing of memory only.

The Pageant is not over. New Haven had participated generously in the main production, but the city as an organization had its part. For the three days of the celebration the historic old Green, for more than two centuries a sharer in every event that had concerned Yale and New Haven, had been notably decorated in honor of the occasion. From the Liberty pole as a center, streamers of white and blue bunting extended to the four corners and sides of the lower Green. Yale and New Haven seals were set on standards all around the Green. Underneath and around the Liberty pole was a canopy or court of honor, where on that Saturday night after the Pageant a band played to some 20,000 people, while searchlights from the neighboring buildings played upon the scene.

The closing event of the great occasion was next day at Woolsey Hall, when President Hadley preached the anniversary sermon. Fittingly he had chosen his text, "For we are members one of another." It was a thoughtful, convincing presentation of the oneness of Yale and New Haven well worthy to close this celebration. Especially did it show that the men who have honored Yale most have also honored the city most; that their highest ideals and highest service have been for the two together; that in the achievements of such men "college and city can claim an equal share and look with equal measure of pride." He dwelt not altogether in the past; he gave good advice. Admitting that there have been misunderstandings, he sought to show how they may be avoided in the future, how harmony that has less of the name and more of the fact can be attained. He dwelt on the ideal which he had preached before, of Yale and Yale men in public service. Applying this directly to the relations of Yale men and the city in which they live he said:

"In order to make this spirit of mutual understanding effective and useful we must develop the habit of co-operation between city and college. The best way to understand one another is to work together. We have been too much absorbed in our separate problems—the teacher with his teaching, the scholar with his studies, the merchant with his business, the politician with his politics. These things are a large part of life, but they are not the whole of life. The affairs of society are as important as each man's private affairs; and the affairs of society cannot be properly managed unless the men of theory and the men

of practice act together in managing them. This is becoming more and more obvious as years go on. Questions of public education, of public administration and of public morality are every day coming more and more into the foreground."

In such practical words the president of Yale recognized that the ideal had not been attained, while felicitating his hearers on the measure of harmony which the Pageant celebration had sealed. The Pageant was over; he was drawing some lessons from it. Much as had been attained, it was only a glimpse of what might be. But at least New Haven and Yale had by this two hundredth anniversary celebration come into the consciousness that they were one, and that their future progress must at least be along parallel, not divergent lines.

CHAPTER IX

THE OLD AND THE NEW

THE CONTRAST OF THE CENTURIES AND THE ELEMENTS THAT MAKE IT—A GENERAL GLIMPSE OF TWENTIETH CENTURY NEW HAVEN

I

We have seen the small and difficult beginnings of New Haven. We have seen that, ambitious as was the plan of the founders, they were content, after a few hard knocks from fate, to take what the gods sent them, and maintain their existence. It looked for many years as though New Haven would have to be content among the minor cities of Connecticut. Through the latter half of the seventeenth and all through the eighteenth centuries, New Haven had half a dozen rivals that equalled or surpassed her in size. It was not until 1820 that New Haven positively took first place, stepping into the rank which she has maintained so long.

It was apparent almost from the first, to be sure, that New Haven was to be one of the most important towns of the state, whatever its size. Its rank was so impressive that Hartford was, from early in the eighteenth century, fain to share with it the honor of being the capital of the state. The establishment of the college in New Haven at once gave it a prestige as a center of education and influence, a source of supply of the state's professional men and leaders. Then, with the beginning of the nineteenth century, it began to forge ahead in physical size, until it became noticeably a leader in population, and for a long time, in wealth.

But New Haven was never a boom town. It developed slowly, it grew steadily, not spasmodically. Conservatism became characteristic of it. Conservative it has remained until now. All through the nineteenth century, while steadily growing in strength and substance, it never outwardly startled the beholder. Those who really knew the city came to love it for its "parts" rather than for ostentatious prosperity. It was a city of traditions and history, a city content to have intensive rather than extensive growth.

There were, as we have noticed, some who wearied of having their city known merely as "the seat of Yale college." They longed to have other qualities of New Haven, which to them seemed more important, brought to the front. They knew that the city had, and had long possessed, manufacturing institutions, for

instance, qualified to make it internationally famous. Knowledge of these was not wholly suppressed, and in the "geographies" of the latter nineteenth century, New Haven became rated as the home of the clock and the producer of fine carriages and ferocious firearms, as well as the home of Yale.

Yet New Haven had not awakened as the modernists would like to see it. Its great manufacturers and its substantial merchants, knowing within themselves that they had substance and quality, were willing to keep the information to themselves and to a few of their people. Their business was prospering. The discerning took their goods. Their trade was increasing, according to their standards. Why should they ask for more? The age of advertising had not arrived, at least not in New Haven. A chamber of commerce—and New Haven had possessed such an institution since 1794—was a dignified commercial club to the members of those days. It held a banquet once a year, and that was sufficient to justify its existence. There came a time when somebody pointedly asked what it did between meals, but that was later.

Such, in more material particulars, was the New Haven which woke on the morn of its 264th year when it celebrated with Yale the completed two centuries. The opening of the twentieth century had seen a different New Haven, if it had but known it. Things had come to it to make it different. The telephone had come. In 1878 New Haven had been the place of the establishment of the first telephone exchange in America, and its original directory of subscribers, printed on one side of a fairly small sheet of paper, is a curiosity to exhibit today beside the 400 pages of the Southern New England Telephone Company's big directory of Connecticut, with its over 66,000 subscribers in New Haven.

The electric railway had come. When, in 1892, the first electric car, unloaded from a freight at the New Haven station, came by its own power from the station to the Green, horses drew all the cars on the few street railways of New Haven. Still, and for several years later, they were keeping a spare horse at the corner of Elm and State streets, to help the loaded Fair Haven cars up the Grand Avenue grade. That first electric car, by the way, was a storage battery affair. When it reached the Green, its power gave out, and there it stuck until ignominiously moved away by horses. The experiment did not encourage New Haven to try the storage battery system, and when it went, a year or two later, into the electric car business, it adopted the well known trolley. New Haven well remembers its first electric line, which ran from the Green out Church and down Elm, thence to State and out to James Street, where it abandoned the well known route for Lamberton and Ferry, going on down to Chapel. That was in 1893. When, a little later, the line was continued to Morris Cove and Lighthouse Point, New Haven opened its eyes in wonder, and the rival lines took notice.

The electric light had come. New Haven by 1890 was well lighted, as cities went. Arc lights made its streets, according to the standards of the time, conveniently navigable even on a rainy night. But electric lights for interiors were still rare. Many of the public buildings, and particularly the churches,

LIGHTHOUSE POINT, NEW HAVEN

VIEW OF MORRIS COVE, NEW HAVEN

were gas lighted as late as 1905 and afterward. And when in 1912 the "White Way" was agitated, making some of the central streets brilliantly lighted according to modern standards, there were business men who shook their heads. Five years later, the city took over the "White Way" as a matter of course, and has since extended it to other streets as unquestionably worth its cost in safety and business advantage.

Shore expansion had come. Up to 1895, New Haven had Savin Rock—which belonged, and still belongs to West Haven. Not so long before that, it had meant a ten-cent expenditure to take a ride to Savin Rock, less than five miles away. But it was not a residence shore resort. It was in the closing days of the century that the real development of the East Shore began. There were a few pioneers there in those days, who thought they were hardy if they braved the mosquitoes for three months in the summer, but professed to get enough advantage to make up for them. Now Morris Cove is a ward of New Haven city, filled with cottages all the way from the Palisades to Lighthouse Point, with many side streets well developed, and a large part of the former cottagers living there all the year.

The West Shore now seems to be a part of New Haven, though most of it is in Milford. In summer time, it is a part of the greater New Haven, and many of the residents of the city have handsome shore places there. Some are tempted to, and many do, live there all the year.

But it is more to the point that expansion has come to New Haven itself, centrally. It was not long after 1890 that the name "Westville" began to mean something besides far Whalley Avenue, and Martin Street was renamed "Edgewood Avenue." Edgewood Park was not, but the ride out Edgewood Avenue into Westville, when the new trolley line was opened, was like travel into a newly discovered country. In the somewhat over two decades since, Westville has become the most important suburb belonging to New Haven. It has preserved its own individuality in many respects, and has its distinct school and social life, but it is a convincing proof of how New Haven has outgrown its former boundaries.

Industrial expansion had come. The "important factories" which in 1890 could almost be counted on the fingers of two hands, if one's memory were good enough, had become over half a hundred major concerns, well known abroad, if not in New Haven. It was frequently being remarked by the observant, indeed, that New Haven was not getting full credit for its importance as a manufacturing center.

Most important of all, New Haven had startlingly changed in population. The 23,000 addition to its number between 1880 and 1890, and the almost equal increase by 1900, were not additions of "native stock." The 40,000 foreign born, and the 43,000 native born of foreign parentage, which were found in 1910, had been coming. In 1892 there were Italians enough in New Haven to raise money for a fine statue of Columbus on Wooster Square, and shortly after that it was estimated that a fifth of the population of New Haven was Italian. At that time they constituted, however, only one in fifty or more nations and tribes to be found distinctly represented in polyglot New Haven.

Did the city adequately appreciate all these changes? Apparently not. Some of them had been too rapid for it. It knew it was growing and changing, but it did not think it essential to catalogue its progress. Not all the people recognized it as progress. Like all conservative cities, New Haven had some citizens who regretted many features of the change. They were contented with the old order. They were not especially enthusiastic over the new. The old elms sufficed them. For the new ideas they did not especially care. But the new ideas were bound to come. The old elms, as we may later observe, were not bound to remain.

The date of the renaissance is difficult to set. It began gradually, probably about the time of the Yale Bicentennial. New Haven got some of its new vision from that. Leaders in thought and vision followed up the advantage. Yale's policy of participation helped. The Chamber of Commerce came out of its century's dream, and that helped more than anything else. The Civic Federation, the Business Men's Association, the Publicity Club, all joined in the effort. New Haven had come into a new era. Now it came to consciousness of the fact.

II

What is this New Haven of contrast, the New Haven of today? It is a city profitable for comparison with the crude center of the colony, or even with the smug, unconscious New Haven of the latter eighteen hundreds. It is a city which impresses the beholder who comes from without more than it does the accustomed beholder who lives within. A distinguished engineer, a few years ago, called New Haven, as a port, the key to New England. Here, at length, is a center of New World commerce, a railroad center, a potential shipping center, such as Theophilus Eaton, even with old London in his vision, never conceived in the wildness of his dream. Here is the water gateway to the busiest freight section of the East beyond New York. Here is the water outlet for the intense New England manufacturing section, immensely important now, having far greater possibilities for the future.

Much of this is in the future, no doubt. For the present here is a city estimated to have 175,000 people, in the center of a district whose facilities easily reach 200,000 more. Within a radius of a hundred miles are upward of ten millions of the people of this country. It has more industries than any other city of Connecticut or southern New England, and some of them, at this particular time, are of immense magnitude. It has a greater variety of products than many cities several times its size. Railroads, centering here, radiate to New York and Boston, and to all the important manufacturing and supply and trade centers of New England. It has steamboat lines which supplement its railroad facilities. It has a harbor that is the admiration and despair of many a city of the South and West that does three times New Haven's business. To make it, the city encircles a bay that runs in nearly four miles from Long Island sound, and is almost a mile and a half in width. It has not anything like a uniformly navigable channel, but much has been done to deepen it, and there

is a field for much more effort. The channel now existing is from 300 to 400 feet wide and more than twenty feet in depth, allowing vessels of large draught to reach the docks. Improvements in both channel and dock facilities are being constantly made.

New Haven of today is a clean city, with well paved and well kept streets, with hundreds of miles of modern, uniform cement sidewalks. It did not always boast of these things. Up to 1909, a policy of mistaken economy had retarded street pavement until the city's needs had got ahead of it, and the miles of uneven, unsafe, archaic brick sidewalks were far more conspicuous than the comparatively short stretches of the modern type. But New Haven had a permanent paving commission made up of men with good ideas, and about that time the city adopted the policy of giving it a free hand. Discarding all the wrecks and failures of the past, the commission decided on two, or at the most three types of pavement as sufficient for the city's varying needs. For the streets of heaviest traffic, wood block. For streets of moderate traffic, asphalt, either laid on new foundation or laid over an old foundation of substantial macadam. For other streets, tar-bound macadam as a general type.

The improvement in sidewalks is a monument to Frank J. Rice, mayor of New Haven for seven years. When first inaugurated in 1910, he pledged himself to seek, among other things, better sidewalks. He tried to accomplish many things, and did accomplish numerous notable ones, but one of the most conspicuous, if not the most important was the more than 200 miles of the best type of sidewalk which he caused to replace brick or broken asphalt in the city he loved, and to whose service he gave up his life.

The city is comparatively clean because of a custom inaugurated in 1908 by the Civic Federation, known as "Clean City Week." It usually coincided, at first, with the Easter vacation in the schools, and the service of the pupils, boys and girls, was enlisted in the effort to use their influence to the end of clearing back yards, vacant lots and obscure streets of unsightly or unsanitary refuse. In addition, the boys were enlisted as inspectors. They visited all back yards so far as possible, all vacant lots and other repositories of rubbish, and reported the condition of those whose owners had not responded to the public appeal to clean up. At the end of the week another inspection was made, and progress, if any, reported. Meanwhile, the city had done what it could. In especially stubborn cases, the aid of an ordinance was invoked. In 1916 the city took over this work, and carried it on through the schools. Volunteer citizens visited each school on the Friday before Cleanup week, preaching the gospel of consistent cleanliness, not neglecting to emphasize its high advantage. The results have been evident and abiding.

Almost every moderate sized city is called by its enthusiasts a "city of homes." New Haven has never very conspicuously made this claim. It has been, in recent years, a city of much building, largely of residences, in addition to many notable public and business edifices. The gap toward Westville, by either way of approach, has been almost entirely filled up. Residences have spread out almost to the city limits in the Yale Field direction. Two notable

instances of this effect are often mentioned. Somewhere about 1900 the people at the west end of the city were alarmed because Roger Sherman School was placed so far beyond them, in the far edge of the residence district. Now the residences have spread so far and so numerously beyond it that the city has been compelled to make the Barnard School, which stands for its part on "the far boundaries of civilization," draw off some of the district's surplus school population.

In 1899 the people of the College Street Church, on selling their building to Yale University, were so daring as to select for their new building a site on far West Chapel Street, at the corner of Sherman Avenue. In a sense, it was in the western wilderness then. Now Plymouth Church, as the new edifice is called, is on the eastern front of its field.

In other directions the population has spread out Dixwell Avenue far into Hamden, and out Prospect Street into the same town. Striking the encircling Hamden in another direction, Whitney Avenue is lined with comfortable homes almost continuously from its junction with Temple Street to Mount Carmel.

It naturally follows that many, and probably as good a proportion as in most cities, of these new buildings are what might be called homes. Certain it is that the building and loan companies of New Haven are conservative, prosperous and sound, which tells something of the story. The habit of owning a two-family house in order to rent one part is very common, and judging by the appeals of the real estate men, very popular. The records of the savings banks, moreover, would indicate that whether the people are paying rent or buying houses, they are saving money.

New Haven observed utility rather than art in the building of its industrial plants. Other cities long have sought to make beauty spots of their factory districts; New Haven has not, as a rule, seen the use of it. It has followed the creed that if it produced the goods, the looks of the factory did not matter. Stern brick walls bound most of New Haven's factories and the rule is few lawns and no great amount of adorning ivy. In a word, most of New Haven's factories are outwardly old fashioned.

But they are not so within, judged by their products. Manufacturing New Haven is practically up to the times. It is a city versatile in its industries. Time was when a single, or at most two or three lines of manufacture stood out as distinctive of New Haven. In a measure that is true now, but not as it used to be. New Haven is not a brass town, not a silver town, not a hardware town—no longer a firearms town. Yet it makes, in measure large or small, most of the lines of goods which give Connecticut cities their distinctive names. A list of the things that New Haven makes would surprise many citizens, but it would not long be remembered by many of them.

Let it suffice to know that New Haven makes toys as well as high class plumbers' house fittings, a large factory having recently been equipped for the manufacture of the former. New Haven makes a great many guns and explosive shells at any time—a tremendously increased number in this time of war. But New Haven also makes large numbers of modern pianos, and just outside the

HOTEL TAFT, NEW HAVEN

city, counted as a New Haven industry, is one of the famous pipe organ factories of America. New Haven corsets are advertised wherever women wear stays; it is not as widely known that New Haven makes a large line of electric elevators. Clocks and watches are among the historic manufactures of New Haven; the city has a bird cage factory that is almost as famous in its way. New Haven, of course, because of the inventions here of Goodyear, was one of the original rubber towns. Its extensive manufacture of automobile radiators is more recent.

The list would be tiresome, but justice to the subject requires a glimpse of it. In addition to the things mentioned, there are made in New Haven folding paper boxes, cigars, candy, geometric tools, dies, sewing machine attachments, fishing reels, pliers, drop forgings of all sorts, wire in every variety, printers' machinery, hosiery and underwear, aeroplanes and airships, spectacular fireworks of all sorts, concrete building stone, hack saws, saddlery specialties, carriage and automobile bodies, suspender webbing, safes, silk and silk skeins. Factories for the making of these and a hundred other lines of goods fill and overflow New Haven in half a dozen different directions. There are over 800 manufacturing establishments, with a capital of $12,000,000 invested in them. The endless variety stabilizes the manufacturing business in New Haven, since a dullness in one or even three or four trades has little effect on the varied whole. New Haven is very far from being a one-industry town.

New Haven has not followed the ideals of John Davenport religiously, but it has followed them intelligently. It has remained through all the years what it was at the first, a center of Congregationalism. Its fourteen churches of that order now include four distinct races of people not even conceived of by those who founded the sect. The ground which Congregationalism has held in New Haven has not been without a struggle, for the city, as we may observe, has grown cosmopolitan. Not only are more than fifty tongues and dialects, representing almost every country of the world, found in New Haven, but they have brought their religions. And none of the important sects which have sprung up in America in the years since New Haven's foundations were laid is without its church or churches here, unless we except that Unitarian Church which has been Boston's rebellion against the strictness of the older order.

The early churches clustered on the Green, which was well enough while the city was small, and the people willing to follow the New England custom of "coming to the center" to church. Those built somewhat later went only a little farther from the heart of the city. So it came about that in 1880 there were, on the Green or within two or three city blocks of it, five Congregational churches, the First Methodist Church, the leading Baptist Church of the city, the largest Catholic Church, three leading Episcopal churches, a Presbyterian Church and two Jewish synagogues. Ten churches centrally serving a population at that time about 63,000, was not a large number, to be sure, but it meant competition, not co-operation. For the population of New Haven had by that time begun to spread to distances which demanded churches in their own localities. A good part of it was in Fair Haven, and it had its own churches. Westville was a substantial community, with its own churches almost from the be-

ginning. Other outlying sections were well served by churches of the various denominations.

And now the church forces of New Haven began to contend with another change to which they were somewhat slow to adjust themselves. As we have seen, a large part of the additions to New Haven's population since 1880 were from other races than those which formed the support of the original churches. The effect of this was most noticeable in the Wooster Square section, which had once been the city's most fashionable residence district. On the harbor side of this section the Italians especially had begun to come, and as they grew numerous and strong, they pressed towards the square. They did not force out the old residents, exactly, for they had begun to move, but they pressed on them. New Haveners of the old line had not learned, then, what excellent substance for good citizenship there was in these new comers. To them all foreigners looked alike, except that Italians were especially obnoxious. They moved. They left, in the moving, church buildings which not long before had held large congregations and active working forces. Instead of standing their ground, as some have done to "the glory of God and the blessing of man," these churches "scuttled," so to speak. Their congregations sold their buildings, and built elsewhere.

This was true not alone of the Wooster Square section. This is only typical. But what is more important, it turned the current of church movement along the lines of least resistance, so to speak, all over the city. The churches no longer sounded imperative bells to call the people to worship. (There are comparatively few church bells in New Haven today, in fact.) Long since had the roll of the drum from the tower of the Meeting House on the Green lost its commanding power. The churches felt forced to follow the commanding move of the people, which was well, in a way.

It has worked out fairly well for New Haven. It has helped in the breaking of the city into communities, which was inevitable, no doubt. The churches have, however, taken two courses. Center and Trinity and United have stood their ground on the Green. In the case of Center, this was the only course. It was the original church. It represented, still represents, the identification of the church with the community which John Davenport established. Center Church has not become less a denominational institution. It represents, nobly, courageously, the principles of Congregationalism. But it performs in many ways a community service which gives it unchallenged leadership. In the very heart of New Haven its heavenward-pointing spire, its noble example of the international best type of free church architecture, stand to visualize the ideals of the church of God in the New World. In the heart of New Haven's people it stands, for many ages and many races and many generations have found within its walls the spirit of brotherhood, the ideals of a social service above any church or race or creed, which their souls have craved. Ably led, the mission which Center Church performs is for the saving of the people who have followed the paths John Davenport's pilgrims trod.

In other ways not less noble and inspiring, some of the other churches have stood their ground. The notable example, in the Wooster Square district, is

Saint Paul's Episcopal. This fine old church, placed in that part of the city to serve those of its faith among the old families of New Haven whose homes were around Wooster Square, faced the parting of the ways about 1900. Its people had in large part removed to other parts of the city, some of them remote. Those of other lands, other races and other languages and religious faiths had crowded around it. It must decide between the course which at least two other churches in the vicinity had taken, of selling its building and starting anew in some other part of the city, or of remaining in its place and becoming what has since come to be called institutional. This meant, in more ideal terms, that if it stood its ground, it would serve the people as it found them, in their midst, and in other ways than merely by its formal services on Sunday. It meant that it would, all in the spirit of its Master and Lord, serve mankind in many ways not included in the original New England conception.

Saint Paul's chose the latter course. It stood its ground. It kept on in the even tenor of its fine old Church of England ritual, so far as concerned its formal services. It was served, then and since, by some distinguished leaders, and more than once seekers of bishops have turned their eyes in its direction. But its people were loyal. Some of the most faithful of its supporters and workers caught the inspiration of the new opportunity. Saint Paul's remained, and served the people.

Not only were the excellent facilities of the church's parish house devoted to the social center needs of the people of the district, but their attention was attracted in a conspicuous way by the opening of a neighborhood house around the corner, in the heart of the foreign section on Wooster Street. There were amusement and instructional opportunities which appealed to the residents of the neighborhood. There they had a place to gather, to read, to play games, to indulge in athletic sports. Boys' clubs and girls' clubs, men's and women's organizations, were formed for them. To them religion was made a natural, an appealing thing of life. And the people of Saint Paul's led the way in ministering to their needs of guidance and instruction. Here in this neighborhood house, to make the service intensely practical, was opened one of the city's milk supply stations, where in the summer the poorest might get pure milk for the saving of the babies, and have friendly advice and help for the proper feeding of their children and the conduct of their households.

In a somewhat different way, Davenport Church at the corner of Wooster Square took up the same work. Its people abandoned it, in a sense, in 1909, but they went to Center Church. That church took the Davenport building and carried on there a work that would have greatly surprised and enlightened him from whom the church was named. It was settlement work, with the definite church organization as a center. With an Italian pastor at first—New Haven still rejoices in the work which the Rev. Francesco Pesaturo did there—later with a pastor specially trained for work of this sort, Center Church has maintained here a home, partly religious, partly non-sectarian, for the Italians of the city. Those of non-Catholic and Congregational beliefs join the church, and their children attend the Sunday school. Others, particularly the boys and

young men of the neighborhood, are affiliated through non-sectarian boys' club or Boy Scout or other social center work. In this department of the service of Davenport settlement Allen B. Lincoln of Center Church was for years a leader of power and influence, and never will New Haven cease to benefit from the seeds of good citizenship, of sturdy manhood, of true brotherhood, of understanding of the best that is in America, which he sowed in the good soil of the well disposed youthful minds which came under his influence.

Other churches have joined in a similar way in the needed work of teaching American ideals to the multitude from other lands who make up so great a part of the population of modern New Haven, notably the Church of the Redeemer in its Welcome Hall work on Oak Street. This church, by the way, has also yielded to the change caused by New Haven's expansion, and is about to establish itself in a new home at the corner of Whitney Avenue and Cold Spring Street. Its fine old edifice at Orange and Wall streets, where the Rev. Jonathan Todd and the Rev. Watson L. Phillips and others made it a power, has been disposed of to another church which was forced to yield to the changing character of the city, Trinity German Lutheran Evangelical Church, formerly at the lower end of George Street.

So the expanded New Haven has today churches which conveniently serve all its residence districts, while its center is still well supplied. It has eighty-two churches in the city proper, with a dozen more which are so closely affiliated with New Haven's interests in general as to properly belong to the city. The single denomination of 1640 has grown to twelve. The Roman Catholic denomination has seventeen churches, doing consecrated service in religion and education. The Jewish church has its six synagogues, maintaining not only the worship of its faith and order, but serving the whole community in many useful ways.

New Haven has not depended on Yale University for its reputation as an educational center. Independent of Yale, there has been made here a notable record among the towns of the state and of New England. New Haven not only has a good system of education; it has a different one whose difference consists in the fact that it is better. It makes no empty boast of this; it makes no boast at all, for it has, as will be later shown, the substance in evidence. Aside from Yale University, whose nine departments serve every higher educational need, New Haven has one of the best of the state's training schools for teachers. In the substantial building at the corner of Howe and Oak streets Arthur B. Morrill and a corps of teachers with splendid ideals of the profession to which they have devoted their lives, perhaps the most vitally important of the professions, are annually sending out to the schools of New Haven and of Connecticut a hundred young women whose work is to be for the saving of the state.

New Haven has a high school remarkable in its history, more remarkable in its recent development. Long ago it outgrew the Hillhouse building on Orange Street, and went to its new edifice on York Square—the only private park in New Haven. The rapid development of the city's school requirements made it a question, for several years, whether a single central institution, with its uni-

formity of result, would not need to be sacrificed to a demand for more room. There was a struggle between those who wanted to keep the high school one and those who would divide in districts. The outcome was not a victory, exactly, for either side, but a compromise by which the central plant is enabled to serve not only the city but a good deal of the suburbs. Here—not to quote figures which constantly change from year to year—is an institution containing more students than the average of American colleges, equipped at present, considering all its departments, as well as any high school in Connecticut and surpassed by few in New England. For it is four schools in one. In the high school building proper the usual work of a high school is carried on. In the Boardman Manual Training School building are the manual and scientific portions of the high school and the whole organization of the apprentice shops (the trade school, itself an institution in respect to which New Haven leads the country). Recently, an added building has been erected to house the commercial school, which makes the fourth distinct department of the New Haven secondary education system.

In fifteen wards, New Haven has fifty-two graded schools, where a force of between 600 and 700 teachers instruct the nearly 30,000 children of the city—children, seemingly of every race and origin existent. Yet so excellent is the system that from the "melting pot" is turned out annually, by way of grammar or high or normal or trade or night school, much of the pure gold of satisfactorily trained and understanding citizenship.

It is needful here, in tracing the causes which shape the New Haven that is, to mention only a few of the moral forces of the city aside from its religious and educational systems. Not even a sketch of the development of modern New Haven can omit the associations for the Christian culture, on broad and non-sectarian grounds, of the city's young men and young women. The Young Men's Christian Association, with more than half a century behind it, has had, as have most associations dating as far back as that, its struggles for existence. When it ambitiously assumed responsibility for a modern association building about 1900, it took a burden which staggered it. It suffered from the mistakes of management that are inevitable to such an experience. It was not until 1914 or thereabout that the association came into its own, and was able to give its full attention to the saving of New Haven, without having to worry about what it should eat and wear and burn. Standing today firm in the confidence and support of the substantial people of New Haven, it is performing, as justification for their support, a work of formation of character whose value cannot be described.

A similar experience of struggle has been the lot of the sister organization, the Young Women's Christian Association. The demands of its work, as the city grew, constantly went ahead of its resources. It has long needed an adequate building—which it will get some day. Meanwhile, with the facilities it has, it is doing an indispensable work for the young women of New Haven, especially those who need, for a longer or shorter time, what may stand in the place of home life and influence.

New Haven has in its modern time many organizations, ambitious to attain many ends. Churches and educational forces maintain societies to the end of the improvement of the religious, the moral or the social life of the city. Not infrequently they have been found duplicating each other's work, getting in each other's way. It was the thought that something might be done toward harnessing and harmonizing all this effort, that was a part of the idea in forming the Civic Federation. Elsewhere the history of this institution and the names of the persons who made it will be told. Let it be mentioned here as a force in the peculiar formation of the modern community we are considering.

There was so much to be done in New Haven when the awakening came. There were evils to be contended with—moral, social, physical. There was need to build up a harmonious civic spirit. The town was disjointed, spread in cliques. There was need for a common force to hold together its workers of good will, in which neither race nor sect nor creed should separate them. They should be united in a common task. The Federation would find the task, it would gather the workers, it would set them at work. It would act as a clearing house, as it were, of the organizations already at work. It would assume the role of guide, counsellor and friend of them all.

Something of all this has been accomplished. But the federation never found a rope quite long enough to hitch its wagon to that star. It was able, nevertheless, to do a lot of good, to exert a positive and lasting influence on the whole community in some of the directions it sought. It has found tasks enough; it has found many workers. It has done not a little in getting them together. But, to repeat a common excuse, "New Haven is peculiar." It was a good while set in its ways. The federation did not find all of the organizations, especially some of the old ones, ready to follow. It found, for instance, that the Chamber of Commerce assumed much credit for its age and standing, little accomplishment as it was able to show for its years. And it may live to confess that what stirred it up and set it out on a new career that accomplished something for the city, was the activity of the Civic Federation. It is worth mentioning here that, finding that in many departments of activity they were following the same paths, the committees of the chamber and of the federation joined hands, and met in joint session.

The result to New Haven was substantial, though not always tangible. It was, in general, an awakening. In more directions than in the chamber old and dormant forces were set to work. The city government itself saw where it could improve. The charter which New Haven put into operation in 1900 was a distinct advance, and some sixteen years later another attempt was made to secure, this time, a truly modern charter by the standards of today. That attempt has not yet arrived at success, but it is on its way, and it knows whither it is going.

So in many forms the result has come. New Haven has better government, better streets, more regular building lines, better forms of central architecture, better theaters and cleaner forms of amusement, with some of the objectionable features of the old eliminated; it has better living conditions, it has fewer flies and mosquitoes, it has fewer temptations to young men and young girls, it has

greater safeguards around its juvenile and other delinquents, it has a better jail, it has better conditions in a hundred ways, because of the Civic Federation.

To mention at present but one other modern moving force in New Haven, the Chamber of Commerce's day has been in this awakening time. Founded in 1794, it slumbered longer than did Rip Van Winkle, but its awakening was more to the purpose. Perhaps it is just as well not to assign a date, but it was about 1906. It went after the people first. From a membership of 200 or thereabout it went to 800 in 1909, and to 1,200 five years later. It is still moving on. The Business Men's Association had then been founded for some time, to perform the well known and stereotyped functions of such organizations elsewhere. The Publicity Club was founded in 1910, with the avowed intention to "boost New Haven." It did its work so well that the chamber a few years later saw the virtue of a triple entente, and the three organizations were merged in one, each, however, retaining in large measure its distinct membership. The chamber has had some notable banquets since its awakening, and at least two of the Presidents of the United States have at different times addressed gatherings of more than 1,000 of the leading men of the city in the great dining room of Woolsey Hall, but it has done a lot "between meals." It has boomed New Haven in every legitimate way, largely by quietly but insistently emphasizing the good points existing here, largely omitting those merely hoped for. It has been discovering the good points of New Haven, and advertising them. It has missed no opportunity of "putting the best foot forward" of the town, diplomatically and courteously serving as host to all bodies of visitors, financing, through committees of its members, many conventions which would bring large assemblages here, enabling New Haven in every way to make the best of itself.

Such are a few of the high lights of the New Haven that is, as the twentieth century grows toward the close of its second decade. It is not the complete New Haven. There are many details in the picture, some of which are to be filled in later. New Haven is not ideal; it longs to be. It has men of vision, with ambitions for it. Some of them achieved, in the first decade of the century, what is too important as prophecy, even though yet unfulfilled, to be omitted from a modern history of the community. What that is it will be the attempt of the following chapter to tell. It is a story of the "City Beautiful," the New Haven that would be if it were to be made over from the viewpoint of this century.

CHAPTER X

THE IDEAL NEW HAVEN

A REVIEW OF THE RESPECTS IN WHICH THE REPORT OF THE CIVIC IMPROVEMENT COMMITTEE SUGGESTED THE RECONSTRUCTION OF THE CITY

I

George Dudley Seymour has been known as the father of the "City Beautiful" as applied to New Haven. It will appear that he deserves a somewhat more exact definition of the work he has done in pointing the way for New Haven toward the ideal in municipal development. He was not the first, perhaps, of New Haveners who wandered in the beautiful paths of the Old World, to desire that his own city might be developed somewhat in proportion to its possibilities as those cities have been. He was not the first, it may be, of the New Haven observers of what American cities much younger than this have achieved in the direction of municipal beauty, to wish that this pioneer city of America might be developed in harmony with its traditions and historical importance.

But he was the first, it seems, to match his hopes and faith with works. No one knew better than he how hard it was to "start New Haven." But nevertheless, he boldly attacked the task. It was in 1907 that Mr. Seymour embodied, in a series of thoughtful and most carefully elaborated articles in one of the New Haven newspapers, somewhat in detail, with some illustrative views of the city as it was, his "City Beautiful" plan. The phrase caught, but the people did not take it very seriously. It would cost money to change New Haven over in that way. Just then, let it be explained, New Haven was drawing near the close of a disastrous—as it proved—period of attempt to see how low the tax rate could be kept, to the utter disregard of things that needed to be done in the city. Schools and streets and especially New Haven's wonderfully potential but undeveloped park system, had suffered. But the people had conceived the notion that it was a great thing to refrain from spending money. They politely laughed at Mr. Seymour's expensive tastes in making over a city. "City Beautiful," repeated by those who but partly sensed what it meant, caught up by others who knew nothing at all about it, became something very like a joke.

Mr. Seymour took it good naturedly, but he did not in the least lose his grip on the thought. He had accomplished, for the time being, what he desired. He had got the people to talking about a better New Haven. At least it had dawned upon some of them that somebody thought the city could be improved. He published, in the New Haven newspapers of June 5, 1907, an "open letter,"

VIEW FROM MANSFIELD'S GROVE, NEW HAVEN

proposing certain very definite things, the first of which was a mass meeting of the citizens to consider proceeding on a city improvement plan. As a result of that letter, or at least following its publication, Mayor John P. Studley called a mass meeting in Colonial Hall on the evening of June 19. It was largely attended, and the discussion showed encouraging interest in the subject discussed in the letter. This resolution, offered by Henry C. White, attorney, and seconded by Burton Mansfield, attorney, was approved by several prominent citizens in appreciative speeches, and then passed unanimously:

"Voted:—That a committee be appointed by the Mayor, of which he shall be a member ex officio, to include one member of the Board of Aldermen, one member of the Board of Park Commissioners, and nine other citizens, to employ experts to prepare a plan for the improvement of the city of New Haven, if after consideration they deem this course advisable; to procure, by appropriation or otherwise, the money necessary to pay the charges and expenses of such experts, if employed; and to bring any plan which may be made to the attention of the government and people of the city, with the committee's recommendations in regard to such plan; said committee to have power to add to and fill vacancies in its membership."

Within a few days, pursuant to this resolution, Mayor Studley appointed this "New Haven Civic Improvement Committee" of twelve members:

Hon. Rollin S. Woodruff, Hon. John P. Studley, George Dudley Seymour, George D. Watrous, William W. Farnam, Frederick D. Grave, Max Adler, James T. Moran, Frederick F. Brewster, Harry G. Day, Rev. Anson Phelps Stokes, Jr., Harry H. Townshend.

Meanwhile, as a further part of the work of preparing the mind of New Haven for the plan, this course of lectures was given, open to the public without charge, in the Trumbull gallery of the Yale Art School. It had been suggested and was partly arranged by Prof. John F. Weir:

December 3, 1908, Mr. Frank Miles Day, president of the American Institute of Architects, "Civic Improvement in the United States;" December 10, 1908, Mr. Cass Gilbert, A. I. A., S. A. R., "Grouping of Public Buildings;" December 17, 1908, Mr. John M. Carriere, A. I. A. (of Carriere & Hastings), "Civic Improvement as to Parks, Streets and Buildings;" January 21, 1909, Mr. Walter Cook, trustee of the American Institute of Architects, "Some Considerations in Civic Improvement;" January 28, 1909, Mr. Frederick Law Olmsted, Jr., A. S. L. A., "Parks and Civic Improvements;" February 4, 1909, Mr. Charles Howard Walker, A. I. A., "Embellishment of Cities."

The discriminating and the true seekers after progress improved this opportunity, and had their reward, but they were not discomforted by much crowding. Meanwhile, the work had been financed, according to the terms of the resolution, by ninety-five citizens, and New Haven waited for the appearance of the report.

It came on September 26, 1910, in the shape of a handsome, finely printed, attractively illustrated octavo volume of 136 pages. And all of its press matter was good meat. One wonders how many of the people of New Haven have ever

read it, how many of them do not even yet know of its existence. Yet it is the law and the gospel of the "City Beautiful," the code of rules on which, as fast as New Haven advances in real civic improvement, it must proceed. As such, the report itself is legitimate history. An attempt will be made to condense here the essence of the recommendations of the report.

II

As a basis for the recommendations there was a statement of the present conditions and tendencies. By a diagram it was shown that not only has New Haven been growing at a steadily increasing rate, but that many of those now living will see the completion of the process by which it is being transformed from the pleasant little New England college town of the middle nineteenth century, with a population of relatively independent, individualistic and self-sufficing householders, into the widespread urban metropolis of the twentieth century, the citizens of which will be wholly dependent upon joint action for a very large proportion of the good things of civic life.

The accompanying diagram showed the population growth of New Haven from 1850 to 1910, with parallel growth-curves of certain larger cities. The climax of the showing was that if New Haven follows the experience of the other cities similarly situated, it will have a population of some 400,000 in the year 1950. And the end of the twentieth century, we were somewhat sensationally told, might see a population of a million and a half centering in the New Haven Green. It was desirable, therefore, to remodel, to build, to plan with that possibility in view.

There was a second diagram, less theoretical, charting the composition of New Haven's population in 1910. It showed that the city had obtained about one-third of its increase in population through immigration. That the Irish, though still predominating among the foreign born of 1900, were actually decreasing in numbers, while the more recent immigrants from southern and eastern Europe bade fair soon to overtake the older sources of foreign population and probably to increase materially the total percentage of foreign born in the city. Moreover, the birth rate of the Italians and Russians was strikingly higher than that of the earlier immigrants, that of all the immigrants was higher than that of the native born, and that of the native born of foreign parents was greater than the rate of births among native parents. Therefore it was clearly evident that the percentage of old New England stock in the population was progressively diminishing. People of the old New England stock still to a large extent controlled the city, and if they wanted New Haven to be a fit and worthy place for their descendants, it behooved them to establish conditions about the lives of all the people that would make the best fellow citizens of them and of their children.

New Haven was summarized as a town of many industries, a local distributing center, a local coastwise shipping port, an educational center of national importance. Its conditions were such that "people here can work hard and

enjoy life." The inference was that New Haven could afford to do what was recommended.

In the lifetime of the present generation, the city has changed from a New England country town, in which one could in a short walk, and under comfortable elms, cover the space from center to suburb. It is now a widely spread city, said the report, becoming centrally congested, yet so spread as to furnish the street railway company with 31,599,453 fares a year. Yet not only have the old streets been left unwidened, but new ones show no plan to match changed and prospective conditions. For the people themselves, especially the young, there had been provided no recreation facilities.

These were but hints of what the distinguished planners (the names signed to the report were Cass Gilbert and Frederick Law Olmsted) were going to propose. As to New Haven's financial ability to adopt their conclusions, they said further:

"So far as appears on the face of the figures, there seems to be no reason why New Haven shoud hesitate, on the score of financial difficulties, to undertake a bold and farsighted policy in needful public improvements, provided the work is done without extravagance, waste or corruption."

The report then proceeded with mention of the kinds of improvement most needed. It is worth knowing that the first of these was, in the opinion of the distinguished experts, a new railroad station. The railroad should have a better system of freight yards, on filled land seaward, to give New Haven more room. It should provide more sidings for the factories. On the marshes to the east of the Quinnipiac seemed the best place for those.

New Haven Harbor, instead of occupying a minor position, should be brought up more nearly to its possibilities. New Haven should control more of its shore properties (a suggestion then and since woefully disregarded). New Haven should have wider main thoroughfares, because of the increasing traffic on them. This was something to which to look forward and plan. But two things were to be looked after at once: The widening of Chapel Street; the building of a proper approach to the station.

The fact that two principal arteries of street car traffic cross each other at grade, making serious hazard and delay, suggests the need of a subway somewhere from the northern approach on Whitney Avenue near Grove Street, passing under the center of the city and emerging south of George Street.

There was an extended discussion of street and building lines, with many general suggestions. The proper width of sidewalks to roadways was defined. The required width of streets when trees are to be preserved was set. The standard width in various European cities was given. The city was advised to conserve its trees, bury its wires and suppress its advertising signs. There was some very impressive figuring as to the cash value of well nourished shade trees.

As to sewage disposal, while the report did not go deeply into the matter, some practical suggestions were made, one of which was that New Haven have one channel for its large but harmless flow of surface water, which might be

open, and other covered channels for its sewage. For the rest, the report suggested that the city study hard on a problem that is peculiarly its own.

New Haven thought it had a fine system of parks in 1910, though it admitted a shortage of developed playgrounds. With the kindness of a wounding friend, Messrs. Gilbert and Olmsted proceeded to treat these parks as if they were only crude beginnings. Great stress was laid on the fact that parks and playgrounds, to be good for anything, must be brought to the people; the people who need them most will never go to them, at least not far. "Within easy walking distance of every home in the city," is the rule. This refers to what the report called "local parks." The fine mountain and landscape gardened parks are for driving and long-distance pedestrians and show. The local parks are for the people. New Haven needed more of them, and of playgrounds. Chicago's plan of a park within a half mile of every house was mentioned. A map of New Haven showing great black areas unenlightened by parks in the far western, eastern and southwestern sections, was shown. There were unkind remarks about the ridiculous microscopic "playgrounds" of our schools.

The report then proceeded to tell what might be done about it, something like this. First, to decide upon the general locality within which the local park is needed, to examine carefully the assessed valuations of property within the locality, and to select (tentatively) one or more sites which seem promising as to location and cheapness. Then, second, to obtain options on such of the land as it seems possible to obtain reasonably. Third, to ask publicly for the tender of lands for park purposes in the locality, and to hold public hearings thereon. And finally, guided by the information secured, to take steps for the securing of the land needed by condemnation proceedings.

Something is said about the desirability, in sections where buildings must be crowded, of crowding them to some purpose; that is, of so grouping them as to give a common court, and it is suggested that this might be a plan for some unbuilt portions of the city. In closing this part of the subject, there is this touching reference to the "playgrounds" of some of New Haven's schools:

"Provision for this in New Haven up to the present time has apparently, been almost wholly ignored, as indicated by the table on the next page, which shows that the children, instead of having a provision of thirty or forty square feet of space in which to play, are in some cases crowded beyond all reason, merely dumped out and herded between classes or scattered after school."

The city was complimented for its wisdom in having secured so much land in East and West Rock parks, Edgewood and Beaver Pond parks, but was respectfully reminded that it ought to get more without delay. It was hinted in this connection that the New Haven Water Company is more acquisitive and exclusive in its monopoly of land and scenery than the adequate protection of the watersheds demands. The authors were keen on the need of the public for parks. It appears that they did not know the New Haven Water Company, the demands on its system and the success it has had in providing a satisfactory water supply, as well as do some of their fellow citizens.

So the report did, in its specific suggestions, advocate not only the getting

hold, in some way, of Lake Saltonstall watershed, Lake Whitney shores and reservation, Lake Wintergreen watershed and Maltby Ridge Parkway, but of Allingtown Ridge and Allingtown Hill, Greist's Pond and Cherry Hill, Montowese and Foxon parkways and Peter's Rock Reservation. These are in the outer circle of park additions.

There was in the main praise for the system of inner parks which we now have, and suggestions of the sort which the park commissioners have been carrying out as fast as they could get the money. There were recommendations for further acquisitions, such as Springside Valley, Pine Rock, Highwood, Winchester lakes and Winchester Parkway, and the advice, already adopted, to get the Mill River marshes. It was suggested that considerably more area be secured in the vicinity of the Quinnipiac basin, in the direction of East Haven and Branford, at Morris Cove and at Savin Rock, in cheerful disregard of the fact that many of these suggestions—and in fact others all the way back—refer to lands entirely out of the New Haven jurisdiction.

Some of the specific suggestions for improvement "in the heart of the city" must suffice for completing this digest of a highly important report. A beginning is made at the Green. "The churches should be restored to their original appearance." (Center has already taken the hint.) There should be a public comfort station; an effort has been made to secure this, but in vain. The band stand should be rebuilt; we gather that the present one isn't dignified. There is a suggestion out of which has been evolved the present "mall" at the lower end of the Green. There should be some control of the height of the public buildings around the Green.

Some space was given to plans for a plaza at the new railroad station, and to the elaboration of the approach to it. Then there was talk of a widened Commerce Street, of a new armory, of a Temple Street subway, of a "bee line" avenue from the station to College and Temple. A wave of economy has since swept away most of these thoughts.

The remainder of the principal suggestions may be thus summarized:

Widen Orange Street from Crown to George, passing it through the Second Regiment Armory.

Extend Union Street at each end.

Widen and extend Kimberly Avenue, with considerable reference to West Haven.

Raise and widen Edgewood Avenue and extend it through Westville. (This has in part already been done.)

Widen Water Street to at least double its present proportions.

Eliminate the Belle Dock grade crossing and widen or replace with a new one Tomlinson bridge.

CHAPTER XI

NEW HAVEN GREEN

ITS ORIGIN, OWNERSHIP AND PRESERVATION INTACT—ITS HISTORY AND ITS DEVELOPMENT—ITS RELIGIOUS, EDUCATIONAL, CIVIC AND OTHER USES

I

Probably all parts of the woods looked alike to that group of settlers who landed from the boats of the Hector on the banks of the West creek. If they could have looked forward a few years, or even a few months, they would have gone through the forest for a half mile or so to the northeast of where they came ashore, to find a spot for their first Sunday worship. In short, they would have located the center of what was afterward to be the Green, and holding their first public worship there, have made the succession unbroken. But it was getting late on Saturday when they got their goods ashore, and the shadows of the Sabbath were upon them. So they were fain to gather around their pastor and teacher the next day, as it turned out, under a fine old oak that was not far from the bank of the creek. It may be that they worshipped there on several Sundays of the summer that was just opening. They had no better place for some time.

It may not have been so many months after that first worship that the Green was laid out. Henry T. Blake confidently says that it was in June or July of the same year that John Brockett laid out the city. We have already seen how he surveyed his nine equal squares, and made the Market Place their center. That, of course, was a mere survey, for all the tract was untouched wilderness, but work was begun in clearing and building at once. As one of the first needs was a place of worship, and as it had been decided that this was to be on the Market Place, we may assume that its lines were early defined on something more than paper.

The Green as we know it now is an almost exactly square plot sixteen and five-hundredths acres in area, about 840 feet to a side, and little more than two-thirds of a mile around. It may be that John Brockett's survey was wholly accurate, but it was easy, in the 132 years before the Green was actually fenced in, for the lines to become displaced. At any rate, we know by measurement that the College Street side is twenty feet shorter than the Chapel Street, and ten feet shorter than the Elm Street.

It is hard in our time to get the point of view of the Davenport colonists in laying out this square, and reserving it to the purposes they did. They called it the Market Place, and we know so little of their meaning that this does not convey an adequate idea. It was not to be a park, for the modern conception of a park had not dawned. It was not to be a "common" after the manner of Boston's, though they had lately come from there. Probably the clearest idea of what they had in mind is given in the quotation which Mr. Blake makes in his "Chronicles" from Rev. Dr. Francis Bacon's civic oration on May 30, 1879:

"A place for public buildings, for military parades and exercises, for the meeting of buyers and sellers, for the concourse of the people, for all such public uses as were served of old by the Forum at Rome and the 'Agora' (called in our English Bible 'the market') at Athens, and in more recent times by the great square of St. Mark in Venice; or by the 'market place' in many a city of those low countries, with which some of our founders had been familiar before their coming to this New World."

All these ideals and more the "Market Place," the Green, the public square, the common, if you will, has served in its three hundred years. And more, for these founders of New Haven were of a very independent sort, who proposed to found a church-state-university—undreamed of trinity—such as the Old World had not known and the New World had not conceived. A study of the ends which the Green has served, more particularly in its first two centuries, but hardly less in recent times, will convince that one could hardly find in all this land sixteen acres condensing more of unfolding life and tradition and history and destiny than here is held.

Here, as Mr. Blake eloquently says, "six generations educated their children and buried their dead." Here, as the heart and soul of the community that was to be, the first edifice for the worship of God was builded, and here it was to remain through the centuries for the worship of God and the service of man. Here was to be the political and civic forum of the people, and here it has been until now. Here was to be the New World field of Mars, and here have, as a matter of fact, from the seventeenth century to the twentieth, gathered the soldiers of this community for their training, for their reviews, for their start for the duty of "making the world safe for democracy." Here was to be the education campus, and here in very truth it has remained, though the great university has established its own hard by. Here was to be the site of temples of justice and of legislation, and for two centuries and a half the Green was not without a court house or state house; while their visible form is gone, their memory still remains. Here was to be a market place, and for that the Green literally was used for a considerable part of its early history. The Market Place meant more, however, than a mere place of barter. It was a social center. a field where the people should gather for fairs and gala days, a rallying ground for the children, and these the Green has been. Here, finally, was to be the place of burial, and here, indeed, for almost two centuries after its establishment, "the rude forefathers of the hamlet slept." In a word, it can safely

be claimed as the institution which, more than anything else, makes New Haven unique among the communities.

The character of the Green, its integrity and even its existence, have not been maintained without a struggle. But to this end its peculiar ownership has materially contributed. Mention is frequently made of the "Proprietors Committee," and its origin is of interest. The wealth that was in the Davenport-Eaton party, when it landed, was not evenly distributed. Some few were the capitalists of that £30,000 or thereabout, and they became the landholders. "The Free Planters," as they were called. The original nine squares which John Brockett laid out, the tract later puchased from Momauguin, the sachem, and the much larger purchase made still later from Montowese—all these were held by the same "Free Planters." The Market Place, of course, was included in these. The other lands were dispersed, in time, to private ownership. The Market Place alone remained in their holding.

Later they were called "the proprietors," or more formally, "The Proprietors of Common and Undivided Lands," of which, naturally, there were for many years other tracts than the Market Place. In 1810, by authority of the General Assembly, a "Proprietors Committee" of five, independent and self-perpetuating, was created to hold the Green and such other property as might properly be classed with it. That body still exists, and is the proprietor of the Green. It is, as New Haven has more than once had occasion to know, the bulwark of its liberties as far as the Green is concerned.

It is worth recalling that when New Haven became a city in 1784, its first charter contained a surprising provision giving the city power to exchange the upper part of the Green "for other lands, for highways or another Green, and to sell and dispose thereof for that purpose." It goes without saying that this power was never exercised, but the provision is interesting. It may be an indication that in that early day there was a tendency on the part of the people to take the Green and do with it as they pleased. New Haven has not wholly got over that tendency yet, but there is hope that it will. Mr. Blake, who is a good lawyer, concisely remarks that the provision in the old charter "was certainly extraordinary, and of course totally invalid." It never reappeared after the first revision.

The growth of New Haven and the creation of conditions never conceived of when one-ninth of the original city was devoted to the Market Place, has made a tremendous pressure on the Green. Here is a piece of central real estate whose monetary value is set at $3,500,000. The traffic which passes one corner of it was at one time, before New Haven took steps to divert some of it, as heavy as that at any street corner in America. New Haven has outgrown the old width of the streets which surround the Green, which were not, considering that their projectors expected this to become a commercial metropolis of the New World, measured with a prophetic eye. Not once nor twice have the "practicalists" of modern New Haven cast envious eyes on the Green as a traditional and useless adornment occupying space some of which might well be used for purposes of necessary traffic. But against every such suggestion or effort the

proprietors of the Green, undoubtedly supported by the majority public sentiment of the city, have firmly stood. The most they would concede—and that, in the opinion of many, was too much—was the removal of the fence at the busy Church and Chapel street corner, and the paving of that part of the Green as a sort of concourse, which relieves the pressure and affords more easy crossing for those who pass from one trolley line to another. Thus a sort of "nibbling" process has begun at that corner, which may become serious if it goes too far.

New Haven will have reason to remember the experience of 1917 as a result of the effort to encroach on the Green in another way. The multiplying motor car had brought about a use of the Green of which the makers of the Market Place little dreamed. That part of Temple Street which passes through it had become a popular parking place for automobiles. At times there would be a solid line of them all through the Green, on each side of Temple Street. The result was some congestion, and authoritative opinion said that there was need for more room. In front of the North Church and for a little distance to the south of it, the street had some time previously, and for some reason (without authority, it appears) been widened several feet. The motorists and their friends now proposed to extend that widening all the way to Chapel Street, and also to add a slice on the east side of the street. The result, as it appeared, would have been, not so much to widen the street, as to make possible the continued parking of cars there without interfering with traffic. The people would have objected to any encroachment on the Green for any purpose but they more than objected to an encroachment to serve the convenience of a few of the citizens, and they said so so strongly that the board of aldermen, after the mayor had once vetoed their act widening the street, receded from their position and forbade the further parking of cars on the Green. It was said by as good a lawyer as former Judge and Governor Simeon E. Baldwin that no action widening the street through the Green would in any case have stood in the courts.

In all respects New Haven has stood against encroachment on the Green. Much as the city has needed a waiting room and shelter for the thousands who daily transfer at the Green corner between the various lines of street railway cars, the proposal to build it above the surface on the Green has been resisted from the first. It may be that eventually, observing more closely the largeness of the plan which its original makers had for the Green, there will be a yielding in this respect.

II

The settlers took New Haven as they found it. The sheltering harbor, and perhaps the natural location between the sentinel rocks, had attracted them. They were not terrified, if they knew, by the fact that a considerable portion of the point between the two creeks that emptied into the harbor west of the Quinnipiac was ordinary swamp. Neither did it prevent John Brockett from making the Market Place the center of his symmetrical nine squares that it was largely a swamp. The place where the pilgrims put their first church would

not, by our standards, be considered a favorable church site. So we have to picture the Market Place of 1640 as a sandy, grassless tract to the northwest of the Meeting House, with rough stumps of trees between the forest survivors on its partly cleared area. But more dismal was the prospect from the front of the Meeting House. There, where the trees had been cleared off, their stumps stood out of just a plain, unromantic swamp, where the "peepers" peeped to herald the spring, where the frogs croaked later and where the mosquitoes grew at every favorable opportunity. Out of that swamp, at the southeast corner of the Market Place, a sluggish brook started on its way, necessitating a foot bridge over it to pass along what was later Church Street, but was then "The Mill Highway" as it started northward. There were two causeways across the marsh of the lower Green, one coming from "Mr. Davenport's Walk," the private way from the rear of the pastor's house on lower Elm Street, and the other coming just where Governor Eaton would be likely to enter the Green in coming from his fine residence across the way. There was a stockade, if we may believe the most careful authorities, around the outside of the nine squares, and each of the other squares had its paling, but the Green enjoyed the doubtful distinction of having not even a railing to mark its boundary lines. Where the Green ended and Church or Chapel or College or Elm Street began was a matter for guessing. It was, in one sense, much of a "common."

It had its common and constant uses. On Sunday, the great day of the week, the roll of the first and the second drum, calling the people to worship, sounded from the turret of that great, square, cheerless first Meeting House in the exact center of the Market Place. There the people gathered, earlier in the morning than the present luxurious church hour of eleven o'clock, we may well believe, since they had to sit through a two-hour prayer and a two-hour sermon in addition to long expositions of the Scriptures, and deliberately "lined" hymns, and get through by noon. After an hour for some refreshment and warmth, which most of them got in their houses, it seems probable—this was before the days of long journeys to the church—they reassembled for a service very like unto the first. The children, ranged on the pulpit stairs or along the sides of the room, must have yearned to look out on the pleasant scenery of the Market Place, a wickedness for which they were sternly reproved, no doubt. In the short winter days, the closing numbers of the afternoon service must often have been in the dusk, or worse, and the people picked their way homeward in the dark, having very decidedly "made a day of it." Yes, the people did use their Green on Sundays, and in a way materially different from its use now on a summer day, when the multitudes rest on the park benches or on the grass, largely unheeding the call of the churches.

There were other sojourns on the Green in those days even more unpleasant, however. Governor Eaton meted out stern justice to the offenders brought before him, and ruled the people with as stern a hand on the other six days as Pastor Davenport did on the seventh. The stocks and the pillory were familiar features of the landscape of the upper Green, nearly opposite where Farnam Hall now stands. They were seldom without an occupant, following Governor Eaton's

court sessions. The "Gaol" stood nearly east of them, close by where now runs the walk which emerges from the Green at the corner of College and Elm. It had its frequent sojourners, too. There was a Watch house hard by it, for with the Gaol and the pillory and the stocks and an occasionally used whipping post, that part of the Market Place was a busy spot a good deal of the week. We may suppose that this was as attractive a spot for the more or less idle youth of the town, and for all the youth and some of the elders who could get a spare moment to see the show, as some of the "movie" theaters further down town now are.

In appearance the old Market Place changed but slowly. The old stumps wore away with the years, the swamp gradually filled. But we may imagine that up to the end of the seventeenth century there was little definite improvement. The Market Place was for use, not for ornament. New Haven was having sufficient difficulty in maintaining its existence. When the colony legislative body met in New Haven, it used the old square Meeting House in the center of the Green. It was in 1719 that the first state house was built, on the northwest corner, nearly opposite the present Battell Chapel. It was not until 1769 that the Fair Haven Society built the predecessor of the present North Church, and still later that the first Trinity Church was built. Long before this, soon after the original Meeting House was built, in fact, there was a cabin schoolhouse near where the North Church now stands—that was where Ezekiel Cheever had his brief educational career in New Haven. It seems to have been John Davenport's plan to keep the school as a feature of the Market Place, but that use of the square declined much earlier than the others. This first state house, later used for a county house, was still later used for a town house for several years, being taken down about 1785 or 1790.

It seems to have been about 1759 that the first positive attempt was made to beautify the Green. A row of trees planted all around the square flourished so well that they were making a good showing twenty years later. The effect of the thus beautified Green was such that it is said to have been largely instrumental in inducing the remark of General Garth, who led the British invasion of New Haven in 1779, that the city was "too pretty to burn." It sounds like a fairy tale, but if there is any truth in it, the New Haven of that time had reason to appreciate its Green.

This planting of the Green with shade trees was a definite part of the beginning of the work of James Hillhouse the elder, and of the Rev. David Austin (later known as the founder of Austin, Texas) to make New Haven the "City of Elms." We hear of other inner rows of trees on the east and west sides of the Green which they planted in 1796. More trees were planted in 1808, just which seems not wholly clear. But it is probable that about this time was started that Temple Street archway which was the pride of the "City of Elms" in the fourth quarter of the nineteenth century. In 1839 the common council ordered 150 elms and maples planted on the Green.

There seems to have been at least one definite attempt to make the Green a market place in the literal sense. In 1785 a Market House was built on Chapel

Street at the southeast corner. The boundary lines were indistinct as late as that, and there is reason to suppose that this occupied a part of the Green's surface. But there were other markets more conveniently situated, and there is no evidence that this one had a prosperous existence. Apparently it was discontinued after a few years, and soon disappeared altogether.

The Green was first fenced in 1800. That fence was of a type which came, perhaps in imitation of New Haven, to be characteristic of the village green in all New England towns. Squared and pointed posts supported a double row of those square rails, set with the edges upward, the whole painted white. That, it appears, was the orthodox green fence. Wooster Square had one like it, as we shall see. This fence stood until 1846, when it was replaced by the present stone posts and iron rails.

The fence did not keep out the foraging horses and cattle, which continued to be pastured on the Green until August, 1821, after which the custom was discouraged. But the Common Council thought it necessary in 1827 to direct the committee in charge of the public square to prevent horses and cattle from feeding on the Green. The swamp did not disappear all at once, and as late as 1799 there was too much water there, evidently, for permission—or perhaps it was an order—was then given to make water courses for carrying off the water. "It was more or less boggy until after 1820," Mr. Blake briefly remarks.

From the time the first member of the Davenport-Eaton party passed away until 1797 the original Meeting House churchyard was in the Green back of Center Church. In the course of that 160 years the city of the dead easily became a large one. It was plain enough that unless the Green was to be devoted wholly to that purpose, some other burial ground must be found. Grove Street Cemetery was opened in 1797, and there probably were few burials on the Green after that. There surely were none after 1812. In 1821, or thereabout, most of the monuments were removed to Grove Street Cemetery. In 1849, the Dixwell monument was erected in the rear of Center Church.

Street lights, as we know them, distinctly belong to the modern New Haven. The streets were lighted by gas until about the middle of the nineteenth century; the Green was first lighted by gas in 1855. When New Haven changed to electricity, the Green shared in the change. Of the "Great White Way" the Green got only the reflected light, though on not a few special occasions in the early part of the twentieth century the Green has been brilliantly and artistically lighted, as on Fourths of July, and times of welcome to distinguished visitors. The lower Green, with the Liberty pole in the center, lends itself very favorably to that sort of decoration, and many times in recent years the Green at night has presented a scene of beauty long to be remembered.

Of course the orthodox green everywhere has to have a "Liberty pole." This does not happen so, but is the definite result of the activities of a society known as the "Sons of Liberty," which came into existence at the time of the Revolutionary war, and made it its business to see that every town had a Liberty pole. The Green got its pole in 1775 or 1776, but the British soldiers who visited the town three or four years later probably saw to its taking down,

even if they did spare the town from burning. The pole was restored soon afterward.

Public wells were an institution in the old New England town, and New Haven had its share, on the Green. There have been five wells on the Green in its time—all of blessed memory now. Two of these were fire wells, and did not amount to much. Another served for a considerable time. The fourth was the familiar old "town pump" of a century, at the corner of Church and Chapel.

The oldest well was dug nobody knows when in the vicinity of the old "gaol." Probably it slaked the thirst of many sufferers, some of them in the pillory or the stocks, perhaps. It was closed somewhere between 1840 and 1850. The two fire wells stood, the first about 1797, at the corner of Chapel and Temple streets, and the other in 1819 near the corner of Elm and Temple streets. They were usually dry, we are told. Perhaps this was from the drain of fire use, but it is more likely that they did not strike those unfailing springs which fed the swamp of old at the lower corner of the Green. They disappeared long ago.

The well so many have known, for whose demise so many mourned, was dug in 1813 at the corner of Church and Chapel streets. Its familiar canopy and three-handled pump were erected in 1878, though the working parts of the pump must have had occasional renewal in the almost constant use it received for more than thirty years afterward. For the last two decades of the use of this well New Haven's size, and the increasing contamination of the soil and the spring sources, were such as to make its water decidedly dangerous to use, but the people, scorning typhoid or anything like it, clung to the dear old pump. Its water was cool in summer, and they liked it. Many pitchers came to its fountain in the years of its existence, even to the last. At length the city, despite protests, discontinued it in 1913.

Meanwhile, the Bennett fountain's classic Greek temple, a gift of the late Philo S. Bennett, was erected at this corner in 1908. It never enjoyed the popularity of the well, for its stream is reservoir water. A "bubbler," fed from the same source, now stands near where the old pump was.

Not so many people knew of the fifth well, and many of these have forgotten it. In his last term as mayor, about 1907, it seemed good to the Hon. John P. Studley to sink an artesian well at this corner, not many feet from the old pump. At a considerable expense, he drove a pipe down about 100 feet, and got a good flow of water. No pump was ever attached to it, for it was demonstrated that water from so large a spring would be worse contaminated than water from the old one, and the well was some time ago covered up.

III

In more senses than is commonly realized the Green has from the first been the heart and center of the life of New Haven. It was so in 1640, when the 300 or thereabout of Davenport's little company gathered from their nine squares with their 144 acres to worship on Sunday at the Meeting House on the Market Place. It is so in 1917, when a city of perhaps 175,000 people, living spread

over 12,000 acres, comprising some fifty nationalities, sends all sorts of its people on Sunday either to worship in the churches on the Green, to rest on the park seats in the shade of its trees, or to streteh with their wives and children on its grass.

These are the obvious uses. It has in its time served many purposes, and serves them now. Its utility and sentiment and historical and eommunity importance do not in the least diminish with the years. It was from the first, as we have seen, a religious center. The original church has had three edifices there. The third, the noble Center Church which we see today, was erected in 1813. Trinity Church's handsome edifiee, the second in its history, was built in 1814. The present North, or United Church building, standing near the site of the Fair Haven Church, also was erected in 1814.

There was another church on the Green—two of them, in fact. It is familiar history, of course, that the original building of the First Methodist Church stood on the Green. There was more or less of an unpleasant looking askance, as late as 1821, of the old Congregational churches toward the Methodists, but there seems to have been no opposition to the erection of a ehurch of this denomination there. It was probably because there was more room there—the old town house and prison and the other marks of crude penal practices, had long since disappeared—that the northwest corner of the Green was chosen. There the Methodists erected their first building.

No doubt it was an old story, familiar to an earlier generation, which Mr. Blake delightfully revived in his "Chronicles," about what happened to this church when it was first erected. The sinful pretense of the building they had planned seems to have filled the souls of the Methodist brethren with many misgivings. As we see it in the pictures, it was a square, bare building, without anything like a spire, looking for all the world like a barn exeept for its liberal supply of windows. Yet the brethren feared it would be too decorative. And the officiating elder prayed, we are told, that if it was not in accordance with Divine will the four winds of heaven might level it with the ground. The brethren might have been wiser in their generation, for they seem not to have completely finished the braces. And the very next day the wind arrived from heaven in the shape of the eelebrated gale of September, 1821, and it was entirely sufficient. It laid the bricks of the edifice as flat as before they had even seen mortar.

The brethren appear not to have accepted this exactly as an answer to the prayer, or even as a warning against sinful display. Perhaps they compared it with the ornate churches in the center of the Green, and did some thinking. At any rate, they at once began to relay their bricks in the same spot, and finished the rebuilding a year later. There was another dedicatory prayer, but it is said to have been more cautious. This building stood until 1848, when the people changed to their present building and site. It is noticeable that no compunction existed then against choosing a good type of architecture.

The Green has always been, as it was intended to be, a political and civic forum for the eommunity. It never served, as the faithful of the Davenport

party are said to have expected it to serve, as a gathering place for the people on Christ's second coming, but many a gathering in which his patriotic soul delighted has it seen in its three hundred years. Whenever the people would gather, there they have found room. Independence days have found mighty multitudes there of those who, though of many lands and tongues, became one on its free soil. The Green has always been the arena of free speech—too free speech, it has seemed at times. All political parties have been permitted to present their arguments there. Though New Haven and New England were against him, and though the young men of Yale hovered around and more or less positively voiced their disapproval, Mr. Bryan repeatedly spoke on the Green in his tours preliminary to his defeats. Hiram Johnson presented there in 1912 the claims of Mr. Roosevelt. It has seen many stirring scenes, heard much fervid eloquence, and still remains to serve as a gathering place for such of the people as would hear any message of citizenship.

In a distinct and conspicuous sense, the Green has been an educational campus. John Davenport, it may be, would have erected his college on the Market Place, if he had achieved it in his time. It was not to be then, and when it did come, it was for sufficient reasons to be elsewhere. Even Davenport's more primary educational system did not long flourish on the Green. The common meeting ground of all the people was to serve the community's educational ends more broadly. It had, to be sure, the first schoolhouse in New Haven, built very soon after the first Meeting House. Hopkins Grammar School was there, too, and served through fifteen decades of the colony's struggling educational beginnings. We find, moreover, that the first town library, about 1661, was housed in this first school building. The building remained for some time after that, and the Green apparently was regarded as the place of education, at least until some time after the appearance of Yale in New Haven.

Yale has from the beginning had direct relations with the Green. It was in the old Meeting House on the Market Place that the General Assembly of 1701 confirmed the charter prepared by James Pierpont and his associates. It was on that same Market Place, in the Meeting House or in one or another of the succeeding state houses, that the General Assembly passed most of the other acts vitally affecting the progress of the college. It was in Center Church that the college, up to the time when Woolsey Hall was completed soon after 1900, held its annual commencement exercises. There still the scholastic procession forms which annually proceeds to Woolsey Hall. There the students of the college attended church until well on in the nineteenth century. New Yale's first impression of old Yale is generally gained from the Green, and many a student dweller on the east side of the old quadrangle found inspiration during his four years, from the view his windows afforded of the fine old square. There the students have been wont to gather when they would "gambol on the Green," and there have been gatherings of them there, as we have seen, that did them less than credit. But Yale continues to have a more or less sentimental interest in the Green, and feels, without challenge from the people, a sort of joint proprietorship.

For two centuries the Green was the seat of judicial tribunals, and still is, in a sense. Such judicial standing as the old gaol, stocks, pillory and watch house, had, was there maintained at the very first, though Governor Eaton, it seems, had his seat of office in his imposing house on Elm Street. The Meeting House, being the only adequate public building for almost all of the first century, served as the state house as well, when the legislature met in New Haven, up to 1719, when the first state house was built near the corner of College and Elm streets. It served until 1763, when the second, as we have seen, was erected on Temple Street, between the first Trinity Church and Center Church's predecessor. It disappeared in 1828, to give place to the last state house which the Green saw, built in 1831. It stood, as many of the residents of New Haven well recall, on the slope to the westward of Center Church. Its use as a state house was discontinued, of course, when New Haven ceased to be the joint capital, but the sentiment of New Haven and the architectural dignity of the building preserved it until 1889. There are many who wish it had been preserved longer. The not generally regretted tendency, however, has been to keep the modern Green clear of buildings. All of New Haven's chief judicial and legislative buildings have always overlooked, and still overlook, the Green.

The Green has served as the "general training ground" of the colony days, the military field of later times. There were gathered and drilled such forces as New Haven furnished for the help of its neighbors in the Indian trouble days before the Revolution. There the "minute men" rallied. There, on an occasion which New Haven is not permitted to forget, the Foot Guards were drawn up after their victorious encounter with the selectmen and the receipt of their supply of powder, and received pastoral admonition and spiritual speeding on their mission from the Rev. Jonathan Edwards.

It was on the Green, that is, in Center Church, that the citizens met in 1779 to devise ways and means to defend the town against the British invasion that was on the way. It was there, probably, that the British invaders issued their futile proclamation of their king's sovereignty over everything in sight. It was there, certainly, that they received their impression that New Haven was "too pretty to burn." It was on the Green, ten years later, that the exultant people gathered to welcome the nation's hero of the war, and its first president, General Washington.

In was on the Green, when three-quarters of a century later the clouds of the Civil war lowered, that the defenders of the Union met when making ready to go to the battle front. It was there, in the half century following, that New Haven held all its military reviews and demonstrations. It was never a field more seeming martial than in the thrilling months following the American recognition of war in 1917, when college men and townsmen alike drilled there daily in preparation for the service of their country on a foreign field.

The Green has often afforded a meeting place for the children, in jubilees, Sunday school gatherings, meetings of school children, folk dances and the like, in this respect fulfilling the mission of the Old World market place. Two notable occasions of the sort were the Children's Jubilee, on July 23, 1851, when

fourteen Sunday schools assembled on the Green after a short parade; and again on October 8, 1916, when the Green was the objective point of the great Sunday school parade which was a part of the advertising convention of the New Haven Publicity Club. At that time fifty Sunday schools of New Haven and vicinity, with over 5,000 in line, paraded the principal streets of the city with floats and banners, and afterward gathered on the Green to sing, listen to addresses and receive banners of award.

For several years the children of Lowell House and the playgrounds gave an annual exhibition of drills and fancy and folk dances on the Green, and few American cities have seen finer sights than these groups of children, presenting on this New World field of democracy some of the scenes familiar to the market places of the Old World.

The Green in New Haven has been the model for many of the daughter towns of the New Haven district. Guilford has a green almost as large, and as much of an institution in the town. Madison's green is its civic center, for generations the pride of the town. East Haven, West Haven, Branford, have their distinctive if less imposing central squares. It would be interesting to know how many towns there are in New England, particularly in Connecticut, which got their inspiration from the Green at New Haven. For this is a peculiarly New Haven institution, almost as peculiar to the town as are East and West Rocks and Yale University. It is with reason that the town regards it with peculiar pride, and jealously guards it from encroachment.

CHAPTER XII

NEW HAVEN'S PARK SYSTEM

ITS MODERN DEVELOPMENT FROM EAST AND WEST ROCKS—THE INTERESTING SYSTEM OF CITY SQUARES

I

New Haven had the Green, strange as it may seem, for almost two centuries and a half before it had a public park. It had Wooster Square, a smaller imitation of the Green, for more than fifty years, but it never thought of it as we in these days think of a park. Perhaps the existence of these and other public squares, creating the impression that the city was well supplied with breathing spaces, delayed rather than helped the beginning of an adequate park system. The New Haven of 1880 had only sixty-three thousand people. It was a commodious city, for that number, and they seemed to have plenty of room. The conception of the twentieth century public park had not dawned, at least not upon New Haven.

Nor is it less surprising that when New Haven went into parks, it went in with a rush. The two notable landmarks, East and West Rock, which had distinguished New Haven for three centuries and more, were the inspiration. Perhaps the idea of making them public parks did not dawn all at once. The good work was started in 1880, when the city received the gift of eighty-seven acres adjoining East Rock. Gifts of money to the extent of twelve thousand dollars were received from public spirited citizens, and with that money East Rock was purchased from the then owner, the late Milton J. Stewart. It is a popular tradition that he found the money just sufficient for the erection of the twelve identical and unlovely tenement houses, which for thirty-five years thereafter desperately clung to the edge of State Street next to the meadows near Mill River, and were commonly known as "Stewart's Folly." Anyway, he built them, and the story is that they did him little good. They passed from hand to hand, and from one stage of dissolution to another, until in the course of human events and park progress East Rock itself extended to them in 1915. A short time afterward, the city erased the last of them, and poetic justice was complete.

Several hundred acres were included in the first purchase, but it lay practically idle in the hands of the city for several years. East Rock's summit was accessible to the good climber, and he was well repaid. But the attention of the

JUDGES' CAVE, ON WEST ROCK, NEW HAVEN, WHERE SOME OF THE REGICIDES WERE HIDDEN

CELLAR AT GUILFORD IN WHICH GOVERNOR WILLIAM LEETE CONCEALED THE REGICIDES GOFFE AND WHALLEY IN 1661

city in general was little attracted. The park project, however, had good friends. Henry T. Blake, who has made the Green historic by his "Chronicles," had the vision, and earnestly advocated the development of East Rock Park. He was ably seconded by others, chief among them Henry F. English of the present park commission. They kept the matter before the public until they secured funds for the laying out of a drive to the summit of East Rock. Next came the decision of the city to erect its soldiers' monument at the summit. There it was completed in 1887, at a total cost of $50,000, and stands as a landmark that accents the notable eminence, verily—

"First glimpse of home to the sailor, as he makes the harbor round,
And last slow, lingering vision, dear to the outward bound."

It memorializes, with its bronze tablets bearing their names, the soldiers and sailors of New Haven who died in the great wars between 1766 and 1865. East Rock rises sheer 363 feet above the New Haven plain at its foot, and this shaft of granite tops it for 112 feet more.

By gradual additions the extent of East Rock, as the first and now the largest of New Haven's parks, has grown to 423.05 acres, and it embraces not only the whole of East Rock and Indian Head adjoining, but reaches over a broad strip of wood and meadow on each side of Mill River, extending from Whitney Avenue and Lake Whitney on one side to Orange and State streets on the others. It is approached by drives from Whitney, Orange and State streets and the Ridge road. There are now within it six miles of footpaths and nearly seven and one-half miles of drives, three of which wind from different entrances easily toward the summit.

Thus easily reached—two electric railways take those who cannot walk the two miles from city hall to the entrance of the park—East Rock Park is a favorite public resort at all but the hottest and the winter seasons of the year. Aside from the well kept drives and paths, and some lawns and a few flowers around the monument at the summit, nature has been mostly undisturbed, except over at that spot near the State Street entrance known as the "Zoo." There a miscellaneous and growing collection of animal and bird life is kept on exhibition, comprising a number of bears, some guinea pigs, hares, peacocks, pheasants, guinea hens and bronze turkeys. This collection proves very popular with the public.

From the brow of the rock itself lies the city spread out, a near view for all who care to see it. To the southward are the harbor and the Sound, with the white sand cliffs of Long Island looming up on a clear day. To the east and northeast are some glimpses of North Haven, with the "Sleeping Giant" always stretched in the distance. And the Hanging Hills of Meriden are visible beyond, at times. It is a view that well repays the climb, and never grows old for the real admirer of New Haven's distinctive scenery.

Next in size, next in age and doubtless next in importance is the twin park of West Rock. New Haven was well committed to the park business, and had East Rock well in hand, when it acquired the greater part of West Rock. Here, with the additions that have since been made, are 281 acres of historic ground.

For West Rock, in addition to its natural advantages of elevation and scenery, gets its interest from the fact that at one end of it is that split boulder known as "Judges' Cave." Whether or not there was in 1661 anything there that could properly be described as a cave nobody now living knows. But it is pretty certain that in those days West Rock was a fairly inaccessible spot, perhaps fortified by wild beasts as well as by bad climbing against any minions of the second Charles who may have come hunting the judges who condemned the first. Today, this cleft in the rocks might casually screen a man from sight, but hardly would effectually conceal him from a persistent hunter. It has, of course, been a constant subject of public curiosity. To stimulate some historical accuracy in the observation, the Connecticut Society of Colonial Wars recently erected a handsome bronze tablet on the face of the boulder, recording the fact that here in 1661 Goffe and Whalley, two of the regicide judges, were reputed to have found temporary refuge from the officers of King Charles. Some time before that, however, some protection from the vandals and relic hunters was found necessary, and a substantial and not easily surmounted iron fence now requires the curious to observe the rock at a distance of at least six feet.

West Rock, at its summit, is 410 feet above the level of the Sound. The view it gives of New Haven and the surrounding country is different, more varied and by many considered more attractive than that from East Rock. There is that same view of the Sound and of Long Island, except that in the nearer distance the city and the harbor stretch out more in detail, and there is added the attractive part of modern New Haven known as Westville. There is also, to the north and northwest, the lordly sweep of the Woodbridge Hills. West Haven looms toward the southwest, and Lighthouse Point, with its white old shaft, tips the eastern edge of the harbor. It is easy, looking off over the city, to pick out the points of interest, with the Taft Hotel always as a range-finder. And to the east is the plain and hills of the west and northwest part of Hamden.

West Rock Park has three miles of romantic drives, besides a convenient number of footpaths, by which it is approached from Whalley and Springside avenues. It is three miles from the center of the city, but electric cars help the weary. Here also nature has not been marred by attempts at art, and there are considerable areas of original woodland.

New Haven's "show park," as it may justly be called, is Edgewood. On either side of the West River, at a point where some years ago they straightened the river into the shape of a canal, the city has over 130 acres of meadow and knoll. It is at the extreme western end of the city proper, and about two miles from city hall. Edgewood Avenue, on its way to Westville, runs through it. For the better part of half a mile, leading from toward the center of the city, is a broad parkway, or mall, shaded by a double row of elm trees. It reaches entirely to the park, and is now a part of it. The entire street is built up with fine residences.

The original or upland part of the park, which was acquired in 1891, is laid out in lawns and borders of modern or old fashioned flowers. In one corner

is a fine old oak tree, with spreading, drooping branches, where the children love to play, and their parents love to sit on the circling benches and take in the shaded breeze. In the opposite corner is a children's playground, with swings, flying rings, see-saws and other paraphernalia. Down the bank toward where Chapel Street runs out past the Yale Bowl is an artificial lake, where black and white swans sail grandly, and ducks stand interestingly on their heads, while they pull worms out of the bottom. Then the park strikes the river, and its meadows make a straight course on either side toward Whalley Avenue. There is a good supply of fine drives.

The late Felix Chillingworth was in a sense the father of this particular park, and was the urger, while serving on the Board of Aldermen, of much of its development. He was also instrumental in the digging of the "Chillingworth well" at the east end of the park, and to it many pitchers came in the days when water from springs under the growing city was deemed safe for drinking purposes. The park also contains a most attractive rose garden and arbors, and its floral attractions are steadily heightened as the years pass.

It is the most accessible of the larger parks of New Haven, in one of the best of its residence districts, and naturally is visited by more people in the year than are any of the others. Its name comes from that which "the master of Edgewood," Donald G. Mitchell, whose home for decades was in the southwestern part of Westville, give to his estate and the surrounding region.

In the New Haven of thirty or forty years ago there was a section that did not then look as though it would soon be an ornament or advantage to the city, to say nothing of being good residence territory. It was the "slaughter house district" at its northwest corner. Here was a low sand plain where was the slaughter house that provided the city with meat in the days before the western packing houses took all that responsibility. Stretching for a mile or so beyond it was an area of swamps and ponds, habitat of the beaver in the earlier days, habitat of the mosquito in any days. The whole region, in fact, was productive of mosquitos and flies if not of malaria. At the time when New Haven's park development really began, it was in crying need of redemption.

The upper part of the old slaughter house section was first taken, and more as fast as it might be improved. It was an expensive task, and the park department has never been over-supplied with funds. But gradually the waste has been reclaimed, and through gift and purchase the park, which was no more than a name for many years, recognizable as a park only on the maps, has assumed impressive proportions and appearance. There has been of late years the double purpose of building a park and eliminating one of the worst mosquito-breeding territories in the city. The swamps and marshes have been drained, the underbrush of the wooded parts has been cleared up, and new trees have been set where trees were needed. In the older part, the section now assumes the appearance of a park, with something like walks and lawns. There are football and baseball fields and general provisions for a playground. The total area now held here by the city puts Beaver Ponds into the first class of

New Haven's parks, with about 120 acres. It is the purpose of the city to considerably increase this area.

Beaver Ponds Park, which now stretches from the junction of Goffe and County streets all the way to the Hamden line, is in a section of the city which is bound to develop and increasingly need a park. It has almost boundless possibilities, for the work which has been done so far has been mostly of the necessary sort, and the ornamental development of this large and somewhat diversified area is yet to begin.

So much for New Haven's woodland and inland parks. It is a seaside city, and might be expected to have some notable marine parks. It seems to be the fate of seaside cities not to appreciate their possibilities. It is New Haven's misfortune, which it shares with most of the New Haven county coast towns, that it has permitted private ownership and enterprise to monopolize some of the best of its shore, of which it has none too much. New Haven has, nevertheless, some excellent seaside and waterside parks, most of them capable of extended development.

"Oyster Point" they used to call it in an earlier day. Now that point of sand past which the channel of West River finds its tortuous way out to the harbor is "City Point." It is at the foot of Howard Avenue, an excellent residence street. On the southeastern side of this is Bay View, a finely developed marine park of over twenty-three acres, which the city acquired in 1894. It has wide and sloping lawns, and in the midst of it is a pretty lake basin, while shrubbery and trees, and seats enabling the wayfarer to rest in the shade and view the sea, add to its attractiveness. There is one drive which gives a good opportunity for seeing the park and the view.

Only a block away from this park, on the West River side of the Point, is another tract which should be taken with it, though the park department is pleased to class it with city squares. That is the Kimberly Avenue playground, of seven acres, which is yet in an undeveloped state. It has great possibilities as a seaside playground, though bathing facilities are unfortunately lacking from both this and Bay View Park.

Around the older part of the harbor district of New Haven has grown a congested residence district, largely inhabited by citizens of foreign origin. No section more needs breathing spaces. Here, running from the center of Water Street out to the harbor front, Waterside Park does its best with its 17½ acres. In 1892 the city began the laborious task of filling in the mud flats to make this park. Now it has a good surface of firm land, permanently protected by a sea wall, with seats and walks and a good start of protecting trees. There are playgrounds for the children who abound in the district. From the water end, one gets an excellent idea of what the busiest part of modern New Haven's harbor looks like.

Halfway down the east shore of New Haven harbor there is an eminence whose basaltic cliffs jut sharply into the water. It is called, of course, the Palisades. Commanding a sweep of the whole mouth of the harbor, its strategic advantage did not escape the authorities who felt the necessity of protecting

New Haven from invasion. Here they built a fort, which they named in honor of Nathan Hale. This was especially developed at the time of the Civil war, and the old earthworks built at that time are there still. There are about forty-nine acres. This is territory varying from low meadow to the cliffs of the Palisades, Of this the New Haven park department holds and has developed about thirty acres. This is territory varying from low meadow to the cliffs of the Palisades, which are directly on the water front. Fortunately, this tract includes some of the best sandy bathing beach around New Haven, and here the city has erected a considerable number of public bathing houses, whose facilities are improved up to and beyond their limit through the bathing season. In many ways, Fort Hale is one of the most fascinating of the city's parks.

A short distance due northeast of here, at the southern point of the eminence which constitutes "Fair Haven Heights," is a point where it seemed to the patriots of New Haven in 1812 there ought to be a fort to repel British invasion. They threw up and armed their earthworks, and named it "Fort Wooster," after Gen. David B. Wooster of Revolutionary fame. The grass-covered ruins of the old fort show there today, and it gives name to Fort Wooster Park, a highland tract of seventeen acres, giving an almost ideal view of the Sound, the harbor and New Haven. Beacon Hill is an eminence whose opportunities well repay the short climb from where the trolley line passes on Woodward Avenue, or there are excellent drives running all through the park. Much of it is well wooded, and there has been some attention to landscape improvement.

Just beyond where the old Yale boathouse used to squat on the flats as Mill River crossed East Chapel Street, there is a triangular plot of land called Quinnipiac Park. A few blocks beyond, the Quinnipiac River comes down to meet the harbor, and this is a sort of cove which comes in to meet Mill River. There are only eleven acres of it, being limited by Chapel Street, James Street and the harbor, but it is in a congested district that greatly needs a park. For the most part it is used for playground purposes, with little effort to develop any scenic effect, but there are seats where the weary can rest and get the harbor view. They used to be able to watch the Yale crew paddling around in the cove and coming to and from the boathouse. Now they see them at a little distance around the new Adee boathouse.

Fair Haven proper is as yet inadequately provided with parks, but it has an excellent foundation for one in Clinton Park, the newest development of the system. Here are twelve acres, extending from Atwater to North Front Street, and having a frontage of 1,300 feet on the Quinnipiac River. It is just opposite the point where the stream swells to a lagoon or bay half a mile wide, making a body of water beautiful for view, excellent for boating and in all respects attractive. The Quinnipiac up to this point and beyond is really an arm of the harbor and scoured by the tides, so that here is a body of clean salt water, excellent for bathing as well as boating, and having a good beach.

Clinton Parkway, a tree-shaded green covering the space between the inner sides of Peck and English streets, and extending eight blocks westward from the river to Ferry Street, makes a most attractive approach to this park. The

Clinton Playground, covering the square bounded by Clinton Avenue, Maltby, Grafton and Chatham streets, is only two blocks south of the parkway.

II

New Haven has nineteen city squares, counting everything. Most of these, from the central Green down, were included in the jurisdiction turned over by the city to the park department on January 1, 1912. The Green has already been described. Next to the Green, in age and general importance, is Wooster Square, bounded by Chapel, Academy, Greene and Wooster streets. When it was opened in 1825, it was in the heart of the fashionable residence section of the city. It was a second Green, with its almost five acres similarly laid out, neatly fenced, probably with the same square-railed type of fence that seems to have been thought good form for greens. The stone posts and iron rails have displaced the white rails some time since. The square today is in the heart of the district occupied by New Haven's 35,000 or more people of Italian blood. It is adorned by an excellent statue of Christopher Columbus, which was presented to the city by its Italian citizens to commemorate the 400th anniversary of his great discovery.

Jocelyn Square is a nice little miniature green of 2.60 acres occupying the city block between Walnut, Wallace, Humphrey and East streets. It is equipped with playground apparatus, and serves an important purpose in one of the older crowded portions of the city.

Trowbridge Square is a bit of land between Cedar, Carlisle, Portsea and Salem streets. It measures 0.83 of an acre, and is equipped with some swings and other playground apparatus. A breathing spot in a congested district.

Of the nature of the Green in their origin, and dating back to before the establishment of the park system, are the two Broadway squares. They are triangular bits which come in where Broadway spreads like a fan into Goffe Street, Whalley and Dixwell avenues. One of them has a small soldiers' and sailors' monument, in granite. Together they contain 0.87 of an acre.

An irregular spreading of Goffe Street, between Foote and Orchard, makes a grass plot of 0.75 of an acre, which affords a playground to children and is known as Goffe Square.

Hamilton Square is a long, narrow, enclosed strip on Hamilton Street, between Locust and Myrtle. It contains 0.55 of an acre.

Monitor Square is a handsome, fenced-in bit of green at the point where Derby Avenue leaves Chapel Street, the triangle between these two streets and Winthrop Avenue. It is adorned by, and in fact was created to shelter, the distinguished Bushnell-Ericsson memorial, erected to commemorate the service of Cornelius S. Bushnell, a son of Madison and New Haven, in making financially possible the building of the historic "Monitor." The square has 0.33 of an acre of ground.

A minute bit of green at the triangle of Henry, Munson and Ashmun streets is called Henry Street plot. The surveyor says it contains 0.02 of an acre.

SOLDIERS' MONUMENT, EAST ROCK PARK, NEW HAVEN

Temple Square is where the electric cars swing down the grade from Whitney Avenue and presently find themselves on Church Street. It is bounded by Whitney, Temple and Trumbull, and measures 0.14 of an acre.

Kimberly plot is another microscopic triangle containing all of 0.02 of an acre, at the junction of Kimberly Avenue and Lamberton Street.

State Street plot, just twice as large as the above, is a little strip on State Street, at the junction of Lawrence and Mechanic.

Away out near No. 1 Chapel Street is 0.06 of an acre of spare space between Ferry and Houston streets, so the city turfed and curbed it and called it Ferry Street plot.

Clinton Parkway and Clinton Playground, already described, are parts of Clinton Park. They contain together 6.1 acres.

Kimberly Playground has already been mentioned in connection with Bay View Park. It contains seven acres, irregular in shape, and imperfectly developed. It has great possibilities, when filled and properly graded, for athletic use.

Edgewood Parkway, counted for 4.45 acres, is a broad and handsome mall which leads westward for several blocks as an approach to Edgewood Park, and is now a part of it.

Sherman plot, of 0.03 acres, is another convenient triangle, at the point where Sherman Avenue begins in conjunction with Winthrop Avenue and Oak Street, which it was more desirable to turf over than to pave.

Defenders' Square is as near an approach as it was possible to make to a historic spot. It is only 0.64 of an acre in area, but it is near the place where the defenders of New Haven did their best to withstand the British invasion of July 5, 1779. It was not from the view of the threatening cannon which stood there, with its determined gun crew, that General Garth got the idea that New Haven ought to be spared for its beauty. In 1906 an effort was begun to secure an appropriation from the Legislature for help to build a monument to these defenders. A plaster model, in miniature, of the proposed group, which was placed in the lobby of the capitol at Hartford, received the compliment of being called by President Luther of Trinity, who was first a state senator in 1907, "a six-legged monstrosity." It is a modification of that group of three men, in life-size bronze, which now adorns Defenders' Square.

Here, in all, is a park system consisting of ten public parks, with a total area of something over 1,074 acres. To it are added nineteen city squares, which include the central Green and the two playgrounds, and increase the area to 1,111.03 acres. They are well distributed over nearly all sections of the city, so far as the limitations of the situation permit. They include some of the most unusual city parks in New England, an equipment of which no city of New Haven's size need be ashamed. The city squares alone, which include the immensely valuable central Green property, have a real estate valuation of $3,676,035. The parks themselves, not being subject to taxation, have not recently been appraised.

CHAPTER XIII

NEW HAVEN'S CHARTERS

HISTORY AND PROGRESS AND DEVELOPMENT FROM 1784 TO 1917—CONSOLIDATION OF TOWN AND CITY AND THE HOME RULE ACT—RECENT REVISION EFFORTS

I

Charter making, as a science, is modern. The charter, or more correctly, charters, which served as the legal foundation of New Haven in the years from 1784 to the end of the nineteenth century were framed mainly on the constitution idea. They did not, at least at the first, conceive of the city as a business institution or corporation. Nevertheless the city was made a corporation by these charters, and gradually acquired, in spite of this idea, a body of laws fitted for business management. Some study of the development of these laws forms an instructive background for the understanding of the modern city.

If the original founders of our New England cities had not been so ready to conceive of the city as necessarily limited in area, a condensed portion of the town within which it was included, considerable trouble might have been saved in later years. Yet it seemed and probably was necessary, in forming the City of New Haven out of the somewhat rambling town that New Haven was in 1784, to be concise and constricted. So it was that the original bounds of the City of New Haven, as limited by the charter, read narrowly to us today. The western boundary was high-water mark on the east side of West River; the eastern was high-water mark on the east side of the harbor (continuing up Mill River as a boundary line, presumably); the southern a line running from City Point to Lighthouse Point; and the northern a line from Neck Bridge to the Whalley Avenue Bridge over West River. This, leaving the separation from Hamden somewhat indistinct, made the original New Haven a somewhat restricted "chunk" of land with the Green, as at the first, practically in its center.

But it was in other respects that the first charter really was primintive. Perhaps the idea of the mayor continuing in office without further election was not altogether wrong, but it surely was wrong to make the General Assembly the power to determine his tenure of office. Four aldermen and a common council of not more than twenty, were elected, and they were real city fathers. For observe some of the things they were required to do: Choose jurors, lay out highways, be the city court for the trying of civil and criminal cases, and to

legislate by-laws for such matters as markets and commerce within the city, streets and highways, wharves, anchoring and mooring of vessels, trees planted for shade, ornament, convenience or use, and their fruit, trespasses committed in gardens, public walks and buildings, sweeping of chimneys and prevention of fires, burial of the dead, public lights and lamps, restraining geese and swine from going at large, defining the qualifications in point of property of the mayor and the aldermen, fixing penalties for anyone elected to office and refusing to serve, determining the mode of taxation.

It was an admirably condensed charter, albeit crude. It lasted thirty-seven years without radical revision, and it is not a little surprising that in that period it seemed necessary to the people of the city to make only nine amendments, most of them such as were inevitable to the growth of the developing city. The revision of 1821 seems to have been at the motion of the General Assembly rather than due to a feeling in New Haven that a radical change was necessary. A uniform charter was passed for the cities of Hartford, New Haven, New London, Norwich and Middletown. In each case it defined the territorial limits of the city (and New Haven's was not, so far as appears, then changed). It provided for annual meetings in each city to choose a mayor and four aldermen, but the former was still to hold office at the pleasure of the General Assembly. A common council of not more than twenty was also elected annually. There were also other elected officers, and various provisions necessary to the management of a city, the whole being a decidedly more modern document than that which New Haven adopted in 1784.

In the next thirty-six years there were twenty-six amendments to this charter, the first important one limiting the term of mayor to one year (though the General Assembly still had the right to remove him sooner). At the same time there was an effort to do something for the defining of street and building lines. There were steadily developing provisions for the fire protection of the city. A provision was made in 1843 for dividing the city into wards, but for some reason was repealed the following year. Wards were established, however, in 1853. Each was to have one alderman and five councilmen. In 1856 there appeared a public worry lest something should be done harming the integrity of the Green, for it was provided that there be no erection of any building on any of the public squares, even if the Proprietors' Committee did authorize it.

Six wards were provided by the charter of 1857, each with an alderman and four councilmen. The municipal officers were somewhat as now elected. The Court of Common Council elected the street commissioner. Great and arduous duties were still imposed upon this court, though of course it needs to be remembered that the population of the city was then only 36,000. Many details lately adjusted by ordinance were still the concern of the common council. It had also to arrange for the municipal appropriations.

The city was developing fast, however, and eleven years later it seemed necessary to make another revision. Meanwhile, there had been twelve amendments. In this period the population of the city had so run over the edges as to make legislation for the town, and the beginning of confusion necessary.

Six of the amendments concerned the town, one of them providing for two outside wards, each with its alderman and four eouneilmen. In 1860 was incorporated the Westville School district, whieh still is a kingdom of its own. The city was glad enough, however, to have in 1861 the help of the town in the erection of a eity hall.

The revision of 1868 re-defined and slightly changed the boundaries of the city. It was bounded on the east by Mill River; on the north by Hamden; on the west by Dixwell Avenue and the east bank of the West River to Oyster Point, then up by high-water mark to Tomlinson's bridge. This was reapportioned into six wards. At the same time it was decreed that aldermen and councilmen should sit as separate bodies. Then also was created a board of finance, a road eommissioner and boards of fire and police eommissioners, the police department being at the same time definitely created. It appears also that at this time the fire department was exalted (though perhaps some of the members did not so regard it) from a volunteer to a paid status. This charter was duly amended in the following year, and it was found necessary to make a revision in ninety-three sections of it. It was then made a erime for an alderman or a eouncilman to accept a fee for his vote; the mayor was given veto power. But of chief importance were the seetions ehanging the provisions as to the City Court, and further raising the salaries of mayor and city offieers, which had been elevated only the previous year. To obviate the necessity of a revision every time this popular change seemed desirable, it was therewith provided that a two-thirds vote of the common council might increase salaries.

Then followed ten years very busy with amendments. No less than fifty, most of them of a routine nature, were adopted before the revision of 1881. One highly important one, in 1872, was the establishment of a board of harbor commissioners, of five persons appointed by the governor. This act also defined the limits of New Haven harbor. A board of health was established for New Haven in the same year, consisting of six persons, three of them physicians, to be appointed by the mayor.

In 1872 the Borough of Fair Haven East was incorporated out of the Town of East Haven (for the Quinnipiac had until then been the eastern boundary line of the town). It is interesting also to note that in this busy legislative year a ferry was incorporated to run from "a convenient point in the City of New Haven to Lighthouse Point."

The increase of the number of wards of the city to ten eame in 1874. Also the common council was authorized to divide the wards into voting districts. It was at that time that the time of the city eleetion was set for the first Monday in October, the term of offiee being two years. All appointments were to be "yea" and "nay" by the eommon eouneil. The chairmen of the existing commissions were at that time made ex-officio members of the board of aldermen and council, but could not vote. The city was divided into twelve wards in 1877, and the time of election was ehanged to the first Tuesday in December. The number of voting districts was inereased to thirteen shortly after.

It became necessary in 1878 to do some legislating for the Borough of Fair

Haven East, and from time to time appear evidences that the dual existence of town and city was a double burden. In 1880 there was an important amendment incorporating East Rock park, with mention of the park commission, which had been earlier created, but without, evidently, a great burden of duties. In 1881 there was considerable legislation concerning that part of New Haven outside of city limits.

The revision of 1881 had to do with ninety-four sections, forty-six pages. It was fairly thorough and complete. The number of wards was not at that time changed, remaining at twelve. Mayor and all city officers were elected biennially in December. The duties of all officials were defined; the mayor, as William S. Pardee dryly says in his "Charter and Amendments," "shall be chief executive and it shall be his duty to be vigilant." The charter of 1881 did not make the mayor an especially potent individual. It seems to have been largely a routine revision. The city was approaching the period when tinkering the charter became a fixed habit. Some of the more important features were a new alignment and natural increase of salaries; the provision that the aldermen and councilmen could obviate the mayor's veto by a majority vote (more power for the mayor); the aldermen to fill all vacancies on boards and "of the same politics." Mayor could sit with boards, and vote in case of tie; Board of Compensation created; some provision for building lines.

There was no further general revision of the charter until that of 1897-1900, but it cannot be said that it was left at rest. In the years from 1881 to 1900, no less than eighty distinct amendments and special laws were attached to the charter. Thorough revision of such a mass was inevitable, and it is readily conceded by all good judges that the revision which went into effect in 1900 was needed and was a material step toward modern city government. It was a little too early, however, to participate in the radical advance in charter construction which has affected many cities of the country. Even if that era had come in, New Haven's natural conservatism, probably, would have kept it back.

The amendment period preceding this revision was not without materially important legislation. In 1883 there was an annexation to the Town of New Haven, so as to include that part of Springside (the new almshouse farm) which had belonged to the town of Hamden, and compensation to the latter therefor. There was other special legislation concerning the Town Farm. In 1884 the city was authorized to straighten the channel of West River from Derby Avenue to the great bend above the old Derby railroad. This made for a river which originally was painfully crooked, a practically straight channel from a point north of Whalley Avenue to Oak Street, and a symmetrically curved one from there on to the great bend. It was also at that time provided that no sewer must empty into it except storm overflows.

In 1885 there was provision for the biennial election of two members of the Board of Public Works, police commissioner and fire commissioner. The next year the Public Library was established, with an appropriation of $10,000. In 1887 a special law made the newly straightened channel of the West River the

boundary line of the city, also the boundary line between the towns of New Haven and Orange from Derby Avenue to the Derby railroad. In 1889 New Haven was authorized to issue $200,000 park bonds, and Town Park commission was created—the new parks were outside of city limits. The same year Benjamin R. English, James Rice Winchell and Henry C. White were appointed a committee to investigate the affairs of the Town of New Haven, and report at the next town meeting. More evidence, perhaps, of the unsatisfactory dual civic personality.

Apparently there was another raise of city salaries in 1893—anyway, the schedule was revised. Soon after it seemed best to limit the right to hold office in the City Court to those living within city limits. That same year there was legislation petitioning the Superior Court to condemn the toll rights on the Derby Turnpike. In 1893, also, the city was authorized to provide and maintain a Contagious Disease Hospital—but it was not until almost twenty years later that the long fight as to where to place it let up sufficiently to allow New Haven to get the hospital.

A civil service commission was created in 1895, and for several years permitted to pretend to be of some use in protecting New Haven officeholders against politics. Here the revision of 1881 was so amended that the Board of Public Works, the police and fire commissioners, were elected by the freemen instead of by the aldermen. The same year the amendment consolidating the Town and City of New Haven, to be referred to later, was first tried. It did not "take" until two years later, at the second trial in 1897.

The revision of 1897 consisted of 204 sections, and was a complete and in some respects radical change. Following the consolidation, it provided for three new wards to include the annexed districts, increasing the total to fifteen. Both this and the revision of 1899, which was in a sense one with it, retained the Common Council of one alderman and three councilmen, elected annually, from each ward. The former gave the mayor considerable appointive power, as to corporation counsel, sealer of weights and measures, citizen members of the Board of Finance, Police and Fire Commissioners, Director of Public Works, Park Commission, Health Board, Public Library Directors, Board of Education and Civil Service Board. But as the revision of 1899 is the one of importance, and the one now in effect, that is the only one which need be further considered here. It contained 227 sections.

The same radical change in appointive power of the mayor was continued, with some enlargements. The date of the city election was changed to April. The Boards of Finance, Police and Fire Service and Public Works were retained, the last to be divided into bureaus of streets, sewers, engineering and compensation. Parks, Public Health, Public Library and Education were departments, as was Charities and Correction. The Civil Service Board was retained. Town clerk and registrar of Vital Statistics, along with the Board of Relief and Board of Assessors, the last appointed by the mayor, were inherited from the town government. The revision of 1897 provided that a woman might be appointed to the Board of Education, and this was not altered in 1899.

The most important amendment, save one, to this last charter was that in 1901 which abolished the Board of Councilmen and provided that on the first Tuesday of April in 1902 there should be elected six aldermen at large, and thereafter every second year six aldermen at large for two years, and that the odd-numbered wards should elect one alderman and the even-numbered wards one alderman every other year for a term of two years.

The Permanent Pavement Commission, whose five members the mayor appoints, was created in 1901. A Commission on Public Memorials was created in 1905. The same year the date of election was changed from April to the first Monday in October, where it has remained undisturbed for several elections. It was in 1911 that the Park Commission was given jurisdiction over the Green and all other public squares.

The most important recent charter change was the Home Rule Bill, which was enacted in 1913.

II

The bugbear of a generation was the dual and differing constitution of New Haven the town and New Haven the city. From 1784 until three-quarters of a century later there was little difficulty. But as soon as the population had completely overflowed to the town, there began to be trouble. It was the worse because of the comparatively small area of the part of the town around the edges of the city. Had the town area of New Haven been great, as is the case with many Connecticut towns containing cities, the crisis would not have come so early, but it would have arrived soon or late. The people living and owning property in the town outside of city limits wanted, of course, all the city privileges, improvements and advantages. But they did not pay city taxes or their equivalent, and of course the city could not permit them to have these things. The result was constant and growing friction.

Then there was a conflict and expense of officials. The town claimed a sort of jurisdiction over the city, or at least some of the officials of the town necessarily had functions in the city. There was double cost and not a little confusion at elections. These were only a few of the disadvantages of a system which, being now of the past, may well be forgotten. Yet it took a good many years, and some patient work on the part of public men and public bodies, the Chamber of Commerce notable among the latter, to bring about the long agitated desideratum of consolidation. A well constructed bill was passed by the Legislature in 1895, but it was not acceptable to the majority of the voters on submission. There were only a few minor changes, however, in the act submitted in 1897, and this time it was accepted.

Consolidation consisted, of course, in making the boundaries of the City of New Haven coterminous with what had been the Town of New Haven. The duties as to highways, private ways, bridges and sewers which the town had borne were transferred to the city. A Department of Charities and Correction

of four members, appointed by the Board of Aldermen (later by the mayor), took over that portion of the town's duties. The town officials retained, most of them required by state law, were three selectmen, town clerk, tax collector, registrar of Vital Statistics, Board of Assessors, Board of Relief, justices of the peace, grand jurors and constables. The property formerly held by the town was vested in the city. There was, however, this peculiarity, that the Westville school district, the South school district and the Borough of Fair Haven East were kept intact. But the cherished old town meeting was, so far as New Haven was concerned, at an end.

The second and successful consolidation bill had a few additions of comparatively minor importance. It was accepted by a safe majority, and if everybody has not been happy ever since, the years have brought increasing satisfaction with the change, until the younger generation of voters finds it hard to conceive that there ever was a separation between city and town. Yet there are the still independent units of Westville and Fair Haven East to mar the perfection of consolidation, and the city is steadily growing into them. Recently there has been a revival of effort for complete consolidation, and there are those who believe that it is near.

In the first 130 years during which New Haven was faithfully and constantly and hopefully amending and revising its charter, it was necessary on each occasion to go to the General Assembly either in the State House on the Green or at Hartford, explain all about it and secure the consent of the majority to the change. There were two ways of looking at this exercise. Some regarded it as one of the greatest of winter sports to get the charter amended; others believed that the matter of altering municipal laws to meet changing municipal needs was a matter of home business about which Hartford—where of late years it was always necessary to apply—had no concern. And when at the last it sometimes became necessary to do some expert political bargaining to obtain the most innocent and obvious charter change, the number grew of those who believed that New Haven ought to have home rule.

There was talk of this for years, which came to little result. The thing seemed like a more or less elusive dream, pleasant to entertain, but not expected to turn to any reality. However, there was a growing feeling that New Haven could have home rule if it insisted. At any rate, William S. Pardee, a member of the General Assembly of 1913, determined to make a trial. He drew up a concise and, as he believed, comprehensive home rule bill of five sections, conferring on the freemen of New Haven the right to amend the charter of their city by initiative and referendum, without the advice or consent of the General Assembly. The bill went through on May 17, 1915, after a delay of over a session, and considerable doctoring of his second and essential section.

By this act it was provided that the Board of Aldermen or 30 per cent or more of the registered voters might initiate charter changes, to be voted upon by the electors at a special election. As passed, the act defined the powers of amendment under it as follows:

"To provide the manner in which candidates for the office of mayor or for any other office required by law to be filled by popular election may be nominated for their respective offices, and that no person unless nominated in accordance with such provisions shall be eligible to such office.

"To provide whether the mayor or any other officer required to be elected by popular vote, shall be elected by plurality of votes cast, by cumulative voting, or in case of boards constituted of more than one member, by minority representation.

"To provide how the Board of Aldermen shall be constituted, the number of its members, their qualifications, tenure and terms of office, and for the election of any part or all of them at large or by wards, and the amount of their salaries or compensation, if any.

"To provide that any officer of said city, now elected by popular vote, shall be chosen by appointment, excepting that the mayor, members of the Board of Aldermen, town clerk, members of the Board of Selectmen, registrars of voters, and justices of the peace shall continue to be elected by popular vote.

"To provide how, by whom, when and in what manner any of the officers, boards, directors, commissioners and employes of said city who are or may be subject to appointment and not to popular election, may be appointed, their qualifications, the terms and conditions of the tenure of each.

"To provide for the payment of salaries or compensation of any officers of said city who are subject to appointment, and the amount of such salaries or compensation, or to provide by whom such salaries or compensation shall be determined and regulated.

"To provide that the powers and duties given to or imposed upon any of the commissioners, boards, agents or employes of said city shall be exercised and performed by any other officer, board, agent or employe, including the power of appointing and employing other officers, agents and employes, excepting that the powers and duties, other than the power of appointment as herein otherwise authorized, of the mayor or Board of Aldermen, shall not be curtailed under the procedure authorized by this act, nor shall the powers and duties of the town clerk, Board of Selectmen, registrars of voters, or justices of the peace, be in any respect curtailed.

"To provide for the abolition of any office, the powers and duties of which shall be transferred to another officer, board or agent, and to provide for any new department, bureau or officer as may seem best for the exercise of the powers and to perform the duties given to or imposed upon said city.

"To provide that the mayor shall act as a member of the Board of Aldermen; that any or all of the powers and duties which might be exercised and performed by appointive officers, boards or agents may be exercised and performed by the Board of Aldermen in such manner as it may determine, either directly or through such agents as it may select or for whose selection it may provide.

"To provide for a general revision of the charter which may include any of the amendments herein authorized.

"To provide for pensions and pension funds for any class of employes of said city, and to apportion to any pension fund or to the general city income any license moneys payable to the city or to any pension fund."

For the rest, the act provided that no amendment affecting the City Court could be passed, nor any affecting the duties of town clerk, assessors, registrar of Vital Statistics or other officer whose office or duties are fixed by general statute.

III

Within a few years after the revision of the charter which became effective in 1900, the modern city charter wave began to sweep the country. Commission government was commending itself to an increasing number of the cities of the country, albeit attended with much luxuriance of the initiative and the referendum, and much utter nonsense of the recall. A little later there were still newer features, such as the City Manager or Mayor Manager plan of conducting the business of a city. They made New Haven's recently adopted charter, improvement though it was, appear out of date to some of the citizens.

Yet suggestions that there ought to be a further and really radical change appeared not to waken a great amount of enthusiasm. As early as 1910 Judge A. McClellan Mathewson made some tentative experiments with a charter of his own designing, but did not secure encouraging results. But the demand persisted, from some quarters, that New Haven make another attempt at charter improvement. It became so positive in 1915 that Mayor Rice appointed a Committee of Fifty to see about charter revision. That committee, after holding several meetings in the spring, and choosing a sub-committee on charter construction, made a report in June suggesting a moderate number of essential changes in the charter.

The first of these amended the section of the charter providing for the election by ballot of city officers, by striking out the treasurer, clerk, collector and city sheriff, and providing that these persons should continue in office until their successors were chosen, or they were duly removed for cause. It was provided that whenever there should be a vacancy in any of the offices the mayor should have power to appoint from a list provided by the Civil Service Board. It was further provided that a banking corporation or trust company might be appointed to the office of treasurer.

The second suggested change was the abolition of the ward aldermen, and the election of eight aldermen at large, four each two years, with minority representation. Of this board the mayor should be a member ex-officio, but might not vote except to dissolve a tie.

The third proposed change was the removal of political requirements in appointment to the Board of Finance—that is, the best men might be chosen without inquiring as to how they were accustomed to vote.

The fourth recommendation abolished the Board of Police and Fire Commissioners, making the chief in each case the responsible head, the same to

be appointed by the mayor from a list of names suggested by the Civil Service Board. In connection with this there was some detailed legislation concerning the powers of the heads of these departments and the government of the departments and their finances.

Fifth, the report proposed a radically new method of nominating and electing mayor. Candidates might be nominated by petition, and the choice made by preferential voting. The plan was interesting, but as it did not then come into civic being, is not important in this consideration.

These recommendations were duly submitted to the aldermen. That board passed the second, third, fourth and fifth without change. It saw fit to add to the continuing officers recommended in the first that of controller so that the treasurer, clerk, collector, city sheriff and controller holding office on December 31, 1917, should be continued in office. Then the aldermen proceeded to some charter revision of their own. First, they adopted an act concerning the pensioning of members of the fire department. Second, they proposed to make the controller a general purchasing agent. And third, though it had been re-submitted by a committee of their own body, the aldermen refused, nine to eight, to submit to the people an amendment consolidating the offices of director of public works and city engineer. This amendment the mayor had been seeking to get through for several years, and it had once been refused by the voters.

The mayor vetoed the list of recommendations in toto. It was not, as he sought to explain, because he failed to appreciate the work of the Committee of Fifty, or because he disapproved of all the amendments. The first failed of his approval because it did not provide for any passing by the Civil Service Board on the qualifications of the men then holding office, who must, by the provisions, be continued. In the second place, he held that the provision that the mayor must appoint the chiefs of the police and fire departments from a list offered by the Civil Service Board limited his power. He objected to the proposed manner of electing mayor because, on his information, it conflicted with state law. Hence he thought it best to refer the whole list of amendments back to the Committee of Fifty.

It was not so referred, however. The Committee of Fifty, as such, presently went out of existence. It consisted of a body of earnest men, but it was so large as to be unwieldy. As it seemed best not to abandon the effort to reconstruct the charter, the mayor in 1916 appointed a "Committee of Fifteen," practically all of whom had been members of the previous committee, to approach the task again. The members of this committee were:

Leonard M. Daggett, who was made chairman; Eliot Watrous, who became secretary; Clarence Blakeslee, George W. Crawford, Yandell Henderson, Everett G. Hill, Charles F. Julin, Harry C. Knight, Patrick F. O'Meara, William S. Pardee, Frederick L. Perry, Matthew A. Reynolds, Isaac M. Ullman, Anthony Verdi and Kenneth Wynne.

This committee went to work with less of confidence, perhaps, that the time was ripe for radical charter revision than with the determination to find out

something of what the city really needed and the people of it earnestly wanted. As a preliminary, a public hearing, well advertised, was held, to which the people were urged to come with their views on charter amendment. The result was not, either in attendance or in views, highly encouraging or illuminating to the committee. So far as time would permit, all those present were given opportunity to speak their minds fully. The number was not large, and the suggestions given were not especially constructive.

Then the committee tried another tack. This was the invitation to its sessions, one at a time, of the experienced heads of the various city departments. The result was considerable first hand information to the committee, though not a unanimous opinion as to the directions which amendment should take, or that it should take any. But the majority opinion of the committee at first was that there should be certain material changes, embodying in part those reported by the previous Committee of Fifty. There had been, however, considerable incidental discussion of the recommendation of a commission charter, or of the City Manager or Mayor Manager plan. Several of the members were much in favor of this, and none was strongly opposed to it, though there was not full agreement as to the form. The majority, however, were favorable to either the Mayor Manager or the City Manager form. But it was the belief of those most conversant with the home rule act that it did not permit so radical a change in charter without appeal to Hartford, since it said: "Excepting that the mayor * * * shall continue to be elected by popular vote." And again: "Excepting that the powers and duties of the Mayor or Board of Aldermen shall not be curtailed under the procedure authorized by this act."

In the end it was agreed, first that it was not advisable to recommend minor charter changes at this time; second, that when the time for a radically changed charter was ripe, it was desirable that the question be submitted to the people, and that precedent to such action, it was necessary to so amend the Home Rule Act as to permit the adoption, if the people should see fit, of a Mayor Manager or City Manager charter. And with the appointment of a committee to secure such an amendment, the Committee of Fifteen closed its labors for 1916. The General Assembly of 1917 passed the amendment desired.

CHAPTER XIV

NEW HAVEN'S CHURCHES *

THE ORIGINAL CHURCH AND ITS DESCENDANTS—THE REPRESENTATIVES OF THE CHURCH OF ENGLAND AND THE GROWTH OF ITS FORM OF WORSHIP IN A NEW ENGLAND CITY

I

"On this rock will I build," said John Davenport by his actions at the beginning of New Haven, "not my church, for the church is that rock, but my whole state." The first institution of New Haven was the church. It was named before the town was named. Davenport and his tired voyagers had no time, when first they left their boats at the head of creek navigation, to think about permanent shelter, and there was not much food about which to think. But this did not deter them from using that first Sabbath day for religious worship. That oak tree which stood near where College Street now joins with George was as important in its way, and should have been as carefully preserved in historical depiction, as the Charter Oak at Hartford. It long ago succumbed to the wintry blasts, and the best reminder we have of it is its idealization in stained glass in the chancel window of Center Church. That window scene represents the company of pilgrims grouped about Pastor Davenport under the oak on that first Sunday in the New Haven part of the New World. It is a depiction of the foundation that underlies all New Haven.

In 280 years New Haven has changed, in outward appearance, as much as has that place where the oak tree stood. A decade ago the observer who stood at the southeast corner of the Green on a summer Sunday and watched the multitudes crowding the cars on their way, not to the churches, but to Savin Rock or Lighthouse Point, to the numberless cottages and resorts which line the east or the west shore, to woods or mountains in various directions, or who noted the endless stream of pleasure motor vehicles on their way anywhere but to the house of worship, might have said in his haste that the day of the supremacy of the church had passed. There were those who read in the polyglot constitution of a great part of New Haven's population the story of a churchless people, of

* In this and the following chapter the churches of New Haven have been treated as nearly as possible in the chronological order of their foundation, without discrimination of creed, race or color.

a continental Sunday. The inference was that those who have come from all parts of the world will seek freedom from all sorts of religious as well as governmental repression, and will achieve a license as to the former which will forever end the day of the church's preëminence, even in the New Haven of John Davenport.

It was not so. The man who today really observes New Haven knows that it is not so. To count the "unchurched," as it is superficially the habit to class them, is to get only the negative side of the case. The positive side is found in the number, the growth, the vigor, and more than all the obvious fruits, of the churches of New Haven. These evidences never were as impressive as today, and careful examination and weighing of the work which the churches are doing and promoting materially strengthens them. The serious mind of this particular time is evident in New Haven, and those who note the many ways in which the community is rising to its duty and opportunity, and seek the causes of this public mood, find that, after all, New Haven is and has ever been founded where Davenport placed it, squarely on the church.

There are eighty-eight churches in New Haven, counting all which follow in any degree the manner of New Haven's church traditions. There are others which call themselves churches, and we should hesitate to question their claim. In this day when we believe we see

> "Books in the running brooks,
> Sermons in stones and good in everything"

thoughtful persons are less inclined to deny the virtues of any earnest, forward and upward looking body of believers or worshippers. The times are past when anybody doubted that there was room in New Haven for all. Perhaps we ought to increase the number of religious communions in the city to about a hundred.

Considerable space has already been given in these pages to the ancient and modern phases of that first church which Davenport founded. It has maintained its place in the life of New Haven, the center in reality as well as in name, of its religion as well as its civics. It has been served, since John Davenport and James Pierpont, by a long and distinguished line of men of power and vision. It is not the purpose, either with this or with most of the other churches to be mentioned, to trace that line down the years. So we find in Center Church pulpit, in the more than half a century following 1825, the distinguished theologian, preacher and teacher Rev. Dr. Leonard Bacon. His pastorate of fifty-six years was one of the most notable of the past century, even in a land of long pastorates. But almost as notable in its way was that which followed it, of Dr. Newman Smyth. Of old New England stock and Maine origin, he had his college course at Bowdoin, then his baptism of war in 1864 and 1865. As a veteran and a first lieutenant he took his divinity course, and after Rhode Island, Maine and Illinois pastorates—the last in the Presbyterian ministry—he came to the historic pulpit. His place in the community of New Haven and among the theologians of the

CENTER CHURCH ON THE GREEN, NEW HAVEN

century has been all his own, and there is no need to compare it with his predecessors or his contemporaries. He needed not to make Center Church a place of fame, for it was already that, but he made it a place beloved by all the people of New Haven, and by thousands of the men who were temporarily residents of the city. It was in his pastorate that the vesper services, at 4 o'clock on Sunday afternoons, were established. They soon became characteristic of the church. There was something seemingly above earth in the experience of sitting for an hour under the influence of the atmosphere of worship, the words of the seer and the charm of the music, which had its lasting effect on multitudes in the passing years. Dr. Smyth made, in the quarter of a century while he actively served the church, an impression for uplift that was not at all confined to its members. It was a community service, and more.

That was the word which the pastor passed on to his successor who came in 1909, the Rev. Oscar Edward Maurer. He had a burning sense of the mission of this church to the whole community. He expanded in various ways the reach of Center Church to all New Haven. He is a man of deep consecration, high vision and the finest personal charm. His place in New Haven outside the church has been, without the least weakening of loyalty to his own people, an enviable one. Almost a decade of his service in every good work has left his mark on New Haven as a man of power and a brother of devotion, an impression not in the least diminished by his throwing of himself into war service when the opportunity came. He was for two years a member of the Second Regiment of the Wisconsin National Guard, and in 1910 was made chaplain of the Second Company, Governor's Foot Guard at New Haven. He could not resist the urge of the great war. In 1917 he entered the service of the Young Men's Christian Association at Camp Meade, and the following year he went in the same service to France.

The one church of John Davenport has grown, in the course of 280 years, to fifteen churches of its faith and order, so that New Haven is regarded as one of the centers of congregationalism. The oldest next to Center, having its place of worship on the Green, is the United, or, as it was known in former years, the North Church, with reference to its location. Still further back than that, it was the Fair Haven Church, so named for reasons which require a little reference to the earlier history.

For a little more than a century the church of Davenport had reigned alone. That a second church was formed in 1742 is less surprising than that the 350 persons who landed with Davenport had grown to nearly 5,000 without forming another church. That was when the White Haven Church was founded. It seems to have gathered some independent spirits, so independent that they could not wholly agree, for in 1769 there was a secession, and the Fair Haven Church was formed. This had nothing to do with the district of the town since known as Fair Haven, but referred to a name by which some were at one time disposed to call New Haven. But the divided elements were reunited in 1796, and the beginning of the United Church was made. It was for some time thereafter,

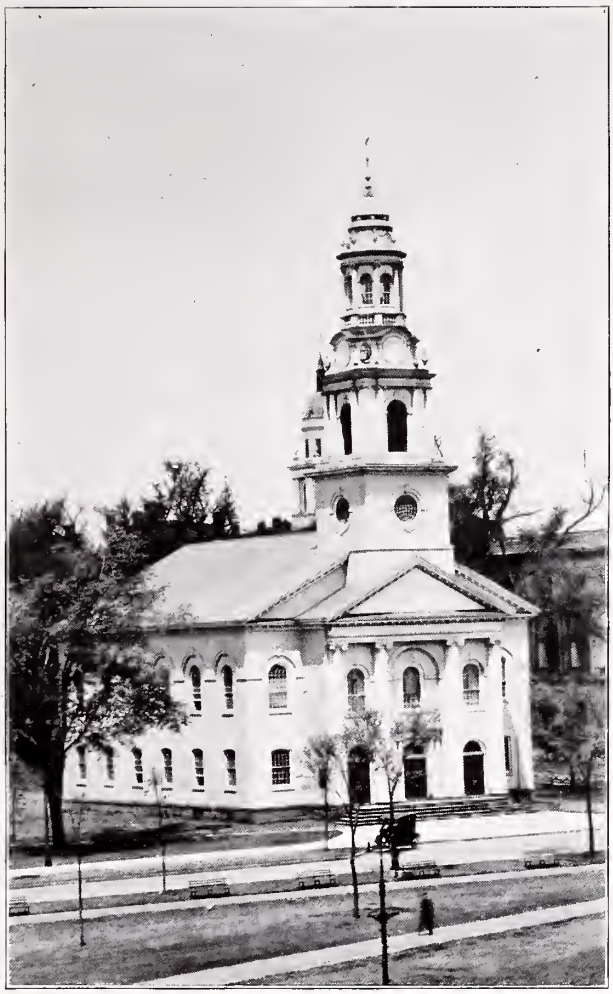
however, known as the Fair Haven Society. For some decades previous to 1815 the building used was what was known as the "Blue Meeting House." A sort of pale blue seems at that time to have been a favorite color for painting some buildings. The union which made this the United Church, superseding the common appellation North Church, was formed by the addition of the Third Church in 1884. The present edifice, one of the finest types of the New England church architecture of that period, was completed in 1815.

Before that time some notable men served the White Haven and Fair Haven congregations, the most famous of them being the Rev. Jonathan Edwards the younger, who was pastor in the days of the Revolutionary War. The Rev. Samuel Merwin was pastor in 1812, and was the moving spirit in the starting of the building which for over a century has stood at the north side of the Green. A break of a little more than half a century from his pastorate brings us to the Rev. Dr. Theodore Thornton Munger, for fifteen years preacher and teacher of this church and through it of a country-wide audience, one of the giants of the church in the closing years of the nineteenth century. He was a plain man of simple humanity, something of a Puritan, it may be, but a supernally clear thinker and practical theologian. In the community of New Haven his power was beyond computation. He was one of the seers of our time, and even now it is impossible, for lack of adequate perspective, to appreciate the greatness of the work he did.

There was a brief pastorate following, the intensity of whose personality, and the tragedy of whose ending, took deep hold on the hearts of the people of the church and of New Haven. Rev. Artemas Jean Haynes came, as so many of the recently called pastors of New Haven have done, from service in the West, though he was in New England when his call reached him. For seven years he grew into the hearts of the people of New Haven through his church and community work. His great soul was too brotherly, too sensitive to human need, to resist any appeal for the wonderful help he could give by his earnest counsel, his helpful presence or his eloquent words. He bore up well under the burdens he carried, however, only to mysteriously meet his death by drowning in a Cape Cod lake in the summer of 1908.

Since 1909 the church has been served by the Rev. Robert C. Denison, who came from Janesville, Wis. He has worthily followed the path of service, both of the church and community, trod by his predecessors. Many are the calls on the time and effort of the pastor of the United Church, sometimes seemingly more than a less than superman can meet, but Mr. Denison spares not himself. A man of fine sympathies, of clear vision, of devoted purpose, he is making a place in the heart of a city of great opportunities which will give him something more enduring than fame.

The third constituent member of the United Church, the Third Congregational, was the next of the churches of this denomination to be formed in New Haven. In 1815 the three churches on the Green (Trinity making the third) were the only churches in New Haven. But in the ten years following there was



UNITED CHURCH, NEW HAVEN. ORGANIZED IN 1742

a considerable growth of population at the eastern side of the city. Wooster Square had just been laid out, and it seemed to the Congregationalists that there was need for a church in that section. So the Third church was organized, and until it could get on its feet, met in the Orange Street lecture room of Center Church. This was in 1826, and soon after a building was erected at the corner of Chapel and Union streets. The Rev. N. W. Taylor, D. D., a professor in the Yale Divinity School, supplied as pastor for the first few years, but the Rev. Dr. Elisha Lord Cleaveland was the first pastor, from 1833 to 1866. Somehow the vicinity of Wooster Square did not at that time prove a favorable spot for Congregationalism, for the congregation abandoned its building to the stockholders (along with the debt) and came up to worship in Saunders' Hall at the corner of Chapel and Orange streets about 1839. Then they built again, on Court Street, the building which about 1856 we find occupied by the Jewish Congregation Mishkan Israel. For the church seems to have prospered better for a time in its uptown location, and thought it must have a better site. It secured the money to build again in 1845 the edifice on Church Street, between Chapel and Court, which, abandoned by the Third Church in 1884, was afterward for some years used as a public library, and was, after being given up by that institution, torn down to make room for the Second National Bank Building.

But there were too many churches of the same denomination around the immediate center of New Haven, and the residence area was moving away from the Green. So the Third Church did not find adequate support in its newest location, and after some decades of unsuccessful struggle gave it up. There was room for those of its members who still wished a central place of worship in the North Church, and the union was made in 1884. Rev. Stephen R. Dennen, D. D., was its last pastor, from 1875 to 1884.

There was a minority in the Third church, when its comparatively new building at Chapel and Union streets was abandoned, who still held to the belief that the city needed a church in the Wooster Square district. After a year or two they managed to get control of the building, and renamed it the Chapel Street Church. This was the beginning of the Church of the Redeemer, which grew to be one of New Haven's strongest Congregational churches, but not in the Wooster Square section. It was about 1869 when, after having been served for brief terms by a number of pastors, this church sought what was then a comparatively new portion of the city, the corner of Orange and Wall streets. There it completed a new building, from the size and excellence of which one must judge the church to have had considerable financial strength at the time. The year after the new church was completed the Rev. John E. Todd came to be its pastor, and for twenty years, from 1870 to 1890, with a short break when failing health forced his temporary retirement, he took a leading place among the pastors of New Haven, and gave his church a like standing in the city.

In 1890, when Dr. Todd finally resigned the pastorate, the church made another popular and progressive move by calling the Rev. Watson Lyman Phil-

lips, who was destined for the next quarter of a century to be one of the powers in the Congregational pulpits of New Haven. Masterly as a preacher, earnest and aggressive as a worker, and an energetic participant in every form of general community activity, Dr. Phillips won and held a high place in the esteem of all the people of the city. He resigned from the pastorate at the end of 1915.

This church also, in the latter years of Dr. Phillips's pastorate, had felt the expansion urge. The church population was expanding; the churches had remained centralized. The Church of the Redeemer, in a distinctly central location, felt need for the support of those who had moved nearer the edges of the city. So its members resolved to begin their next pastorate in a new field. Purchasing a property at the corner of Whitney Avenue and Cold Spring Street, they made plans for the immediate building of a temporary parish house in which to worship until they could complete a new edifice, and called to their pulpit the Rev. Roy M. Houghton, who took up the work in 1916. He energetically attacked the task of reconstruction, and by the end of 1917 he had seen the $90,000 for the building of the parish house part of the new church equipment practically all pledged. Then he felt the urge of the great strife across the seas, and applied for a release from his duties to take effect April 1, 1918, so that he might join the growing group of New Haven pastors who were serving the army in France. The church reluctantly, though patriotically, granted the release.

The building which the Church of the Redeemer occupied for nearly fifty years, at the corner of Orange and Wall streets, was in 1916 sold to the Trinity German Lutheran Church whose place of worship was formerly on lower George Street.

There were from early times a few colored people of the Congregational faith in New Haven. For a long time these were included in the membership of the United Church, but about 1829, their number having grown to a respectable strength, they chose to have a church of their own. This was at first the Temple Street Church, and had its building, which some time since disappeared, on Temple Street south of the Green. There the Rev. Simeon E. Jocelyn served the people from 1829 to 1836, and was followed by the Rev. Amos G. Beeman. The Rev. Andrew P. Miller was pastor from 1885 to 1896. In 1902 the Rev. Edward F. Goin came to the pastorate, and has remained until now, having won by his high spirit of devotion, his earnest and able work and his admirable character a high place, not only in the hearts of his people, but of all who know him in New Haven. It ceased some time ago, however, to be the Temple Street Church. The center of the colored population of the city some years since became Dixwell Avenue and its vicinity, and in 1886 this congregation built on the lower part of Dixwell Avenue, and became the Dixwell Avenue Congregational Church.

The Fair Haven Church that was named after the Village of Fair Haven, now the Grand Avenue Congregational Church, was founded in 1830, the outgrowth of the natural demand of the people of that part of the town for their

own place of religious worship. It erected its own building, and soon grew to a strong church. Its present dignified and ample edifice, dating from 1854, sufficiently testifies that as early as that it was able to command considerable resources. Its first pastor was the Rev. John Mitchell, who remained from 1830 to 1836. Rev. B. L. Swan served the church for the next nine years. Then succeeded the notable pastorate of the Rev. Burdett Hart, whose eminence and ability gave the church a first rank among the bodies of its order in New Haven. He was pastor from 1846 to 1890, and was succeeded by the Rev. James Lee Mitchell, just out of Harvard, young and decidedly original in his ways. His was a vigorous and popular pastorate, and especially won the young people. It closed in 1901. The Rev. Isaiah W. Sneath came to the church in 1904, and for eight years was the beloved and successful leader of this growing congregation. He was succeeded in 1912 by the Rev. William C. Prentiss, a young man of devotion and power, who has ably carried on the growing work in this important portion of the town.

The year 1831 dates the organization of a church which, though small in its beginnings and for some years inconspicuous in the fellowship, was destined to have an important part in the later religious development of the city. There are none living now who remember the Mission Church, as it was called, which started with twelve members, who met in the Orange Street lecture room of Center Church. The development of this congregation was, however, rapid. The following year it had changed its name to the "Free Church," not, it seems, in any spirit of rebellion against the established churches. By 1833 the membership had increased to fifty-two, and having outgrown the lecture room, it had moved to Exchange Hall, at the corner of Church and Chapel streets, for worship. There the people remained for three years, until they could complete their first house of worship, on Church Street, near George. When they went to that in 1836, they changed their name to the Church Street Church.

That building the congregation used for twelve years, but it seems not to have wholly sufficed. For the congregation steadily grew, so that a new and larger edifice on College Street was planned. This was the College Street Church, and this name the organization took when it moved there in 1848. For half a century the church remained in that building, prospering and doing a valuable work in the upbuilding of New Haven. There had been a varied succession of pastors. There were several "acting pastors" from 1831 to 1837, but the first "settled pastor," who came that year, was the Rev. Henry G. Ludlow. He remained until 1842. The Rev. Edward Strong, D. D., in his time one of the influential pastors of the city, was settled over the church from 1842 to 1862. The Rev. Orpheus T. Lanphear, who succeeded him, remained only from 1864 to 1867, and for two years following the church was without a settled pastor. The Rev. James W. Hubbell, who was installed in 1869, remained until 1876. He was succeeded by the Rev. Henry S. Kelsey, who was an "acting pastor" for the eight years.

In 1884, with the installation of the Rev. William W. McLane, the church

entered on its modern period. He was to remain with it for over a quarter of a century, and in his time, and largely due to his progressive influence, important changes were to come to the church. It was soon after he came that the centrifugal population movement in New Haven really began. There were more churches within a quarter of a mile of the Green than there had ever been; there began to be fewer people. Dr. McLane was not long in seeing the point. He foresaw an inevitable change in the location of the church. The population of the character which this church served was growing westward. The progressive church must go in that direction. The short of it was that when, in 1898, Yale University made the College Street Church a handsome offer for its building, Doctor McLane urged its acceptance, and the majority of his congregation agreed with him. That building, used by Yale for the next twenty years as College Street Hall, was disposed of by the University when its new building for the School of Music, at the corner of College and Wall streets, was completed in 1917.

Meanwhile, the College Street Church had purchased a site at the corner of Chapel Street and Sherman Avenue, and proceeded to build, on the rear of it, a parish house. There it worshipped until the church, the corner stone of which was laid on the 1st day of January, 1901, was completed. With this completion, or before, the church changed its name to Plymouth Church, and its growth in the new location and new building was rapid. Doctor McLane resigned the pastorate at the end of 1910, and the Rev. Orville A. Petty was called in the following year. He proved an attractive and progressive pastor, and the church continued to grow rapidly. In 1915, when the Connecticut National Guard was called to the Mexican border, he was appointed chaplain of the Second Regiment. Returning after four months' leave of absence from his pulpit, he remained with the church until the summer of 1916, when he was made chaplain of the 102d Regular Regiment which was created out of the First and Second regiments of Connecticut Infantry. He is now with the regiment, somewhere in France. His congregation parted from him with deep regret,—for he had become greatly beloved in his six years of service,—but in a patriotic spirit of sacrifice. He was given indefinite leave of absence, and his salary partially continued. The Rev. James S. Williamson became acting pastor.

There was no Congregational Church in Westville until 1832, though some time before this there must have been a strong settlement of church-going people on that side of the West River. Up to then, however, they had followed the rural custom of "driving in" to church, probably to the Green. The Rev. Joseph E. Bray was the first pastor, from 1832 to 1834. After him the pulpit was "supplied" for the next eight years. From 1842 to 1846 Rev. Judson A. Root served the church, and then there were three years of supplies. In 1849 the Rev. Samuel H. Elliott came to the church, and was its pastor until 1855, when he was succeeded by the Rev. James L. Willard, who made this church notable for one of the long pastorates of New Haven. He was a native of Madison, a man of thorough learning, a powerful preacher and a beloved pastor. He made

BENEDICT MEMORIAL PRESBYTERIAN CHURCH, NEW HAVEN

this church in Westville one of the first-rank churches of New Haven. Advanced years caused his retirement in 1893, after a pastorate of forty-eight years. The pulpit was filled in the following decade by Rev. O. R. Howe and Rev. Henry Davies. Then, in 1903, came the Rev. Frederick L. Davis, who remained until 1908. The present pastor, the Rev. Clair F. Luther, came to the church the same year, and has ably maintained and advanced its traditions and service. In a large way he has been a part of New Haven's civic as well as religious life, and has always been found willing to aid in every community effort. To his own people he has been a faithful pastor, whose fine ideals have nobly led them on.

In 1838 began the history of the first Congregational Church of New Haven to follow the star of westward empire. For at that time, Park Street was on the frontier, and there was organized, with forty-nine members, the Park Street Church. But moving with the tide of residence, it was found another block out four years later, now with 150 members, and called the "Howe Street Church." There it erected its first edifice, at the corner of Howe Street and what was then Martin Street, now Edgewood Avenue, and there it remained for thirty years. Its house of worship conformed to the prevailing New England type of that time, and though less pretentious than the "ancient" churches on the Green, was considered notable for what must, because of its remote western location, have been considered a country church.

But New Haven's growth was westward, and this progressive church was bound to be on the crest of the wave. Sometime before 1872 the church had increased to a then notable size, having in excess of 200 members. They realized that they must have a larger building, and determined that it was desirable to place it still farther westward. So the present edifice was built at the corner of Chapel and Dwight streets, and the church was renamed the Dwight Place Church. There it has rested from its westward progress, and been content to serve and grow in an important and sterling residence part of the city, while the city has grown on so that another Congregational church finds a busy mission beyond it. The church is now the largest Congregational body in New Haven, and one of the largest in Connecticut, having close to 1,000 members.

The first pastor of the church, in the old Park Street days, was Rev. Leicester A. Sawyer. He remained in the pulpit, however, only from 1838 to 1840. Then the Rev. Abram C. Baldwin was pastor until 1845. Mr. Sawyer returned for nearly two years after that, but only as a supply. From 1847 till 1852, or until nearly the middle of the Howe Street period, the pastor was Rev. William De Loss Love. In 1861 the Rev. John S. C. Abbott, since widely known as a historian, came to the pulpit, and remained until 1866. It will be noticed that at a later time he was pastor for a few years of the Second Church of Fair Haven. After a brief interval of supply Rev. George B. Newcomb came to the church, but was only acting pastor for the next ten years. He was succeeded by Rev. Thomas R. Bacon, whose pastorate extended from 1880 to 1884.

Three notable men have served the church in the modern period, perhaps

its period of greatest progress and influence. Rev. Justin E. Twitchell, D. D., came to the church in 1885, and for thirteen years ministered to its growing congregation, beloved by his church and honored throughout the city. He was succeeded in 1899 by the Rev. William W. Leete, D. D., an earnest pastor, an active and efficient organizer and a strong preacher. He retired from the pastorate in 1914 to became field secretary of the Congregational Church Building Society, and shortly afterward was succeeded by the Rev. Harry R. Miles, who has ably continued the high service of this important church, and entered into the esteem of the whole community of New Haven. He also has gone to Y. M. C. A. war service.

The second church of Fair Haven, founded when that section beyond the river was East Haven territory, had its start in 1852. While yet it was an infant, an untoward rivalry arose with a new church a little nearer the city. This was the so-called Third Church of Fair Haven, of which Rev. William B. Lee was pastor. It lasted only a year, however, and its members went back to the second church. The first regular pastor of the second church was the Rev. Nathaniel J. Burton, who was with it from 1853 to 1857. There then followed a series of notable men: Rev. Gurdon W. Noyes, from 1861 to 1869; Rev. John S. C. Abbott, widely known as a writer, from 1870 to 1875; Rev. Richard B. Thurston, in 1875 and 1876; Rev. Horace B. Hovey, 1876 to 1883; Rev. Erastus Blakeslee, 1884 to 1887; Rev. D. Melancthon James, 1887 to 1903. He was followed by Rev. Robert E. Brown, who in 1910 was called to the large Second Congregational Church of Waterbury. The Rev. Harris E. Starr came down from Mount Carmel to succeed him, and was in the midst of a most successful pastorate when this country entered the war. The great need for spiritual ministry on the battle front seized him, and he went out as a chaplain, taking from New Haven one of its most respected and useful pastors. Early in the new century the name of this church was changed to the Pilgrim Church.

Among the churches which old Center has mothered is Davenport. That was started as a chapel on Wallace Street late in the 'fifties. A few years later it had a chapel on Franklin Street. Its next move was to Greene Street in 1864. Ten years later its congregation was able to build the Davenport church, and a period of great prosperity followed. Its pastor for a few years before that had been Rev. John W. Partridge, but soon after the erection of the new church came Rev. Isaac C. Meserve, and for twenty-four years he had one of the livest and most progressive churches in New Haven. It was a church popular in the best sense, a church of workers, earnest and true. Following Doctor Meserve was the eight years' pastorate of the Rev. George Foster Prentiss, in his time one of the most notable of the younger ministers of the city. He was succeeded by the Rev. Jason Noble Pierce, just out of the seminary, who remained from 1906 to 1908. By that time the church had come seriously to feel the removal from its district of a great many of the people who had formerly supported it. The Rev. Ernest L. Wismer succeeded

Mr. Pierce in 1908, but in the following year the church gave up the struggle, and its people voted to unite with Center. Center Church did not give it up, however. It has been continued as an Italian Congregational body. The Rev. Francesco Pesaturo was its pastor for several years, and did a noble work there. When he went to New Britain, he was succeeded by the Rev. Philip M. Rose, who has been equally successful.

Howard Avenue Church was organized in 1865. A few years previous to that there had been what is now recalled by older residents as the old South Church on Columbus Avenue. In Civil War times, or just before, this church split on the familiar rock of the slavery question, and a part of the members were waiting for such an opportunity as the Howard Avenue Church presented. The old South Church building, by the way, subsequently went to a Catholic congregation just being founded in that district, and is now the Church of the Sacred Heart. The first pastor of the Howard Avenue Church was the Rev. Orlando H. White. After a succession of brief pastorates, we find Rev. William J. Mutch there from 1887 to 1907, who was succeeded by the Rev. J. Edward Newton from 1908 to 1912. Both were able men and devoted pastors. Under the former the church saw progress and prosperity. The latter led it when it was facing the familiar problem of what to do when all the people move to another part of the city. Rev. Albert L. Scales came in 1912 and left in 1917. The present pastor is Rev. Peter Goertz.

Humphrey Street Church, in its beginnings of 1871, was another mission of Center Church. As far back as that Humphrey Street was, churchwise, on the frontier. Its first pastors were Rev. R. G. S. McNeille, 1871-1872; Rev. R. P. Hibbard, 1876-1879; Rev. John A. Hanna, from 1879 till his death in 1880; Rev. Stephen H. Bray, 1883 to 1887. Rev. Frank R. Luckey came to it in 1887. He was young and the church was young; so were its people, in large part. It was an inspiring combination. In those days the motto of "all the church in the Sunday school, all the Sunday school in the church and everybody in both" was adopted and made good. In a later period, this church also suffered from the condensation of churches in its locality, and the removal elsewhere of many of its people. But the faithful pastor held his ground. He still serves the church, and is now the dean of the Congregational pastors of New Haven, a position in which they cheerfully hail him as a leader.

The Taylor Congregational Church, at the corner of Shelton Avenue and Division Street, was established about 1873 as a mission of Center Church, and has been, in recent years, much under the wing of the mother church. It has had some prominent and faithful pastors, but they have not always been supported by such numbers as to encourage a minister. The first was the Rev. Henry L. Hutchins, from 1873 to 1880. He was followed by the Rev. Newton I. Jones, who remained for three years. The pastor from 1883 to 1885 was Rev. Daniel W. Clark, and Rev. John Allender served the church for the years succeeding 1885. The church has been without a settled pastor for the past two years.

Congregationalism founded in other lands has been notably reflected in New Haven. Aside from the Italian Congregational Church which Davenport has become, there is the Swedish Emanuel Church on Wooster Place, between Chapel and Greene streets, established less than two decades, and the Danish-Norwegian Evangelical, of about the same age, located at 226 Cedar Street. The pastor of the former is Rev. C. H. B. Petterson, and of the latter Rev. Eiel S. Eielsen. A branch of the Italian Church is now conducted at 59 Oak Street.

There was a Ferry Street Congregational Church, founded in 1887 on upper Ferry Street, near the point where the railroad crosses. At one time there was sufficient congregation so that a fair sized building was erected. The pulpit was mostly supplied from the Yale divinity school. But it had a precarious existence, and gave up the ghost about 1900. Since then the building has disappeared.

II

It does not profit now to recall the spirit of opposition to the established church of England in which the first churches of New Haven were founded, except as a background. It was freedom to worship God as they pleased which the early fathers sought, but when they had obtained it, they were not minded to extend it to others, least of all to their ancient enemies of that church whose bishop of London vowed to inhibit John Davenport, even in his refuge across the sea. There was a long and bitter fight before the Church of England was given a foothold in New Haven, and it was 114 years before a truce was declared.

But the short of the story is that Trinity Parish, organized in 1752, did build a house of worship on the east side of Church Street, near Chapel, thereby giving Church Street its name. There the people of Trinity worshipped for sixty-two years. Sixty-two years can make marvels, but the spirit of brotherhood accomplished, even in that time, a wonderful work to have so changed the hearts of the descendants of Davenport's stern parishioners, and the proprietors of the Green, that they were ready to permit the erection on the spot dedicated to everlasting liberty, a church of their former religious foe. That building, the present dignified and handsome home of the church, was completed in 1815. Thus—and the coincidence is worth noticing—the three noble church buildings which stand on the Green today, the only ones of many which have survived, the only buildings which seem likely to stand on the Green for some time to come, were completed within two years of 1815.

This first Church of England has been served, in its 166 years of history, by rectors few in number but mighty in influence. Rev. Harvey Crosswell, the first, continued until 1859. The Rev. Edwin Harwood came to the church in that year, and for almost forty years, or until his health failed in 1895, was its rector, occupying a commanding place in the city's civic as well as religious affairs, highly honored of all. Rev. Charles O. Scoville came into his place then, and his more than two decades of leadership of this church and people have been notable ones.

TRINITY PROTESTANT EPISCOPAL CHURCH, NEW HAVEN

Proceeding in chronological order, the next Episcopal church after Trinity was St. James' Church in Westville. It came into existence after the central church had served the adherents of this form of religious worship for only eighteen years less than a century. Then, in 1835, Westville, feeling remote and independent, required a church, and St. James was the result. Its first rector was Rev. Stephen Jewett, who was with the church from 1835 to 1847, being succeeded by the Rev. Henry Townsend. In the next forty years there was a succession of brief rectorates, as many as twenty, we are told. In 1888 Rev. Charles O. Scoville, who later became rector of Trinity on the Green, was rector, and remained for seven years. The following year Rev. J. Frederick Sexton come from Cheshire to this church, and has since been its rector, with a remarkable administration of over two decades to his credit. In that time the church has been a steady, spiritual power in Westville, and Mr. Sexton a persuasive force for good in the community. The church has outgrown its building long since, and for several years past it has been the effort of Mr. Sexton to secure means for making for it a new and modern home and center of influence. A substantial fund has been created for this purpose, but pressing events delay the consummation.

Another St. James, at the opposite side of the town, follows in the order. It is the Church of England which guards, jointly with what is now Pilgrim Church, the gateway to Fair Haven Heights. Of course that was East Haven ground in 1843, when this church was founded. The church had several rectors for brief periods in its first two years, but then it was distinguished by one of the long rectorates, even of New England. Rev. William E. Vibbert came to the church in 1845. He remained its rector for forty-six years, and became a power among the clergymen of his order in the vicinity. He was followed in 1891 by the Rev. Charles H. Doupe, who remained for six years. Then came the Rev. A. P. Chapman and A. D. Miller for brief rectorates. The present rector is Rev. John C. France.

There may have been no inclination to draw the color line, but rather early in the history of the Episcopal Church in New Haven its members of dark skin thought it well to have their own church. So it was that St. Luke's was founded as early as 1844. It early erected a building on lower Whalley Avenue, and there it has had a worthy record ever since, and some men of high distinction have been among its rectors. The first was the Rev. Worthington Stokes, who was with the church for several years in its early time. Among the others have been the Rev. Theodore Hawley, who was later bishop of Hayti, and E. L. Henderson, who was rector in 1901 and the seven years following. For the past decade the rector has been Rev. Harry O. Bowles.

It is natural to look for a Church of England in the Wooster Square district in the middle of the last century, and there one finds, founded in 1851, St. Paul's. There it has been continuously for nearly three-quarters of a century, doing a steady, constructive work, which is more effective today than ever before in its history, despite the materially changed character of its neighborhood.

In other respects it has been a remarkable church. There are few churches in Connecticut or New England which in sixty-seven years have had two men called from their rectorates to bishop's chairs, but such is St. Paul's record.

Rev. Samuel Cooke was the first rector, continuing until nearly 1860. Rev. Edward L. Drown ministered to the church from 1860 to 1868. Rev. Francis Lobdell was the rector from 1869 to 1879. Then followed the distinguished rectorate of Rev. Edwin S. Lines, continuing from 1879 until, in 1903, he was elected bishop of Newark. The following year Rev. J. DeWolfe Perry, Jr., came to the rectorate, and had successfully led the church for seven years when he was elected bishop of Rhode Island. In 1911 Rev. George L. Paine became rector, and under him the church has especially adapted itself to its problem of holding its strength of membership, and at the same time serving the people, seemingly alien to its fellowship, who live round about it. To his wise and unselfish leadership the older members have been loyal, finding joy and satisfaction in the service of the people in this part of the city. St. Paul's settlement work, its general exemplification of how a church can find its greatest strength in expressional activity, have been shown elsewhere.

The next Episcopal church to be established, St. Thomas, in 1848, has had in respect to rectorate a remarkable record. Its seventy years of history have been covered by the terms of two rectors, of the same name and family. Rev. Eben Edwards Beardsley came to this church when it was established. He found it using a rented room, small in membership and in need of good leadership. He made St. Thomas one of the strong members of the Episcopal fellowship in his forty-four years of service. Its present dignified stone building on Elm Street was erected in 1854 and 1855, and in it the church grew and served the city for the years of his leadership. In 1890 the Rev. William Agur Beardsley, nephew of the rector, came to be his assistant. Two years later, on his uncle's death in 1892, he became rector, and has since conducted the church's important work. Uncle and nephew have been prominent in the church of state and country, men of widely recognized ability in many ways.

In 1851 was formed St. John's Episcopal Church, which built a few years later, at the corner of State and Elm streets, what the irreverent used to call the "wheelbarrow church," because of its modest size and unaspiring architecture. In the first thirty years of its time it was served by Rev. John T. Huntington, its first rector, by Rev. Benjamin W. Stone and by Rev. Richard Whittingham, who was rector in 1874. In 1883 Rev. Stewart Means came to this rectorate, and has led the church ever since, in what has been its period of greatest usefulness and progress. At the beginning of the century, under his leadership, the church changed its location to a site on Orange Street at the corner of Humphrey, where it erected one of the most seemly and attractive church buildings in the city, and has continued a noble work. Dr. Means, though now in his thirty-sixth year of service with this church, a period which has made him the dean of all the Protestant clergy of New Haven, continues his useful work and leadership with undiminished vigor.

That same year the Church of the Ascension was established as a mission chapel of St. Paul's, in what was the southern edge of the city. It later built at Davenport Avenue and Ward Street. It has bravely striven to uphold the faith and worship of its order in a locality which has lost most of its English population. It has been led by a long list of faithful men, many of its pastorates being brief ones. Rev. Philip Mariett was rector from 1898 to 1902, and the present rector is Rev. Harold Johns.

New Haven's most distinguished high church, an able member of its galaxy of fine Episcopal churches, is Christ Church on Broadway. It dates back to 1856, when it was founded with Rev. Joseph Brewster, father of the present bishop of the Connecticut diocese, as its rector. He gave the church an excellent start and high standing through a service of twenty-six years. Retiring in 1882, he was succeeded by Rev. George Brinley Morgan, who remained with the church until his unfortunate death by accident in 1908. Rev. Frederick Merwin Burgess followed him, and ably carried on the work for four years, when he succumbed to the tremendous burden of the church's work, and terminated what promised to be a most brilliantly useful career. The present rector is Rev. William Osborn Baker.

Grace Church on Blatchley Avenue in Fair Haven was established in 1871, and has had a succession of rather brief pastorates. Among the men who have led it are Rev. John W. Leek, Rev. Peter A. Jay, Rev. John H. Fitzgerald, Rev. Herbert N. Denslow, Rev. Elihu T. Sanford, Rev. F. R. Sanford, and Rev. George A. Alcott, the present rector, who has ably served the church since 1906.

Forbes Chapel of the Epiphany, on Forbes Avenue, is a mission of St. Paul's. It is now ministered to by Rev. Robert Bell. St. Andrew's Chapel at Shelton Avenue and Ivy Street was a mission of Trinity, but now it has an independent organization, and is ministered to by Rev. W. E. Morgan. All Saint's Chapel at Howard Avenue and Lamberton Street, under the direction of Trinity Church, has Rev. William P. Williams in charge.

CHAPTER XV

NEW HAVEN'S CHURCHES (Concluded)

THE EARLY AND LATER GROWTH OF THE METHODIST CHURCHES—THE BAPTIST CHURCHES—THE GREAT RECORD OF THE CHURCH OF ROME—THE JEWISH CONGREGATIONS AND THEIR LEADERS—THE VALUABLE GROUP OF YOUNGER CHURCHES

I

If the original churchman of the Davenport school looked askance at the arrival of the Church of England, they did more than that when the Methodists appeared on the scene. Their origin was suspected, their ways of worship were to them objectionable. Moreover, in 1789, when their first scattering representatives appeared, they were so few in number as to fail to secure respect. But tolerance had entered New Haven in the century and a half of its existence, and the Methodists, who previous to that time had depended on occasional offices from circuit preachers, were suffered in 1795 to organize their first church. But when they sought a central place for a building, they met with difficulties. So after worshipping here and there for the first two years, they were content with the purchase of the building on Gregson Street previously used by the then extinct Sandemanian Church. Here, the record tells, they were more or less disturbed, at the first, by certain of the rowdy element, who had a notion it was popular to "bait" the Methodists. They prospered after a fashion, nevertheless, so that in 1807 they put up their first building. This was what was long known as the Temple Street Church, on the east side of Temple Street south of Center—later used by the first colored congregation, and still later by a Jewish congregation. Here, in a building unfinished and narrow, they worshipped for the next fifteen years.

The experiences of this congregation, when in 1821 they erected their building on the Green, and rebuilt it the following year, have been told elsewhere. They did a fine work in that bare old building, however, and justified to men in New Haven the way of God as they interpreted Him. So did they prosper that in a few decades they found it desirable to erect a new building, which outwardly was more in keeping with the city's improving architecture, at the corner of Elm and College streets. As remodeled to the present date, it is without and within one of the finest of our church buildings.

In its century and a quarter the church has been served by a long line of able men—many of them, in the days of short pastorates. Now its ministers seldom remain less than five years. In the past two decades its pastors have been Rev. Charles P. Masden, Rev. Gardner S. Eldridge, Rev. Henry Baker, Rev. Francis T. Brown, Rev. Elmer A. Dent, who at the close of his pastorate was made a district superintendent, Rev. John W. Laird and the present pastor, Rev. W. H. Wakeman.

The second Methodist Church founded in the New Haven district seems to have been that at Westville, to which is assigned the date of 1815. It was the outgrowth of the demand of settlers in that important part of the town to have their own community life. It has done a sterling work, and has been presided over by many able men. Some of its recent pastors have been Rev. William McNicholl, who was there in 1896, and Rev. L. H. Dorchester, who led the church for 1913 and previous years. The present pastor is Rev. William H. Mitchell.

Methodism was inevitably well represented among the colored brethren early in the last century, and we find their oldest church to have a record now approaching a century in length. What was formerly the John Wesley Church on Webster Street, now the Varick Memorial, with a recently erected building on Dixwell Avenue, dates back to 1820, and has an honorable history. Its present pastor is Rev. H. McElroy Stovall.

Fair Haven also was early represented in Methodism. Its East Pearl Street Church dates from 1832, and was started on Exchange Street. Some of its recent pastors have been Rev. R. T. McNicholl, Rev. Edgar C. Tullar, Rev. George Benton Smith and Rev. G. E. Warner, who now occupies the pulpit.

A second African Methodist Church dates shortly after the original one. It is the Bethel on Sperry Street, founded in 1842. Its pastor is Rev. William H. Lacey.

Grace Methodist Church on Howard Avenue is another of the old churches of the city. In a section not now strongly Protestant, and somewhat oversupplied by Methodist Churches, it has done a good work and kept the faith. Its present pastor is Rev. H. M. Hancock.

There was a George Street Methodist Church on the south side of that street, almost at its lower end, in 1853. But that locality was rapidly changing from residential to commercial, and it presently disappeared.

The German Methodist Church on Columbus Avenue has a history dating from 1854, and has nobly upheld the faith of Wesley among the people of Luther. The latest of a long line of faithful pastors is Rev. Herman Blesi.

Summerfield Church was started in 1871 in a carriage shop in Newhallville, they tell us. It built at Dixwell and Henry in 1875, and its present building twenty years later. Rev. R. L. Tucker at present ministers to it.

Howard Avenue Church was established in what must have been in 1872 the isolated oyster community of Oyster Point, since dignified to City Point. It has since served its community well, though changing conditions have been

somewhat against it. Its recent pastors have been Rev. Robert J. Beach, Rev. John W. Mace and Rev. Daniel Dorchester, Jr.

There was a Methodist group who, previous to 1882, erected a building at the corner of Chapel and Day Streets. There was another on Davenport Avenue. That year they united, and in 1883 built what we know as Trinity Church at George and Dwight Streets. Since then this has been one of the leading Methodist churches. Some of the well remembered and honored pastors of the past twenty years have been Rev. B. F. Kidder, Rev. H. Frank Rall, Rev. W. H. Kidd, Rev. John W. Maynard, Rev. Hubert B. Munson and the present beloved Rev. Arthur H. Goodenough.

The gap between New Haven and East Haven was being so well filled by 1886 that a church was demanded at "Four Corners," and the Methodists seized the opportunity. St. Andrews Church serves a new and growing community. Its pastor for several years previous to April, 1918, was the Rev. John Lee Brooks, who then resigned to enter Y. M. C. A. work in Hartford. Rev. F. C. Tucker was assigned to the church in 1918.

Almost the newest Methodist Church is Epworth, built in 1892 out in the growing section of Orange Street. It has grown to one of the strong congregations of its city. Some of the men who have served are Rev. Duane N. Griffin, now of Hartford, who was pastor in 1896, Rev. Benjamin M. Tipple, who was pastor in 1898 and the years following, Rev. E. Foster Piper and Rev. E. S. Neumann, at present with the church.

The First Swedish Church, at 65 Park Street, is a recent addition to Methodism, but prospering. It is in charge of Rev. Fridolph Soderman.

Recently a third has been added to the group of A. M. E. churches, St. Paul's U. A. M. E. Church on Webster Street. Its pastor is Rev. Joseph H. Chase.

II

The first Baptist congregation appeared in New Haven in 1816, when twelve disciples of this faith started public worship in the building on the east side of Church Street which Trinity had just abandoned for its fine edifice on the Green. Their preacher was the Rev. Elisha Cushman. They did not long remain on Church Street—perhaps the building was larger than they needed at that time. At any rate, we find them shortly afterward worshipping in the lodge room of Amos Doolittle, on College Street north of Elm which "Old Hiram" Lodge of Masons had recently occupied. Here they worshipped until 1821. It seems that they had an ambition to get a site on the Green, and accounts are confusing as to whether they ever received the permission. At any rate, they did not build there, but went toward the then popular section of Wooster Square. Their first building was at Chapel and Academy streets. Then, for some reason, they moved up to the State House for a time. Then they built again on Chapel Street near Olive. Meanwhile a second Baptist Church had been formed, which built on the south side of Wooster Square. In 1845, three years after this, the

CALVARY BAPTIST CHURCH, NEW HAVEN

two congregations united in the Wooster Square building. This church was nearly destroyed by fire in 1871, but restored and enlarged the following year, and was the place of an active church body until 1903, when the First Baptist yielded to the common pressure, and changed its location to the corner of Livingston and Edwards streets, erecting one of the most attractive buildings in the city.

Many distinguished men have served this church. The first pastor was Rev. Henry Lines, in the days previous to 1821. Rev. Benjamin M. Hill was with the church from 1821 to 1830. One of its ablest leaders of the early period was Rev. S. Dryden Phelps, who was pastor from 1845 to 1873. Some of the pastors in the years following were: Rev. J. M. Stifler, Rev. W. H. Butrick, and in the later period, Rev. John H. Mason, Rev. E. C. Sage and Rev. Frederick Lent, who has led the congregation in its new location, and greatly developed the church.

The second Baptist Church to be founded was Immanuel, which the colored brethren started in 1856. It has had a prosperous existence ever since. Its best years have been in its home at Chapel and Day streets, which it purchased from the Methodists in 1882. There it has had two distinguished pastorates, those of Rev. A. C. Powell and the Rev. David S. Klugh, who has ably led the church since 1909.

In 1868 the German Baptists established their church at George and Broad streets, and have done a quiet but valuable work there ever since. Some of their pastors have been strong men in the New Haven fellowship, notably Rev. Otto Koenig and the present pastor, Rev. Julius Kaaz.

"The church of a thousand welcomes," Calvary Baptist Church calls itself in these days. For two decades it has through its location as well as through the spirit of its leadership and following, occupied a prominent place in the life of New Haven. It was founded in 1871, and its ample building at Chapel and York streets was erected soon after. In the late eighties it was destroyed by fire, but was restored in even better form. It has been led by a line of remarkable men. Previous to 1888 its pastor was Rev. T. S. Samson. Then Rev. Edwin M. Poteat was pastor until 1898, followed by Rev. George H. Ferris, 1899 to 1905, Rev. Donald D. Munro, 1905 to 1911, Rev. John Wellington Hoag, 1911 to 1916, and since then Rev. James McGee.

The Grand Avenue Baptist Church was founded in 1871, and has vigorously represented that creed in Fair Haven. Some of its recent pastors have been Rev. E. C. Sage, who later went to the First Church, Rev. Charles B. Smith and Rev. C. M. Sherman. The church was without a regular pastor in 1917.

Nearly the newest but at present one of the most vigorous of the Baptist churches is Olivet, founded in 1904 on Dixwell Avenue. It had a struggle for the first few years, but came into its own in 1914, when it completed a new and handsome building on Dixwell Avenue just north of its junction with Shelton. The present pastor is Rev. George C. Chappelle.

Two Baptist churches of recent origin complete the list. They are the

Swedish Church, founded in 1882, now located at 100 Lawrence Street, of which Rev. Nathaniel C. Edwell is pastor, and the Italian Baptist on George Street, whose present pastor is Rev. G. Basile.

III

By the end of the first third of the last century New Haven had become used to innovations in church population, and had a little outgrown that provincialism which would have limited the churches of the cities to those of the Congregational order. The beginning of immigration which followed 1820, being mostly from Ireland, inevitably brought with it a demand for Roman Catholic churches. There were none of these, however, until after 1834. Previous to that time the Rev. James Fitton, coming here from Hartford, ministered occasionally to those of this faith, but there was no church. By 1834, however, there must have been a large number of Catholics in the city, more than enough for one church. They were grouped largely in the Second, Third and Fourth wards, or the southwestern part of the city. There accordingly, in the year mentioned, a building called Christ Church was erected at the corner of Davenport Avenue and York Street. It was so crowded at its dedication that the loft containing the organ fell, killing two persons. In this building the first Catholic Church of New Haven held its services for the next fourteen years. In 1848 it was burned. The character of its support and its locality, had considerably changed in the meantime, and when a temporary building was erected to replace this church, it was located on Church Street, and was named St. Mary's. This seems to have been used, however, for more than twenty years, while preparations were being made for an edifice which should befit the important center of Connecticut Catholicism which New Haven was destined to be. This was the new St. Mary's Church on Hillhouse Avenue, sometimes incorrectly called "the cathedral," which was completed in 1875 at a cost of $150,000. It was then and still is the finest church building in New Haven, and adequately serves as the central structure for the people of this faith.

Within this period five other churches had sprung up in various sections of the city. On the site where the first Christ Church had been burned was in 1858 erected St. John's Church, which has remained and flourished there ever since. Eight years before this, the older part of Grand Avenue had required its own church, and St. Patrick's was built. In 1865 another congregation had acquired what was built as the South Congregational Church on Columbus Avenue, and had made it the Sacred Heart Church. At least that was the foundation of the commodious edifice which now stands at the corner of Columbus Avenue and Liberty Street. St. Francis had been erected in Fair Haven in 1867, and a year later so many German Catholics had come to New Haven that they had their own church, St. Boniface, at 229 George Street. And not long after that Westville established its own church.

So we find the New Haven of twenty years ago with nine Catholic churches,

ST. MARY'S ROMAN CATHOLIC CHURCH, NEW HAVEN

the growth of the first half century of foundation. Over them presided priests whose names are still familiar to New Haveners. The Rev. John D. Coyle was at St. John's, as he is today. Rev. John Russell was at St. Patrick's, where he had been since 1883, and where he still is. Rev. Joseph A. Schaele, the present pastor of St. Boniface's, was there in 1918, and had been since 1872. Rev. Michael McKeon was then, as now, pastor of the Church of the Sacred Heart. Rev. P. M. Kennedy was at St. Francis. Rev. Hugh F. Lilly presided over the large force of St. Mary's. This original church has since 1885 been in charge of the order of the Dominican Fathers, and its pastors change more frequently than do those of the other churches. The Rev. Peter Lotti was at St. Michael's in 1898, the Rev. Joseph Senesac at St. Louis, and the Rev. Jeremiah Curtin at St. Joseph's in Westville.

A review of some of the names before that brings to remembrance some which were familiar and honored in New Haven only a little earlier. They were Rev. Matthew Hart and Very Rev. James Lynch at St. Patrick's, Rev. Hugh Carmody, D.D., and Rev. John Cooney at St. John's; Rev. P. A. Gaynor and Rev. Patrick Mulholland at St. Francis; Rev. J. A. Mulcahy and Rev. Michael McCune at Sacred Heart. Every one of these names means years of priceless experience to thousands of faithful Catholics in New Haven.

Ten years more, and in 1908 we find the nine churches grown to fourteen. There were few changes in the pastorates, except that new men had come with the new churches. Rev. E. J. Farmer was at St. Mary's. Rev. Robert J. Early was at St. Peters, one of the new churches.

Five years ago, the number of churches had grown to sixteen. Today there are seventeen, six of them having their accompanying parochial schools, while St. Mary's has both a school and an academy. The list of churches in 1917, with their dates of establishment and their present pastors, is as follows:

St. Mary's, originally Christ Church, founded on Davenport Avenue, in 1834, now on Hillhouse Avenue. Pastor, Rev. J. P. Aldridge, O.P.

St. Patrick's on Grand Avenue, founded in 1850. Pastor, Rev. John Russell.

St. John's on Davenport Avenue, founded 1858. Pastor, Rev. John D. Coyle.

St. Francis on Ferry Street, founded 1867. Pastor, Rev. James J. Smith.

St. Boniface, German, George Street, founded 1868. Pastor, Rev. Joseph A. Schaele.

St. Joseph's, Westville, founded 1872. Pastor, Rev. John J. McGivney.

Sacred Heart on Columbus Avenue, founded 1875. Pastor, Rev. Michael McKeon.

St. Louis, French, East Chapel Street, founded 1889. Pastor, Rev. C. H. Paquette.

St. Michael's, Italian, Wooster Place, founded 1890. Pastor, Rev. Leonardo Quaglia.

St. Joseph's, on Edwards Street, founded 1900. Pastor, Rev. A. F. Harty.

St. Peter's, on Kimberly Avenue, founded about 1900. Pastor, Rev. Robert J. Early.

St. Stanislaus, Polish, End and State streets, founded about 1900. Rector, Rev. Anthony Mazurkiewicz.

St. Anthony's, Italian, on Washington Avenue, founded 1903. Pastor, Rev. Bartolomeo Marenchino.

St. Rose's on Blatchley Avenue, founded 1907. Pastor, Rev. John J. Fitzgerald.

St. Casimir's, Lithuanian, St. John Street, founded 1908. Pastor, Rev. Vincent P. Karkauskas.

St. Brendan's on Carmel Street, founded 1909. Pastor, Rev. John J. McLaughlin.

St. Michael's, Ruthenian Greek, on Park Street, founded 1910. Pastorate supplied.

These seventeen churches, as their number stood at the end of 1917, indicate something of the large population of this faith in New Haven, and of the greatness of the work done. Their membership, which of course includes the young as well as the old in their parishes, is doubtless larger than that of the other churches combined. They have some of the finest of the church buildings of the city, their architecture being always dignified and appropriate. They are a tremendous force for community good, holding in churchly ways and to church ideals many of the people, old as well as new, who without them might drift and lower their standards. They are served by faithful men, many of whom have entered heartily into the community life of their adopted city, and all of them are a worthy contribution to its citizenship.

IV

There have been representatives of the Jewish faith in New Haven at least since 1770, though it appears that not until 1840 was there a group sufficiently large to form a "congregation." In that year, when the first authoritative records kept by any of the local congregations begin, a company of twenty Bavarians formed themselves into a body for the worship of their fathers' God in their fathers' way. In that group, as we get the record, are some names which New Haven recognizes and honors now, such names as Adler, Lehman, Lautenbach and Ullman.

The story of the formation of that first congregation is not very completely preserved. From various sources, including newspaper accounts, we learn that in 1846 this congregation dedicated to their purpose a hall on the fourth floor of the Brewster Building. Shaar Shalom, "Gate of Peace," is the name given to this congregation by one historian, though it is otherwise mentioned as Mishkan Shalom, Tabernacle of Peace and Mishkan Israel. It is supposed, however, to have been a secession from the first group of Bavarian families. The last name is the one which it has held in the seventy years since 1849. It had forty-

FIRST CHURCH OF CHRIST SCIENTIST, NEW HAVEN

MISHKAN ISRAEL SYNAGOGUE, NEW HAVEN

nine members then. About that time there was a union of Mishkan Shalom and Mishkan Israel under the latter name.

For six or seven years after 1849 the habitation and the achievements of this congregation are hazy. It does not appear that in that time they had any synagogue of their own other than rented halls. It was in 1856 that the congregation acquired the building on Court Street, below Orange, which had just been vacated by the Third Congregational Church. There it worshipped until 1896, when it built the Temple on Orange Street, the twentieth anniversary of whose occupancy it celebrated in 1916.

The records of this congregation show a succession of men who have been trusted and honored by all their fellow citizens of New Haven, as well as by their brethren in being made presidents. Among them, in the days previous to 1872, are such names as Jacob Thalmon, Israel Bretzfelder, Isaac and Abraham Ullman, Meyer Kahn, and Isaac Williams. In the musical history of the synagogue appears prominently the name of Morris Steinert, who became master of the organ and the choir when the former was introduced in 1863.

The names of the earlier rabbis have not been completely preserved, but it is agreed that Rev. B. E. Jacobs was the first. In 1864, and until 1873, Rabbi Jonas Gabriel served the congregation. In his period there were other innovations as notable as the introduction of the organ and choir just before he came. They stopped segregating women in the synagogue service in 1864, instituting the family pew. In 1873 Rabbi Judah Wechsler succeeded Rabbi Gabriel. In his time the religious school was instituted, and the women found their place in the active institutions and work of the synagogue. There were also radical changes in the ritual. He was succeeded in 1878 by Dr. Kleeberg, a learned man, a powerful leader, recognized, we are told, as the strongest man who up that time had led the congregation.

In 1893 Rabbi David Levy was called from Charleston, and devotedly served the congregation—as well as hundreds of other friends whom he made in the city—for the next twenty years. Of him his successor feelingly remarks: "The simplicity of the services, the reverent decorum, the punctuality of the members and the modernization of the religious school are but a few of the lasting effects of his services for a period of twenty years. In 1896, under the spell of his enthusiasm, together with that of loyal workers whose names are well known, the corner stone of the present synagogue was laid in January, and in March of 1897 this building was dedicated as a house of God."

Rabbi Levy was succeeded by Rabbi Louis L. Mann, whose fine scholarship, true humanity and earnest enthusiasm have already endeared him not only to his congregation but to all men of the brotherly spirit in New Haven who have come in contact with him. The congregation looks forward, under his leadership, to one of its most useful periods.

Some of the presidents of the congregation in the modern period indicate most clearly the excellent following which the rabbis have had. Some of them—

to mention only a few—are Moses Mann, M. Sonnenberg, Moritz Spier, Charles Kleiner, Max Adler and Harry W. Asher.

Mishkan Israel has for three decades been recognized as the leading and most progressive synagogue in New Haven, but there is a noble body of smaller congregations, some of which have found their strength in the following they have received from a stricter interpretation of the traditions handed down from the fathers. Chief of them is the Congregation B'nai Jacob, which in 1814 left its old place of worship on Temple Street for a new and handsome building on George Street, between College and High. Its president is H. Resnik. Six other congregations, all of them of the order called "orthodox," uphold the worship and traditions of Israel in various parts of the city: Congregation B'nai Seholm, 98 Olive Street, President, Joseph Kaiser; Congregation Beth Hamedrosh Hagodel B'nai Israel, 10 Rose Street, President Max Rosoff; Congregation Biekur Cholim B'nai Abraham, 21 Factory Street, President David Levy; Congregation Mgni David, 16 Bradley Street, President Michael Givertz; Congregation Sharei Toure, 55 York Street, President H. Rosenberg; Congregation Shevith Achim, 10 Factory Street, President L. Levine.

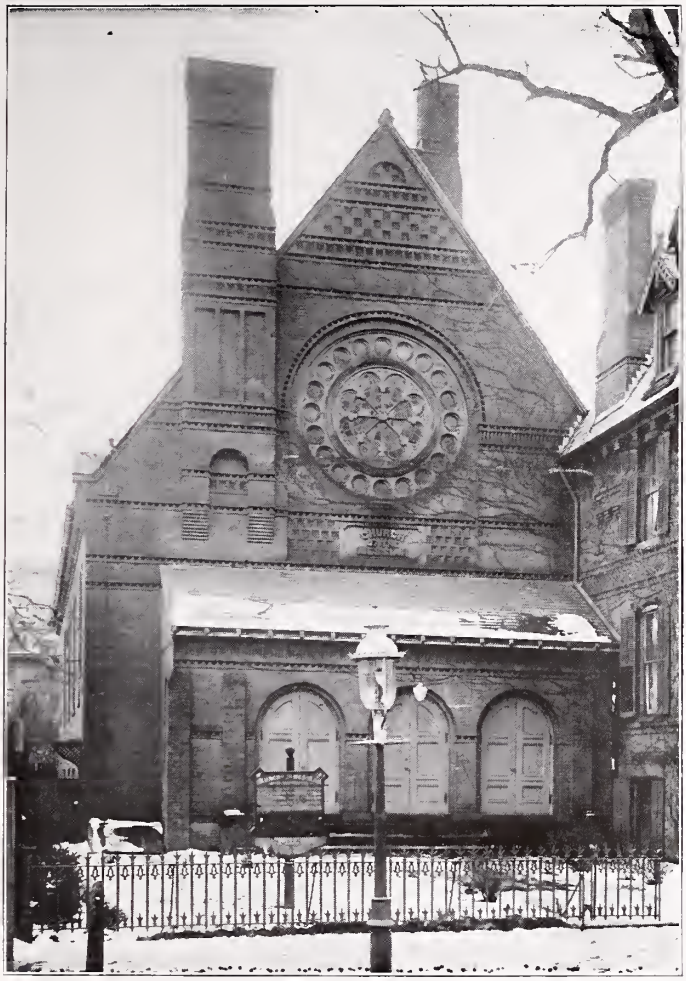
V

There has been a Universalist Church in New Haven since 1850, and it has had an honorable history. There has not, however, appeared to be a tendency to increase of adherents of this faith in this city, and with the exception of a few years in this period, when there was a second church, this congregation has been by itself. It had its unpleasant experiences in former years, no doubt, with a class of Christians who deemed themselves "evangelical," and some others not, but it has survived by deserving. The first pastor of this Church of the Messiah, as its name is, was the Rev. S. C. Bulkeley, and in the beginning of the modern period Rev. W. F. Dickerman led the people. For the past eleven years Rev. Theodore A. Fischer has been its pastor, and has occupied in the community a position of esteem greatly exceeding the comparative size of this church and denomination.

There are six Lutheran congregations in the city, ranging in date from Trinity German Lutheran, established in 1865, to the First English Lutheran, started in 1902. The first mentioned worshipped for many years on lower George Street, but as already told, when the Church of the Redeemer left its house of worship at Orange and Wall streets in 1916, it sold to this church. The pastor is Rev. Arnold F. Keller. The others in their order are:

German Evangelical Lutheran Zion, 1883, pastor, Rev. Julius C. Kretzman; Swedish Evangelical Lutheran Bethesda, 1883, pastor, Rev. Carl H. Nelson; German Evangelical Lutheran Emanuel, 1890, pastor, Rev. Henry W. Voight; Trinity Danish Lutheran, 1897, pastor, Rev. P. Christian Stockholm; First English Lutheran, 1902, pastor, Rev. John E. Ainsworth.

New Haven's only Presbyterian Church dates from 1886, and has had in that



CHURCH OF THE MESSIAH, UNIVERSALIST, NEW HAVEN

time but one pastor, Rev. F. A. M. Brown, D.D. It erected soon after its foundation a parish house on the south side of lower Elm Street, and there it worshipped until 1907, when it completed a handsome building. The church occupies an important position in the religious life of New Haven despite its apparent loneliness.

Two Advent churches have been established in New Haven to serve this peculiar but not numerous body of the faithful. The Second Advent Church, of which Rev. James A. Osborne is pastor, is on Beers Street, and the Seventh Day Advent Church, under the leadership of Rev. Sidney E. Norton, meets at 68 Brewster Street.

Christian Science has a live organization in New Haven. Formerly there were two churches, but when in 1907 the First Church erected a handsome edifice at the corner of Winthrop and Derby avenues the two combined, and are doing a strong and progressive work.

For several years past New Haven has had one Church of God and Saints of Christ, more conveniently known as the Mormon Church. It is led by Elder William A. Blount.

CHAPTER XVI

NEW HAVEN'S SCHOOLS

THEIR DEVELOPMENT AND PRESENT CONSTITUTION—THEIR EXCELLENT EQUIPMENT, FORCE AND OPERATION—MISCELLANEOUS AND PRIVATE SCHOOLS

I

As an ancient center of education, as the pioneer in its state and one of the pioneers of the nation, New Haven holds an unchallenged claim. It has this place today, not wholly because of its excellent equipment of modern colleges and schools, but because of a group of educational forces which make it still as nearly unique as it was in the beginning.

Already we have seen how close the school was to the head of the plans for an ideal state which the first founders had. We have traced their high-intentioned, though somewhat disastrous, efforts to make the school the handmaid of the church. It is through these that New Haven has the record of offering to the people the first free school of Connecticut. There was in that the germ of the common school, though the idea which might have developed from it was, to our modern conception of the school function, a strange one. That plan was interrupted, and it came about that for a good many years the distinctively common public school idea was partially displaced by the grammar or semi-private school. The school started under the tutelage of Ezekiel Cheever, continued after his departure by more or less effective teachers such as the young community could furnish, gave New Haven all the educational service it had for twenty years or so. Then it was eclipsed by the result of the will of Governor Edward Hopkins, of which we have already heard. The property disposed by the will of Governor Hopkins was not distributed till 1660. From that year dates New Haven's oldest school, which has been continued without a break to this time. There are a few older schools, but the fact that Hopkins Grammar School has been continued for over two centuries and a half in the town where it was founded, and its distinguished list of graduates, make it one of the most notable educational institutions of the country, and indicate something of the prestige it has given New Haven.

Of late years New Haven has developed so excellent a public high school, and such a multitude of private college preparatory schools have arisen all over the east, that Hopkins Grammar School, which is primarily a preparatory school

for Yale, has had a trying competition. The age and bareness of its historic building on High Street, and the pressure of Yale's expansion in that direction, have caused its removal to an excellent building at 1209 Chapel Street, which is used as dormitory and recitation building combined. There it is continuing its excellent work and its unbroken history. In 1914 Arthur Burnham Woodford, who had been its rector for a number of years, retired, and was succeeded by George Blakeman Lovell, who had for some time previous been a member of its faculty.

But not only was the seventeenth century the day of private schools, but in large measure so were the eighteenth and nineteenth. New Haven has had other distinctive schools, which have given it wide fame. Hopkins always headed the list, but there was the Lancasterian School of John E. Lovell, established in 1822, and following for thirty years a remarkable career during which it graduated many of the men who made the New Haven of their day. The feature of the Lancasterian system, as most persons by now have forgotten, was the employment of the older pupils to teach the younger. It seemed to work well under so excellent a master as Mr. Lovell, and appealed to some of the other educators of New Haven. The influence of it was felt to the extent that it was tried in several of the public schools of New Haven about the middle of the last century. It seemed to have its recommendations of economy, and it worked very well at that time, but it depended much on the dominating spirit of the master. In those days of small numbers in the schools, when they were simply country schools on a little larger scale, it had some educational advantages. By the standards of education which have for some time prevailed it is, of course, hopelessly primitive.

There were other notable private schools in that earlier period. One that cannot even yet be forgotten was the Russell Military School, known formally as General Russell's Collegiate and Commercial Institute on Wooster Place. It belonged to the time when Wooster Place was the fashionable center of residence, culture and to some extent of education. It was the city's only military school, and its fame, in its time, spread far. It was somewhat later than that, when Mrs. Sarah L. Cady's West End Institute, a fashionable and able "finishing school" for girls (perhaps they did not use that term in its early days), became famous and made educational prestige for New Haven.

The modern development of New Haven's public schools began, one may judge, about 1860, when first the high school was established. Its location was at the first near corner of Orange and Wall streets, where the building named from James Hillhouse was erected by the city in 1871. It was a small beginning. But the building was an ambitious one by the standards of that time, and in it for the next three decades some of the best educational work of Connecticut was done. Little could the founders of that high school in the '60s foresee the time when New Haven would have a high school with a membership larger than the average American college, with a force of teachers considerably larger than Yale College had at the time.

Large as it is, the high school of today is only proportional to the public educational system of New Haven. A glimpse of it is impressive in many ways. This city of perhaps 175,000 people is served by a high school which really is four schools in one. There is the high school proper, with its college preparatory, classical, scientific and English courses; there is the manual training school, with its scientific and general courses; there is the commercial school, soon to have its own separate building, with the varied courses which the business college teaches; there are the Boardman apprentice shops, with their classes in shop work, domestic science and the trades. To this, doubtless, should be added the evening high school, which is yearly coming nearer to the presentation, in necessarily somewhat abridged form, of all the advantages which the day schools offer.

This high school has a force of principal and six heads of departments, with a student counsellor and a special principal in charge of the afternoon sessions. There is a force of 114 teachers for the three departments, besides the Boardman apprentice shops, and for these there are, in all, twenty-seven teachers. In all departments of the high school there are this year 4,007 pupils. These taper down by classes, from 1,412 in the first year class, 1,002 in the second year class, to 738 in the junior class and 644 in the senior class. This last figure will represent, approximately, the number in the graduating class. There are 178 pupils in the apprentice shops, better known as the Trade School. There are sixteen post-graduates.

There is a group of buildings in the high school system, and it is bound to be greater. When the great building on York Square was erected in 1903, it was expected to be ample for the school needs for years to come. Within less than ten years it was found hopelessly inadequate to accommodate all the pupils at one session. It was planned to accommodate 1,562 pupils. It now has, as we have seen, over 4,000. Though an addition accommodating 768 pupils in its sixteen rooms was made in 1914, it was still necessary, as it had been three years earlier, to resort to the expedient of double sessions. First the first year class was made into an afternoon school, and by 1917 it was found necessary to divert 150 of the second year pupils to this school. At the end of 1917 the superintendent reported that the building had accommodated in the previous year 2,500 pupils, which he considered its limit.

The remainder of the 4,000, of course, were in the Boardman Manual Training School Building on Broadway. Here the manual training courses are taken care of, as well as the commercial department. A new building for this department has been planned, but its construction is delayed. The greater portion of the Boardman building is occupied by the pupils of the Trade School, who need more room in proportion to their number.

So the problem of New Haven's growing high school has been solved for the time. The division of the high school into local parts in different sections of the city, which seemed at one time inevitable, has been at least postponed. It has been hoped to still further postpone it by the formation of what

is called the Junior High School. This is a separate school consisting of grades seven, eight and nine; that is, the last two years in the grammar school and the first in the high school. This plan, discussed at some length by the superintendent in his last annual report as the most feasible means of relieving the high school pressure, was expected to be tried out, possibly in the present year. The plan intends the establishment, in all sections of the city, of a sufficient number of these junior high schools to perhaps permanently relieve the pressure on the central building.

The grammar and primary grades of the city are now served by forty-seven buildings, in addition to the schools at the New Haven and St. Francis orphan asylums. In them are 614 classrooms, with a total of 26,139 seats, to take care of a school registration of 27,242. The total number of teachers, including the entire high school force, the teachers in the grammar, primary and kindergarten grades, and the supervisors and assistants, was in 1917 820.

The largest school in New Haven is Hamilton Street, with thirty-one rooms and 1,523 pupils. Greene Street, at the corner of Wooster Square, comes next, with nineteen rooms, 942 pupils. Ivy Street, at the corner of Ivy Street and Winchester Avenue, comes third, with 882 pupils. These are among the older schools of the city. There are fourteen other schools each having the full eight grades, ranging from 860 down to 158 pupils in number, and in age from the historic Lovell School, built back near the middle of the last century, to Barnard School, opened in 1913, out on the western edge of the city. Two schools, the Dixwell Avenue, with five rooms and 164 pupils, and the school of St. Francis Orphan Asylum, with eight rooms and 384 pupils, have only seven grades. Seventeen have only six grades. These are mostly in districts, some of them congested, where pupils are prone to leave school early. Three schools in the Wooster Square district, Dante, Fair Street and Wooster, stop with the fifth grade. Eight have only four grades, these being mostly subsidiary to larger buildings in their district. The New Haven orphan asylum school, being restricted to children quite young, has only two grades. The schools of New Haven offer a most favorable field for the study of the process of race amalgamation which means so much to New Haven. They reflect, at the same time, the nature of the city's changing citizenship. They moreover give reassurance, as has elsewhere been said, to those who fear that the task of making the raw material into Americans is not being well performed. In these schools forty-five different nationalities are represented. They are American, Armenian, Austrian, Australian, Belgian, Bohemian, Canadian, Chinese, Cuban, Danish, Dutch, Egyptian, English, Finnish, French, Galician, German, Greek, Hungarian, Irish, Italian, Japanese, Lithuanian, Negro, Newfoundlander, Norwegian, Philippine, Polish, Portuguese, Prussian, Rumanian, Russian, Scandinavian, Scotch, Serbian, Shetland Islander, Slavonian, South American, Spanish, Swedish, Swiss, Syrian, Turkish, Welsh and West Indian.

Of the 27,029 children in the schools, 8,115, or less than one-third, may be called American. Italy, not America, heads the list of nationalities with 8,576.

Then follow American, 8,115; Russian, 4,486; Irish, 1,304; German, 926. There are half as many Russians as Americans. Yet the mixture in the schools seems hopeless. There is only one school in the city, the Dante, which is practically a school of single nationality. Of the 437 there, 434 are Italians, two are Americans and one is Russian. Italians largely predominate in seven other schools, having from 58 to 97 per cent. These are Wooster, Fair Street, Hamilton, Greene Street, Washington, Ezekiel Cheever and Eaton. In nine schools, out of a total registration of 6,009, 4,725 are Italians. In four schools, Zunder, Hallock Street, Webster and Scranton Street, Russians predominate, having a registration of 1,352 out of a total of 2,432.

There are marked shifts of this population as well. Schools in the old Welch district, which were once largely Russian, now have a larger number of Italians than Russians. These are Cedar Street, Prince Street and Welch. But of these two nationalities together there are 1,633 children out of a total of 2,235. The Italian seems to be universal. In every school in the city he is represented by from five to 1,294 children. The Russian, however, is almost as widely distributed. The American manages to be represented in all but one of the schools of the city, the small Greenwich Avenue School. In the last three years, the number of Americans in the schools has increased 1.3 per cent, the Italians have increased 13.5 per cent, the Russians have increased 11.9 per cent, the Irish have decreased 16.1 per cent, the Germans have decreased 30.7 per cent. There are other changes. Of the pupils now in the schools, 1,754 were born abroad. But this is 1,642 fewer than for 1915, and 571 fewer than for 1916. This may be accounted for, perhaps, by the recent checking of immigration. In the High School there are thirty-one different nationalities. A little less than half the total, or 1,822, are Americans.

II

The New Haven school organization now consists of a board of education of seven members, appointed by the mayor, a superintendent, three assistant superintendents, a secretary of the board and an inspector of school buildings. The members of the board, at the beginning of 1918 were: Leo H. Herz, president of the board; Henry A. Spang, H. M. Kochersperger, Dr. George Blumer, Mrs. Percy T. Walden, William A. Watts and Joseph T. Anquillare. Frank H. Beede has been superintendent for the past eighteen years, succeeding Calvin N. Kendall in 1900. The change from the system of supervising principals to assistant superintendents was made in 1912, and had the immediate effect of demoting, at least as to responsibility and salary, three of the veteran principals and able educators of the school system, whose work had deserved for them a better fate. The present assistant superintendents are Junius C. Knowlton, Claude C. Russell and John C. McCarthy. George T. Hewlett is the secretary of the board, having ably served since 1903, when the late Horace Day closed his labors after a service of forty-three years with the board. The inspector of school buildings is Dennis J. Maloney.

The present principal of the High School is Charles Kirschner, a native of New Haven, a graduate of the school and of Yale, and an able executive and educator, proved so by his service in the most trying period the school has so far known. The heads of departments are: Classical, Alfred E. Porter; Commercial, John D. Houston; English, Susan S. Sheridan, one of the veteran teachers of the school; Mathematics, Arthur E. Booth; Modern Languages, Thomas F. Taylor. Janet M. Purdue is the student counselor, and Ralph Wentworth is principal in charge of the afternoon sessions.

The Boardman apprentice shops, now forming a vitally important department, not only of the High School, but of the whole New Haven system of education, are now directed by Ralph O. Beebe. This school, popularly known as the Trade School, was established in 1913, and has, under wise foundation and careful administration, made a record which has given it high distinction among schools of its class in the country. It was planned, not on the model of any other trade school, but solely for New Haven's needs. Its central purpose was to offer, to the large and rapidly growing number of New Haven boys and girls whom the urge of economic necessity was driving into gainful occupations as soon as the law would permit them to leave school, aid to choice of the kind of work for which they were best adapted, and a direct fitting for that work. It was to serve the further and not less essential purpose of offering an inducement for a year or two years of further continuance in school, with the general education and training that might accompany the special education, of hundreds who were hesitating between school and work, and liable to choose the latter in following what seemed the line of least resistance.

The school was opened with Frank L. Glynn as director. Under his experienced and progressive leadership, it at once took high rank among institutions of its sort. There was at first opposition to it from organized labor bodies, who suspected its effect as inimical to them. But discreet management has substantially overcome this opposition, and all workers in all trades in New Haven now pretty well understand that the school will be a great help to the proficiency of their lines of work. In 1916 Mr. Glynn was called to a larger work in Wisconsin, and Robert O. Beebe, who had for some years been the assistant of Major Hewlett in the office of the Board of Education, was made director. He has shown a broad conception of the opportunities and purposes of the school, and has excellently developed its courses.

The school functions now through twelve departments, each representing an important trade or vocation. The one regularly containing the greatest number of pupils is the department of machine shop practice, in which forty-five boys are learning by actual work in well equipped machine shops to do practically expert machine making. Their work is not merely practice. There product is finished and salable, and finds a market, as well as, in some cases, an actual advance demand. The income from this source alone makes a material reduction in the cost of running the school. Next to this the most largely attended branch is the girls' department, in which thirty-three pupils are learning

dressmaking, millinery and cooking, as well as housekeeping and the higher branches of domestic science. Twenty-three boys are in the drafting room. Twenty are in the woodworking trades, which are a practical preparation for all branches of carpentry and cabinet making. The electrical department has seventeen pupils, and teaches with practical experience all the leading branches of applied electricity. There is a printing department, which had nine pupils last year. This teaches practical printing, including the use of the linotype machine, a good machine and an instructor being constantly available. This department prints many of the papers and pamphlets used by the educational board and the schools in their work. There is a class of seven in pattern making, a class of seven in plumbing, of five in book binding, and of two in forging. This was the first trade school in the country to open a department for the teaching of painting and decorating. In that class there were ten boys in 1917. The members of this class have done much of the work of this sort for the department of schools whenever new rooms were opened or it was necessary to redecorate old ones. As an instance, the last report of the Board of Education said: "On November 9, 1917, the Board of Education held its first meeting in the new offices in the old county court house. The work of refinishing these offices was largely done by apprentices from the Boardman apprentice shops."

Other reports within the past few years have shown that all the finished material produced and the work done by apprentices from this school either brings in or saves the city money amounting in the year to between $15,000 and $16,000, a very appreciable portion of its cost of maintenance.

Once in three months the department in salesmanship of the school enrolls a class of twenty-five members, composed of salesmen or women from department stores, who are given efficient instruction in this essential art.

At present the number of those seeking instruction in the apprentice shops, especially in some departments, exceeds the accommodations, and as soon as the completion of the building for the commercial school takes this department out of the Boardman Building, these vacated rooms will be made available for the apprentice shops. The school is run on the plan of any industrial institution, from eight in the morning till five in the afternoon on five days in the week, and even the Saturday session is now being extended to all the day. It is kept in session practically all the year, with the exception of part of a month in the summer. The evening department, an increasingly important one, is now open for the full six nights. The Saturday afternoon and evening sessions are held to accommodate evening school pupils for whom there is not room at the regular evening sessions.

The evening schools of New Haven have changed in twenty years from being merely missionary to definitely practical in their character. There is still the familiar irregularity in their attendance, so that figures of registration are unsatisfactory and in a measure deceiving. But schools which at first were run as social centers, where those who took the notion might come and go practically as they pleased during the evening school session, now have taken on the char-

acter of practical, efficient schools, with a definite course and required work. Their season is comparatively short, but each year they grant formal diplomas to those who complete the required course, and have their regular graduation exercises. In the past year the demand for entrance to some branches of them has been such that a registration fee of one dollar was demanded in the High School and in the Boardman apprentice shops, as a guarantee of good faith and serious purpose. In the past year classes have been conducted at the Winchester Repeating Arms Company, and the prediction is officially made that the time may come when evening and continuation schools will be conducted in all the large factories.

Some of the most important of the instruction in the New Haven schools is directed by supervisors, each with his or her specialty. New Haven was one of the first cities in the country to establish the teaching of vocal music in all its grade schools, and the work done in that department for fifty years by him who came to be the loved "music master," Prof. Benjamin Jepson, attracted national attention. Beginning with 1864, he developed a training system which left its mark for the better on every pupil that passed through the schools. He was able to make singers of only a few, but he gave those few an invaluable start, and he improved all. The city's schools became famous for their musical instruction, and it was always possible to raise at short notice a chorus of from fifty to two hundred school children to sing on any public or patriotic occasion. Professor Jepson, at times in his career as music supervisor, conducted singing classes in many of the towns around New Haven. He also developed an excellent series of school music readers, which is still in use in many of the schools of the country. His work in the New Haven schools is continued by Supervisor William E. Brown, with two assistants.

The present plan not only develops chorus singing to the highest practicable point, but gives some degree of attention to individual singing wherever it seems desirable. It also provides instruction on the violin to many pupils of the schools—as many as 300 from the fifth, sixth, seventh and eighth grades in 1917. In the High School chorus work is especially developed by boys' and girls' glee clubs, and instrumental ability is encouraged by a high school orchestra under competent instruction.

New Haven has made a most valuable feature of the teaching of drawing and art in its schools under the supervision of Almond H. Wentworth. The work is so conducted that even in cases where there is not the slightest natural inclination in this direction, the mind of the pupil is arrested and fixed for a time on this subject, and at least something is accomplished in the teaching of good taste and an appreciation of the beautiful.

In some school systems penmanship may have become a lost art, but not in New Haven. Supervisor Harry Houston has found just the points in which penmanship is practical even in these days of typewriters and mechanical bookkeeping, and dwells on these points in his direction of writing. His own skill and knowledge of the subject, developed in a series of school copy books which

many schools of New England have adopted as standard, have given him an almost national reputation in his specialty.

Henry J. Schnelle, the present supervisor of physical training, has developed his practically new department to a most significant degree. Something more than just perfunctory school drills are given to the children. They are given a practical groundwork in the art of good living, in the fundamentals of good health. Under his direction leagues in baseball, football, basketball, track and field sports have been organized in many of the schools. School yard play is supervised, and the teachers are made competent physical instructors. Even the men principals have been enthused to the point of personal participation in competitive sports.

Sewing has become more and more of a practical and applied subject of late years in the schools, particularly under the present supervisor, Miss Jennie R. Messer. Important instruction is given in things which every woman needs to know, and given in such a manner that it has its lasting effect.

There are other leaders in the New Haven schools for the past twenty years who should be mentioned, though they have been identified with no specialty. Frank J. Diamond has been in this period principal of the Greene Street School, and no teacher in New Haven has done a more valuable work just where the tide of alien population has flowed strongest. In a school of 927 pupils, where 82 were born abroad, and 735 are of Italian parentage, with eighteen other nationalities besides American represented, he and his loyal corps of teachers show a composite product of true Americanism that is a credit to their work and a reassurance to all who tremble at the effect of the alien strains in our national blood. In another way, and with a different problem, Sherman I. Graves at Strong School in Fair Haven has done as valuable a work. No teacher in all our schools has finer ideals than he; none loves better the community of his adoption. It was his dream to make this school a transforming community center. He had made it a wonderful school when fire in 1911 destroyed his beautiful building, but his hopes rose with the new one from the ashes. He has not been able to do all he hoped to do. Untoward events have worked against him. But the discerning know the worth of his faithful work. His school also is a melting pot, with twenty-one nationalities among its 514 pupils, but fine is the gold it turns out. The third of a trio of strong men wrestling with great problems is David D. Lambert at Truman Street School, with 838 pupils in his charge, 122 of them born abroad, 281 of them Russian, 169 of them Italian, eighteen other races represented, only 227 of them called American. He also has faithfully, quietly, hopefully worked on. If he had no other reward than the sight of the results he is accomplishing for the future of New Haven, he might well be content.

Perhaps the best tribute to teachers and pupils alike is a glimpse, in this time of national crisis, of the unusual activities of the schools. In every instance teachers have been loyal. There has been no hint of enemy propaganda, though nearly all races are represented among the teaching force. Under such an inspiration, the pupils have been as loyal. They have worked, in and out of

school, for the common cause. The boys have cultivated war gardens and farms, and the girls have sewed and knitted for the Red Cross. There has been commendable activity and hard work in the raising of money for various purposes. The last report shows that $188,720 worth of Liberty Bonds have been purchased in the schools. Thrift stamps to the amount of $13,912 were taken. The contribution to the Y. M. C. A. was $6,288, and 416 joined the senior and 3,004 the junior Red Cross. There were given $3,850 from the High School for the Soldiers' and Sailors' Library Fund; $1,321.28 altogether for the relief of French children, for the Knights of Columbus Fund and for Red Cross seals, and $477.18 for various other causes. Over 20,000 knitted and sewed articles have been given. The school gardening has been faithful, intelligent and enthusiastic. And by no means least if last, eight of the male teachers of the High School have left their work to enter the war service of the United States.

Mention has elsewhere been made of the gradual development of the use of the school buildings for other purposes and at other times than the strict school hours. School buildings have been opened, not only as community centers, but for dances, for Red Cross activities, for lectures on food conservation and good citizenship, as study rooms in congested districts, where home advantages were lacking to the pupils, for the use of exemption boards and as polling places. This last use marks one of the greatest improvements in political procedure that has come to New Haven in the past two decades.

The attendance at the New Haven schools has from the first more than kept pace with the building facilities, notably so in the High School, as we have seen. With fifty-six buildings in all now at the command of the department, the attendance has been taken care of very well for the past year, without the addition of more buildings. But more are in progress. Plans and specifications for a commercial school building, accommodating 2,000 pupils, have been prepared, and contract awarded and work begun, but for various reasons it has been halted. The city has also purchased a site for a new building in the Webster district, at the northeast corner of Howe and Oak streets, where a building will be constructed as early as practicable.

III

Mention has elsewhere been made of the New Haven State Normal and Training School, a part of New Haven's public school system, though maintained by the state. It was established, as one of the state's teacher training schools, in 1900, and under the guidance of Arthur B. Morrill and an excellent corps of teachers, has since been contributing materially to the raising of the standard of common school education in Connecticut. Working in conjunction with the State Board of Education, the normal schools of Connecticut have steadily been seeking to replace the untrained teacher, throughout the state, with the graduates of these schools. As the quality of training given in these schools has risen with every passing year, this effort has resulted in an increasing success,

and all but a very few of the schools of Connecticut are now supplied with graduates from either the Willimantic, the New Britain, the New Haven or the Danbury school.

Of these institutions the greatest success should be expected of New Haven, because of its location in a great center of education, and because of the valuable aid it gets from the New Haven schools. Four of the schools of the city, located near the normal school building, were set apart as "model" schools, the state paying the excess salary necessary to secure superior teachers in all their rooms. To these schools all second year pupils of the Normal School are sent on alternate months, and given practical experience and criticism in teaching. The result is as nearly an experienced product as it is possible for a mere school to turn out.

The City of New Haven has the first selection from each graduating class, choosing from the New Haven pupils as many of those of highest standing as it needs to fill prospective vacancies in its schools. But the school exists to supply country as well as city vacancies, and country schools need the graduates most. So it is the especial effort of some of the teachers to enthuse the pupils with a love for the country school, and an appreciation of the opportunities for original work and high influence which it offers. It should be noted that this laudable effort has not been without its marked success.

In many respects Westville has preferred to keep its own identity, and not the least of these is in its school management. Of the almost 37,000 children of school age now in the whole town of New Haven nearly 2,000 attend the schools of Westville. The district has three handsome and modern schoolhouses. The Edgewood School, which takes care of the population of the newer portion of Westville, is on Edgewood Avenue, not far from the point at which it crosses West River, and is, apparently, in the very edge of the Westville district. But the district extends to the east of the river, and apparently well into the city. It is a well built and finely appointed building, a credit to the district.

The L. Wheeler Beecher Memorial School is the newest of Westville's buildings, situated far to the opposite edge of the section, on the upper part of Blake Street. It has seven rooms, and is in every way a modern building.

The Frances Benton Memorial School takes care of most of the older part of Westville, and has eight rooms. It adequately completes Westville's excellent outfit of schools. But the section is growing fast in population, and Westville knows that it will have to provide more schools at no very distant time.

William F. H. Breeze is at present the Westville superintendent.

The number of children attending the public schools in the year 1917 was 27,005. Besides these 4,184 were reported as attending private schools. Of these a very large percentage were, of course, in the parochial schools, of which there are seven: Sacred Heart, St. Boniface, St. Francis, St. Mary's Academy and St. Mary's Parochial School, St. Peter's Parochial School and St. Rose's.

There are three other principal private schools, most of them for younger children, doing excellent work. Of these the best known are the Gateway School,

ST. FRANCIS ROMAN CATHOLIC CHURCH, SCHOOL AND RECTORY, NEW HAVEN

ST. FRANCIS ORPHAN ASYLUM, NEW HAVEN

conducted by Miss Alice Reynolds; Miss Mary S. Johnson's and the Barnes School. The Hebrew Institute does an excellent special work.

Some twenty years ago, when the physical culture movement first became popular, Dr. William G. Anderson, director of the Yale gymnasium, started a gymnastic training class for young ladies. It soon grew to a size which demanded a gymnasium of its own, and Doctor Anderson built one on York Street. About 1907 it outgrew its quarters there, and Dr. E. Herman Arnold, who by this time had taken the business over from Doctor Anderson, the Anderson Gymnasium Company having been formed, moved it to a house which had been purchased near the corner of Chapel Street and Sherman Avenue. Here the enterprise blossomed out as the New Haven Normal School of Gymnastics. Since that time the company has acquired five buildings on the Chapel Street and Sherman Avenue sides of this corner, and has built a large gymnasium, dining hall and dormitory besides. It is said to have a high standing among the schools of this nature in the country, training young women to be physical directors, and its graduates are in great demand.

The excellent instruction given by Joseph Giles, in his school in the Insurance Building, is remembered by some whose educational course was finished only a few years ago. Of tutoring schools New Haven always has, because of the presence of the university, an abundance. Of these the most important is the University School, which George L. Fox, long a well known New Haven educator, conducts. The Booth Preparatory School, and the Rosenbaum School, which has departments both in New Haven and Milford, are among the other schools of this class.

There are two notable private music schools, that of George Chadwick Stock and the New Haven School of Music.

Of business schools New Haven has some progressive representatives. One of the leaders, now making great strides in education of this sort, is the one formerly known as the Yale Business College. At the beginning of this period, when the chief advertisement if not the chief function of a business college was to teach flowery penmanship, R. C. Loveridge made the beginning of its fame. It prospered as the Yale Business College under various managements, and about 1907 it came into the hands of Nathan B. Stone, an able teacher and a good organizer. In 1916 he changed its name to the Stone Business College, and has continued it as a complete school of sterling business education which is a credit to its name.

The Butler Business School, conducted for some years in the Y. M. C. A. Building on Temple Street, has had a long and honorable existence, and grounded hundreds of young people in efficient business practice. It is now conducted by Sidney Perlin Butler. The Connecticut Business University has been for several years conducted by Henry C. Tong, and is doing excellent work. The Stebbing Commercial and Secretarial School, in the Chamber of Commerce Building, has also a large business, and is said to be filling an excellent purpose in fitting for its specialty.

CHAPTER XVII

NEW HAVEN'S LIBRARIES

TARDY APPEARANCE OF A PUBLIC LIBRARY, AND ITS EARLY HISTORY—ERECTION OF THE NEW BUILDING—THE PUBLIC LIBRARY'S BRANCHES AND USE

I

We may imagine that the greater part of the reading of New Haven previous to the opening of the nineteenth century was done by the students and graduates of Yale College. At any rate, the college library was made to suffice the community up to that time. There seems soon after to have been a sufficient demand for books to promote the establishment of private societies for the purchase of books which their members used in turn. This was the crude formation of the private library. There were two of these in 1815, the Mechanics' Library and the Social Library. The members of the latter were very strict in their interpretation of literature, for by their constitution no "novel, play or tale" could be purchased except by a three-fourths vote of the members present. The two libraries together had a collection of books numbering 1,300 volumes. In 1826 the Young Men's Institute, another private library, was formed, and still exists. It has a strong foundation and support, and an excellent popular library, fitted to what its patrons believe to be their needs. Its location is at 847 Chapel Street. It has 27,438 volumes, and its additions in 1916 were 764. Its librarian is Abigail Dunn.

Under the impression, as are most of us, that the public library is a long established New England institution, we learn with some surprise that in New Haven it runs back only thirty-two years. Nor was New Haven so comparatively backward, for Bridgeport is the only city in the state that had one any earlier. The position taken by New Haven was that Yale University, with its notably large library, supplied all the needs not met by the private institutions. So the situation might have stood much longer than it did, had not New Haven found a library benefactor, and one, strange to say, who had but recently come to dwell in the city.

Philip Marett was a Boston merchant who had accumulated a fortune in the East India trade, and when he was ready to retire, showed his great discrimination by choosing New Haven as the place for spending his leisure years. His coming was about 1852, and from the beginning of his acquaintance with the

city he never ceased to marvel that such an intellectual center as New Haven had no public library after the manner of Boston. He took no consequent action for fifteen years, however, but in 1867 he drew his will, disposing of a fortune of $650,000. Of that he gave one-tenth to the City of New Haven in trust, its income to be used "for the purchase of books for the Young Men's Institute, or any public library which may from time to time exist in said city." Mr. Marett died in 1869, but it was eleven years later before New Haven did anything looking toward the active improvement of the opportunity which he had opened.

In 1880 Henry G. Lewis was mayor, and he took the bull by the horns. That year be called a meeting of the citizens for the purpose of starting a public library, that being the obvious action necessarily precedent to the utilizing of a fund for the purchasing of books for such an institution. At that meeting $1,600 was pledged, and citizens donated 300 books for a start. The city was asked to furnish quarters for the library. The Court of Common Council, accordingly, graciously accepted the offer "to establish and maintain a free library," and granted the use of a room or rooms in the old State House for such a purpose. The old State House in 1880 was not in a condition to make it ideal for library use, but it was at least a local habitation.

Mayor Lewis at once appointed a committee to go ahead, making the number encouragingly thirteen. The committee determined to undertake the raising of $100,000, by dividing the city into districts, and setting 400 canvassers at work. We may imagine that this task was a much greater one than that, thirty-five years later, of securing two and one-half times that sum for the New Haven Orphan Asylum. At any rate, the effort seems to have netted at the time only $5,535—in pledges only. However, the committee went ahead, put their 300 books in a room in the State House, and opened their library, with George Douglas Miller as librarian. But that was a ridiculously small collection for the time, and the most of the readers in the community, we may imagine, preferred to pay a little for the greater facilities of the Young Men's Institute. At all events, financial troubles came, and the required money came not, so the effort was abandoned after an indifferent year or so, and the precious 300 books were turned over for safe keeping to the New Haven Colony Historical Society.

It was nearly five years before anything more was done. In 1885, mere pride moved some of the citizens who realized that it was a shame for a city of 75,000 people, with a library fund at its disposal, to be without a public library. Perhaps nothing would have immediately resulted, even then, if the Young Men's Institute had not precipitated matters. It had a claim, it will be remembered, on the Marett legacy. So to avoid complication, its directors voted to appoint a committee of five to confer with a city committee on the feasibility of turning the institute library over to the city, on condition that it be made a free public library. The Court of Common Council was petitioned to appoint such a committee, and Councilmen Burton Mansfield, George D. Watrous, Fitzpatrick and Tuttle, and Aldermen Whitney, States and Goebel were chosen. The com-

mittee secured the authorization of a bond issue of $100,000 for the library purpose, and a sub-committee was appointed to complete the deal with the directors of the Young Men's Institute. But the matter hung fire for a year, and no tangible results appeared.

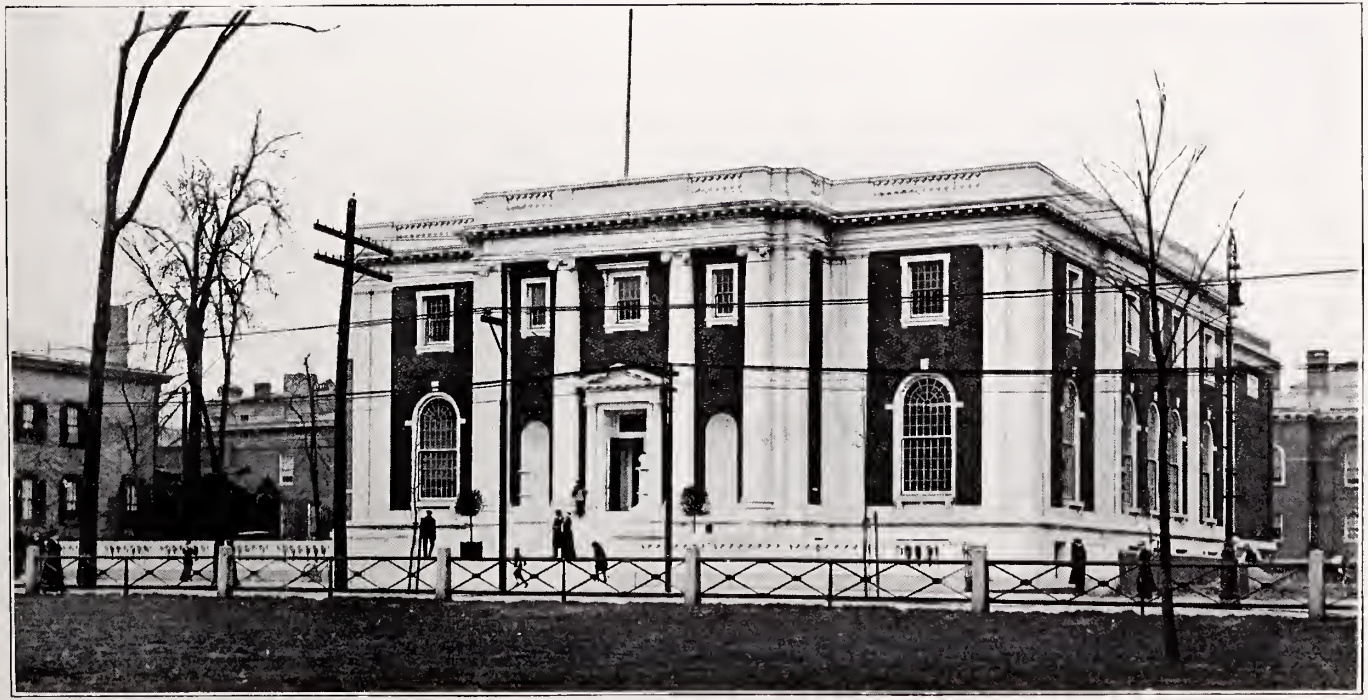
Meanwhile, A. Maxcy Hiller of the Council drew up and had passed a resolution inquiring why the contract had not been made in accordance with the Institute offer, and the president of the Council appointed Mr. Hiller and Councilman J. Rice Winchell a committee to answer the question by investigation. They saw President Pardee of the Institute, and learned that a contract was being drawn up, and would soon be presented to the city for acceptance. It was presented several months later. It provided that the Young Men's Institute should lease all its books and property to the city for ten years; that the city should pay all the cost of maintaining the library; that the Young Men's Institute should have a majority on the board of directors; and that the contract might be renewed or dissolved at the pleasure of either party at the expiration of the ten years.

There were reasons why this did not seem to the Council a good plan for the city. Some discerning members saw wherein this fell short of being a free public library. The outcome was that the Council amended the contract so as to provide that if the Young Men's Institute turned its property over to the City of New Haven, it should be permanently, not for a term of ten years, with a string attached. Whereupon the directors of the Institute withdrew their offer and contract, and voted that their library should continue to be a private institution. Such it is up to the present time, serving an excellent purpose and doing a good work for those who sufficiently appreciate a good library to pay a small annual sum for its privileges.

But this did not get a free public library for New Haven. The matter had been sufficiently agitated, however, so that public sentiment warranted the Council in going ahead with the matter, which it did, under the leadership of Councilmen Hiller and Winchell, to whom due credit should be given. The former at once introduced a resolution providing that the city establish a free public library under the statute laws, and it was passed with an amendment that the number of directors be ten. Therewith went an appropriation of $13,000 to start the library, and the thing was really begun.

The first board of directors, appointed by the Hon. George F. Holcomb, who had succeeded the Hon. Henry G. Lewis as mayor, consisted of these men: His Honor, the Mayor, James N. States, Charles Kleiner, Charles S. Mersick, Joseph Porter, Prof. Charles S. Hastings, Burton Mansfield, Hon. John H. Leeds, Frank L. Bigelow and Cornelius T. Driscoll. Mr. Leeds was chosen president of the board, and Burton Mansfield secretary and treasurer. Willis K. Stetson was chosen librarian, and has continued to serve up to this time, an honored period of thirty-two years, for this foundation was laid in 1886.

The matter of site was the first problem. The old State House was about to be torn down. The New Haven Colony Historical Society, which had the



PUBLIC LIBRARY, NEW HAVEN

few books, had then no facilities which it could offer the city. After some search, rooms in the Sheffield Building on Chapel Street, between Orange and State, were decided on as most available, and the directors took a ten years' lease of them. There the library was opened to the public on the 21st day of February, 1887. Its beginning was small, but its prosperity has ever since been continuous. There is abundant evidence that New Haven appreciated its long delayed free library privilege.

But it wanted also a building. The days of second-floor libraries, in rented rooms, were past. So within two years we find the directors deciding to take advantage of the deferred privilege of a $100,000 bond issue to secure the building. The Chapel Street quarters, we are told, had become wholly inadequate, because of the demand for library privileges. There seems to have been little serious thought of building, however. That would take time, and there was the now abandoned Third Church Building, admirably situated, and offering facilities which could be made available at the expenditure of a comparatively small amount of time and money. The property was purchased by the city in 1889. The purchase price was $71,000, and good judges estimated that at that time it was worth at least $90,000. It had not, of course, depreciated any in value when nearly thirty years later the city disposed of it jointly to the United States Government and the Second National Bank. The government building and the bank building together take up the space of the old library. In this remodeled church building, which, all things considered, made a good library building, the New Haven Public Library found a home in 1891, and was opened to the public on January 2.

Meanwhile, two years earlier, the last heir of Philip Marett had passed away, and the tenth of his property was to come to the City of New Haven, "to buy books for the Young Men's Institute or any public library which may from time to time exist." The state of feeling between the directors of the Young Men's Institute and the directors of the young public library was not then, as we may imagine, of the best. The former felt that their claim in this money was too good to be overlooked, and brought suit to compel the City of New Haven to spend this money for their library instead of for the public library. The suit was not, however, fought out in the courts. The more dignified plan was agreed upon by both parties of submitting it to the decision of the Supreme Court of Connecticut. Ex-Governor Charles R. Ingersoll argued the case for the Young Men's Institute, and Judge William K. Townsend and Burton Mansfield for the City of New Haven. The judges decided unanimously that the newly established free public library was entitled to the income of the fund, and the city has so used the money ever since.

The new library was not, however, to bear the Marett or any name except that of the City of New Haven. Due credit is given to the donor of the book fund by a book plate in every volume bought with it, however. New Haven had founded the library, late as the action was, and New Haven had provided

the building. When the purchase and remodeling of the old church had been completed, the library board had $4,456.28 left. It had been struggling along, in its old quarters, with an appropriation of about $3,000 a year. When the library was first opened, in the rented quarters on Chapel Street, it had 3,500 books with which to supply the reading needs of a city of 85,000 people. It was necessary to send each book around the circuit three times a month to meet the demand. Extra books were at once purchased from an appropriation of $3,000, but these were inadequate. It was not until the new quarters were secured and the Marett fund made available that the library was able to begin to keep up with the legitimate demands of the New Haven public.

Those demands were never relaxed. The community had waited rather overlong, and the people were hungry for good reading. The circulation steadily and rapidly increased in the new building. It has continued to increase ever since. It has developed along other lines than the mere drawing of books. It was planned, of course, to open a reading room as soon as the building was refitted, but the directors did not anticipate the extensive use of it which immediately developed. As early as 1893 the directors reported that the demands of the public in this respect had caused them to make plans for a larger reading room or rooms. The next year those plans were carried out, and their extent may be inferred from the fact that $3,500 was spent. But even this was not long adequate, and a separate periodical room had to be opened the next year, what had been the church lecture room on the second floor being utilized.

It was in 1894 that the separate children's room was opened, the library being among the first of the country in this improvement. This made possible another improvement, inaugurated the following year, namely, the open shelf plan. At that time all the shelves of the library were thrown open to the adult users, and they were permitted to select for themselves. The librarians reported the plan to be a success. The losses, they said, were small, and easily replaced, while the advantages were very material, both in encouraging the use of the library in the freest sense, and in the saving of labor for the attendants. That open shelf plan is continued with success up to the present, though the more intricate layout of the stacks in the new building requires considerable assistance from those familiar with the library, and some departments are of such a nature as to make the open shelf plan impracticable. It is recognized, however, that there is a great gain from the viewpoint of attracting the public in the degree of freedom allowed in public access to the shelves.

But the extent of the library had been growing also, and in 1897 more room was required. This was secured by the comparatively simple expedient of extending a floor from one side gallery across to the other in the main room, at the front part of the building. Still more room was needed in 1902, and an extensive book stack was built. It was found necessary to add to this three years later, and not long after that the librarian was lamenting that the

need of a new building was very pressing, and until it came the library would be increasingly crippled with its work. There then seemed be a poor prospect of it. The library board was forced, because the city's financial demands were so growing in other directions, to live a sort of hand-to-mouth existence, and so many bond issues were demanded that there seemed no hope of getting one for a new library building such as New Haven would require. The Marett fund could be used only for the purpose of books. The New Haven Public Library was greatly in need of another benefactor.

II

Unexpectedly such a benefactor appeared when in October, 1906, the directors received a communication from Mrs. Mary E. Ives. It contained the suggestion that the city acquire the Bristol property, at the northeast corner of Elm and Temple streets, and the offer, if the city would do this, to build thereon and present to the city "a handsome fireproof building for a public library." The letter further said that, if this offer should be found acceptable, a plan mutually satisfactory would be adopted, and a sum of money placed in the hands of the writer's attorney, George D. Watrous, "sufficient to construct a building which shall be an ornament to the city and worthy of the site."

The directors did not delay. Two days later they voted to request the Board of Aldermen to provide the site for the building in accordance with Mrs. Ives's suggestion; to inform the board that as soon as the present library building and the land connected with it could be disposed of, they would refund to the city the sum received therefor; that a committee of five be appointed to draw up a resolution of thanks to Mrs. Ives, and to present it to her, suitably engrossed, as a mark of appreciation of her generous gift.

On November 17, it was further voted that a copy of Mrs. Ives's letter be transmitted to the Board of Aldermen, with a communication representing that in the judgment of the directors the gift should be accepted, the suggested site approved and steps at once be taken for the purchase of the property. It was further voted that the sale of the premises then used for a public library be attended to as soon as possible, and the proceeds applied to the payment for the new site.

The Board of Aldermen two days later received the communication, granted unanimous consent for immediate action, and unanimously accepted the gift on behalf of the city. A committee was appointed to draft resolutions of thanks, and the matter of site and sale of the present property was referred to another special committee.

On December 10, the aldermen formally ordered that the Bristol property be approved as a site for a new library building under the terms suggested by Mrs. Ives, and that the library directors be authorized to sell the old Third

Church Building. Suitable resolutions of thanks to the donor were at the same time adopted.

It seemed clear to the directors that the surroundings of the proposed building would be greatly improved if the city might own the space clear to the grounds of the new county court house at the corner of Elm and Church streets, which was at the time taking form and comeliness. To do this it would be necessary to obtain the Trowbridge property, adjoining the Bristol property on the east. A committee was appointed for this purpose on December 26 of the same year (1906), and reported that this could be obtained for $75,000. Accordingly, this purchase was recommended by the aldermen. The Board of Aldermen, on February 11 of the following year, authorized the purchase of the property.

The committee chosen by Mrs. Ives to secure plans and designs for the new building consisted, in addition to her attorney, George D. Watrous, of Prof. John F. Weir, Burton Mansfield, George Dudley Seymour, Former Lieutenant Governor Samuel F. Merwin, Mayor John P. Studley and Samuel R. Avis. Mr. Merwin died before much of the committee's work was done, and his place was not filled. Mr. Avis, chairman of the board, was chosen by the library directors. Mayor Studley went out of office before the building was completed, and was replaced by his successor, Mayor Martin.

Cass Gilbert of New York, eminently qualified as an architect, but chosen with especial appropriateness because at that time he was engaged, with Frederick Law Olmsted, in a survey of New Haven for a report on city improvement, was appointed to prepare the designs for the new building. He could be trusted to make them fully in harmony with the surroundings, present and anticipated, of the Green. The plans presented called for a building of brick, with marble trimmings, foundation and pillars, harmonizing as completely as possible with the United Church on the one side and the County Court House on the other.

This building was completed early in 1911, and dedicated that spring. Its marble had come from Vermont and its bricks from North Haven. It did not prove to be the showy building that some had expected, but that it harmonizes with its surroundings and fits in with the traditional architecture of New Haven no well informed person denies. In construction it is of the highest class in all respects, and it is strictly fireproof. In the main building there are three floors and in the stack building six floors. Passing up the broad and easy marble steps one enters an imposing lobby which leads to the delivery room, forty-five feet square. On the right hand or east side of the delivery room is the reference and periodical reading room, a light and altogether attractive place where the library's reference works are arranged, fitted with ample tables and seating for patrons. The open shelf room, corresponding in size to this, is on the Temple Street side of the building. On the second floor are the newspaper reading room on one side, and on the other a room of equal size designed as an art exhibition room, or for a place of public assembly.

One room of the greatest importance, of which the library management and New Haven are justly proud, is the children's room. This is a light and airy apartment on the ground floor, with entrance from Temple Street, designed for the special use of the children. It is 99 by 24 feet in size, making it one of the largest children's rooms in the country. In this part of the building are the books designed for the exclusive use of the children, and their reading and reference rooms. This makes one of the finest and most attractive parts of the building, of signal importance because of the inducement which it offers to children to use the building. If there is, as every intelligent person believes, potent educational virtue in a public library, then the children of New Haven, its citizens in years to come, have exceptional facilities to fit them for intelligent usefulness.

The remaining rooms of the building are chiefly for administration purposes. There is a bindery 44 feet square, a shipping room 25 by 18, staff locker rooms and lunch room, a packing room 44 by 27, a cataloguing room 29 by 18, a convenient librarian's room, a directors' room 18 by 12 and several storerooms. There are boiler and engine rooms and a ventilating apparatus in the sub-basement.

To the regret of all New Haven, the generous donor of this building did not live to see its completion. Mrs. Ives died during the winter of 1907-1908. The directors passed appropriate resolutions, recording their great sorrow for the city's loss of a noble citizen, and their great gratitude to her for having made possible at length a suitable and impressive home for the public library.

III

New Haven has grown materially since this new building was finished, but the use of the library has increased even faster. Ten years ago the number of books was about 70,000, and the circulation over 300,000 a year. Now the number of books is 125,000, and the circulation over 500,000. The income of the library in 1909, including appropriation and incidental receipts, was $20,000. It is now about $50,000.

Before the first Strong School was burned, largely through the efforts of Sherman I. Graves, its principal, always an earnest worker for the good of Fair Haven, a branch of the library was established in a room of that school. Its patronage was liberal from the first, and fully demonstrated the wisdom of its establishment. It had awakened Fair Haven to its need of library privileges in that section. It was the hope of Mr. Graves that when Strong School was rebuilt, it would contain, in addition to many other features, ample provisions for a library. It early became apparent that this was not to be, and the citizens of Fair Haven made other plans. About this time came an overture from the Carnegie Corporation of a building if Fair Haven would provide the site. It was not pleasing to all concerned to make any part of New Haven the beneficiary of the Carnegie Fund, it being against the natural independent spirit of the town,

but after much discussion and delay the offer was accepted. A site was secured, at the cost of $5,000, on Grand Avenue near Ferry Street, and there a building approved by the Carnegie Corporation was started in 1917. It brings great relief to Fair Haven, for the provisional quarters had long before become uncomfortably small. There are now four other branches. The largest is in the Congress Avenue district. Westville completed a handsome building several years ago, and has now a flourishing library. Near the end of 1916 the Winchester Repeating Arms Company offered quarters for a branch library in its district, and there is a well used branch in Lowell House. The circulation in these branches for 1916 was: Congress, 60,157; Fair Haven, 51,226; Westville, 34,749; Lowell House, 13,056; Dixwell and the other branches, 4,093. The present provision for this Dixwell branch is only temporary. In this rapidly growing part of the town there will be a permanent demand for a library, with its own building. There is a substantial movement for the purchase of a site for a Carnegie building, and it is probable that before long New Haven will have among its branches a second Carnegie library.

The school circulation, partly estimated, was 57,000 for 1916, bringing the total considerably over half a million for that year. It has shown a retarding of increase since, for many persons have had other things to busy them than reading. The present number of card holders is not far from 38,000, and the number increases at the rate of about 12,000 a year.

Fiction still has a good lead in the classes of books demanded, though it has in the aggregate fairly a majority of the vote. In the Lowell House library, where all the readers are children, except for the few foreign language books read by adults, literature and miscellany is a close second to fiction, and half as many books on sociology and education are read. The juvenile circulation in the main library and in the branches averages about half the adult, except in the Congress branch (an addition to Lowell House just mentioned), where it is double the adult. At Fair Haven, twice as many books of travel were read by adults as at Congress. In the main library the books most in demand by adults, next to fiction, were foreign books, literature and miscellany, the useful arts, and the fine arts, including recreation. At Fair Haven and Westville there was a great demand for bound volumes of the magazines. Books on sociology, including education, had a great demand at the main library, but a much greater proportional demand at Congress and Lowell House.

A recent development of the library service has been the opening of summer branches in July and August in four schoolrooms, Dante, Scranton Street, Lovell and Ivy. They are open twice a week in the afternoons. They have been used mostly by the children, though adult books have been included. It was not the original intention, but it was found that by affording an opportunity to the children to come to the schoolhouses in summer for reading, the library might serve a valuable purpose.

The annual expense of maintaining the library is now approximately $50,000.

Of this about $40,000 comes from the city appropriation, over $2,000 from fines and fees, and the balance from a number of minor sources. The Marett Fund for the purchase of books is an account by itself, and provides about $3,250 a year. There is a considerable annual bulk of accessions from gifts of books, periodicals and newspapers.

CHAPTER XVIII

THE CIVIC DEVELOPMENT

ORIGIN AND WORK OF THE CIVIC FEDERATION—OLD AND NEW HISTORY OF THE CHAMBER OF COMMERCE—SOME CONTRIBUTORY ORGANIZATIONS

I

It has appeared from various facts touched upon in the foregoing pages that somewhere about the dawning of the twentieth century New Haven began to have an awakening to its possibilities, its power and its responsibility, and consciously to grapple with the task revealed. It was not without some machinery of organization that this was brought about. A community made up of able, alert, conscientious individuals had fallen into the fault of remaining too individualistic, and developing little of effectual harmonious effort. It had some organizations which it was not using, it needed others—or at least there were those who thought it did.

Mention has been made of such organizations, of which the Civic Federation and the Chamber of Commerce are examples. The former was the growth of the needs of the time; the latter was an old and partly dormant organization, whose functions had been conceived to be limited by the "customary duties of such organizations." Because the Civic Federation came first into effectual operation for the real advancement of New Haven, as well as because it was and is distinctly civic in its plan, it merits mention first in the order. It was the best and in some senses the first expression of the desire of progressive New Haven men to work together and unite others, societies and individuals, for the betterment of New Haven. There were so many things to do which, being everybody's business had become nobody's business that some tangible form of society was necessary as a working medium. The Civic Federation has proved that society.

The village improvement society, common in New England and elsewhere, probably furnished the germ of the idea. The things to be done were plain enough. New Haven needed better streets, better sidewalks, better housing conditions. It needed some attention to building lines, better sanitary regulations. Some things needed to be done for the improvement of the public health which somebody must agitate as a preparation for the work of the Board of Health. Conditions of which these are examples sounded the call for a society civic, not commercial, aiming for the moral and not alone for the material improvement of

CHAMBER OF COMMERCE BUILDING, NEW HAVEN

New Haven. The call had been answered before this, but not in a united way. The city had a number of civic societies, each working for its local end, and in a neighborhood way. When the need for some union of action became too apparent to be disregarded, they were loosely joined in a federation called The Associated Civic Societies of New Haven. And at ordinary times each proceeded to operate in its little circle. The nature of these societies was various. Some were civic, some were for business, others were charitable or religious, still others were of the nature of labor organizations. They were relics of the days of New Haven's rural constitution.

And New Haven had become cosmopolitan, urban; it had grown into a sense of great responsibilities and the need of united action. There were many progressive New Haveners who realized that the time had come for the making of better machinery. They agitated the matter of forming an effective and wieldy civic body. They called a meeting for such an end. This was on March 20, 1908, at the Graduates' Club. Unfortunately, only three citizens thought well enough of the matter to respond, but fortunately they were citizens worth while and unterrified by the smallness of their number. They were the Rev. Artemas J. Haynes, the brilliant and beloved pastor of the United Church from 1901 to 1908, who within five months was to meet a mysterious and tragic death in a Cape Cod lake; Prof. Charles F. Kent, who was to be the first president of the new organization, and Charles S. DeForest. They made a beginning. Other meetings, better attended, followed. The result was the organization of The Associated Civic Societies of New Haven into the Civic Federation of New Haven.

The societies thus merged were not rudely deprived of their identity, however. There was formed, as a sort of holding body, the Federated Council of One Hundred, presumably to represent in a way the various societies which had been merged. This council preserved a sort of existence for about three years. It was composed of representative citizens, who did good work and advertised the new organization considerably. It has been called, in reference to that time, "the right arm of the federation." Having served its purpose, it was "discharged with thanks" when the federation adopted its constitution of 1912, for no mention of it was made in that document.

Professor Kent, who was very active in the formation of the society, was made its first president. He was followed by Dean Henry Wade Rogers, then of the Yale Law school. He was followed for two years by Walter Camp, and for the past five years Dr. Charles J. Bartlett of the Medical school has most efficiently led the work.

It was evident when the Civic Federation was formed that the time had come in New Haven for the employment of a permanent, paid executive secretary to secure results. The choice fell on Robert A. Crosby, and for the following five or six years he was the constant, consistent co-ordinator of all the activities of the federation. He had the highest enthusiasm for its possibilities, and under his effort it acquired an impetus which has drawn to it many of the most earnest citizens, and held their interest and support to the end of effective service. In

connection with his service for the federation, both Mr. and Mrs. Crosby devoted themselves to Lowell House, a social settlement peculiar to New Haven, and their influence there will long be remembered. Many were the interests and circles in New Haven which sincerely regretted Mr. and Mrs. Crosby's departure for a larger field in New York in 1915.

It was about 1910 that the federation began so to find itself as to undertake reforms of city-wide magnitude, and its showing in the seven or eight years following was one which abundantly justified the labor of its formation and nurture. One of the first problems of this class which it attacked was that of building lines in New Haven. Legal experts, such as the federation has always been able to command among its membership, had called attention to conditions which were astounding in their discouragement of anything like central symmetry of streets and uniformity of street lines. New Haven had, like Topsy, "just growed," and shocking had become its abnormalities. Central streets showed a lack of definiteness in their building lines which afforded the widest range of exercise of the greed of those who were so unpatriotic as to crowd out in front of others, the true location of even the street lines was very uncertain, in some cases, and the widening of streets or the creation of uniformity in fronts or lines seemed out of the question. This was to be expected, perhaps, in a city whose roots of confusion went back to the indefinite old surveys of 1640. But it was found that in streets whose carving out of farm lots had taken place within two decades, the conditions were getting almost as bad.

One of the first public actions, then, of the newly organized Federated Council of One Hundred was to appoint a committee consisting of John K. Beach and George D. Watrous, attorneys, to investigate this subject of street and building lines, and to return some recommendation. That committee reported early in 1909, and its report was published in September of the same year. It embodied a brief general statement of the principles of establishment of building lines, as defined by the courts of Connecticut. The basic trouble with the situation in New Haven, the committee found, was that a great many of the supposed building lines had not been established in accordance with the fundamental requirements of notice and assessment of benefits and damages. Others had failed to comply with the mode of procedure required by the city charter. The only way to find out whether a certain building line was or was not valid was to look up the records of its establishment—if these could be found—and discover whether or not its creators had complied with the fundamental law and with the charter. On this subject in general the report said:

"It is said that most, if not all, of the building lines adopted since the early '70s have been properly established, and that those adopted prior to that time are of doubtful validity. If this is true it would follow that the doubt in question matches precisely to those building lines which are now the most important."

The report then proceeded to point out the chief points on which the importance of street and building lines depend, and made five recommendations: That a systematic examination of the records of the establishment of building

lines in the principal business and residence streets be made; that invalid or doubtful lines be re-established by due process of law; that new building lines, looking to the future, be established in certain streets; that emphasis be placed on the recent opinion of the corporation counsel, a copy of which was annexed to the report, to the end of deterring the aldermen from making exceptions to established building lines; that if that should fail, such legal or other steps as might be necessary be taken to prevent further abuse in the matter of building lines.

The opinion referred to was a plain statement of the law, and of the power of the city in the restriction of building lines.

The Buildings, Streets and Shade Trees Committee of the federation examined the report and discussed the matter in many meetings. Realizing its importance and magnitude, they arranged for joint sessions with the Town and City Improvements Committee of the Chamber of Commerce. It was agreed to follow out as far as possible the suggestions of the report, and to bring the whole matter as fully as possible to the attention of the citizens of New Haven. It cannot be said that this resulted in immediate improvement of the condition of building and street lines. Nor can it be said that they are what they should be even now. The mistakes of two and three-quarters centuries are not corrected in a decade. But it has been the work of the federation to present the facts. The facts have set some of the people to thinking, and a start has been made. New Haven has in this achievement a promise that it will do better in building lines, and the results already show on the newer streets. Some day it may, at great expense, undo some of the bad work in the central streets.

Meanwhile, this same committee had undertaken to enlighten New Haven as to another evil, whose remedy must come from without. New Haven's post-office, outwardly behind the times, was inwardly a menace to the health and lives of the half a hundred or more workers within, a plant from which good work in so important a task as the distribution of the incoming, and the accurate despatch of the outgoing mail ought not to be expected. It was so crowded as to hamper the workers. The ventilation was inadequate. The rooms were lacking in proper cleanliness and were effectual promoters of disease. If the city could not have a new building—and the possibility seemed at that time remote—it should have more room and better arrangement, at least better sanitary conditions, on the old site. It did not take long to find out these facts. They were promptly published in a report issued in January, 1910. It was a fair and effective presentation of "The New Haven Postoffice Building Problem." The effect of it was not as slow in coming as might perhaps have been expected. Washington promised a new building—after further persuasion by citizens in and out of the federation. Meanwhile, it arranged for immediate relief in the shape of some added "wings" to the already unshapely brown stone building. But the effect of more room was fairly well attained, and there was some cleaning up inside. In overdue time the new building itself has come, though its completion has been a tediously slow process, and its occupancy is

still delayed. It is not too much to claim for the federation that in the realization of this consummation it has materially helped.

A reform of another sort, in process at the same time, was being attempted by the Federated Council of One Hundred, working in conjunction with the New Haven Pastors' Union. It illustrated how the work of this society was bound to reach beyond New Haven. The Pastors' Union had taken the lead in the discovery that the government of New Haven County, and the management of its affairs, were not such as to meet the approval of sensible and moral citizens. The pastors believed this a matter in which the voice of the laymen should be heard, and had laid the facts before the representative citizens included in the Council of One Hundred. The result was a "Communication from the New Haven Civic Federation's Council of One Hundred and the New Haven Pastors' Union Concerning the Government of New Haven County," issued in September, 1910. It revealed many things which might not be expected to meet the approval of good citizens, in the manner of administering the affairs of New Haven County. Some of them were news to a good many citizens, though they had to admit that they were, as voters in the county, in part responsible for them. It cannot be said that there was any immediate revolution in county affairs as a result of this report. But there have not been lacking, in the years since, evidences that the people of New Haven County were set to thinking by its statements. Some other deliverances with which the federation has since followed it have served to keep the matter in the public mind, and some valuable changes in county processes are pending, as a result, it may confidently be said, of the agitation.

One specific presentation, immediately following in November, 1910, was the "Report on County Affairs by the Special Commission of the Council of One Hundred." This touched on certain phases of New Haven County's system of business and political management more definitely than did the previous document. It was the attempt to present, as fairly and free from animus as possible, county conditions as they were. What was presented, to be sure, was bound to be taken by certain politicians, particularly the county commissioners and their creators, as personal, but the investigators were unconcerned about that. The effect of the report was to show in a clear light the lack of effectiveness and economy in New Haven's present county system, and to suggest what the citizens ought to do about improving it. As has been said, they are thinking about the matter.

The following January, as a result of some very careful work by the Tenement House Committee, of which Rev. J. Edward Newton was chairman, an excellent report on "Improved Housing for Wage Earners" was presented. The survey on which this was based had been made by skilled investigators, who went through over one thousand New Haven apartments. It embodied some very specific recommendations for the improvement of the undesirable conditions found, several of which have since been worked out not only in progressive local ordinances but in state laws.

UNITED STATES POSTOFFICE AND COURTHOUSE, NEW HAVEN

In April, 1912, the Committee on Buildings, Streets and Shade Trees shaped some careful and expert observations and findings into a report on "The Planting and Care of Street and Highway Trees." It was a timely and needed reminder to those responsible for the trees of New Haven. The elms, once the city's pride, had been suffered to fall vietims, in great measure, to their myriad enemies. The congestion in the city's center was crowding out trees. New Haven needed tree protection in its administration. It is not too much to eredit the move of the Civic Federation largely with the appointment of a city forester and the adoption of a consistent and seientific plan for the care of trees and the reforestration of the city, which already shows tangible results.

New Haven owes a great deal to the federation for its vigorous work in the elimination of the mosquito and fly pest in its borders. The marshes along West River and around Mill River and Morris Cove had for generations been the source of a plentiful supply of mosquitoes, while the whole city abounded in fly breeding places. The federation ably seconded the work of the Board of Health, in conjunetion with the nation-wide campaign against the insect pests. Much was done to enlighten the people by a report on "Mosquito Control" published in March, 1913. Soon after this the State of Connecticut took up a broad work of mosquito eombat. All in all, the result has been a gradual reduction of the mosquito and fly menace, along with a sure education of the people, which will have the result of keeping it down. In this result the federation has been, so far as New Haven is coneerned, a pioneer.

More specific and technical was an attempt at eivic betterment suggested in "A Survey of a New Haven District," a document issued by the federation in April, 1913. It was by expert investigators, and ineluded a presentation of the social, moral and economic phases of the life of the people in a representative section of the eity. It was largely of value to the workers of the federation, but it must have been highly suggestive to a great many New Haven people who read it, of ways in which they could help their eity. It is illustrative of the thoroughness of the work which some of the departments of the federation have sought to do.

Another report on "Housing Conditions in New Haven" followed the preliminary one, the latter in October, 1913. It had been prepared by Carl Aronovici, director of the Bureau of Social Research of New England, for the section on Tenement House Conditions. It was technical, but plain. Its facts were tabulated. The eonditions found were revealed by figures, and in some cases by illustrations. It should be said, however, that this report was not made public until its findings had been laid before the proper authorities, thus avoiding the advertising without purpose of "New Haven's shame," as the committee expressed it. And in the year which the eommittee held the report before publishing it, three of its principal recommendations were adopted: A tenement house inspector was appointed under the Health Board; a state housing association was formed; amendments to the laws and ordinances were secured.

To the report, as published, were appended the Connecticut statutes con-

cerning tenement houses, as amended in 1913; a statement of New Haven's health officer as to the report of the first year of tenement house inspection; and a presentation of the plans of the Improved Housing Association of New Haven, with a sketch of the first houses which it was building under them. It appears to have been a commendable showing of immediate results of an important survey.

"Living Conditions Among Negroes in the Ninth Ward, New Haven" was a thesis written in his course by Rev. Charles W. Burton, Yale School of Religion, 1913. It was the result of some thorough, systematic, very valuable study, and though conducted independently of the federation, that organization did New Haven a great service by publishing it. Citizens thoroughly conversant with conditions among his race in New Haven have repeatedly praised this presentation of their case by Mr. Burton, who is now a successful pastor in Macon, Ga.

One of the most thorough pieces of work done by any department of the federation was "A Study of the Problem of Girl Delinquency in New Haven," by the Committee on Social and Industrial Conditions, of which the Rev. Robert C. Denison was chairman. The work, of course, was done by a trained investigator under direction and employment of the committee. With facts, with figures, with the most illuminating charts, it presented some very fundamental truths as to a condition of which New Haven needed to know. While no alarmist document, it did warn New Haven of certain steps it must take if it would arrest a very serious tendency among its younger generation, and gave a basis for some very valuable work, some of which, there is reason to believe, has since been started. The report was printed in March, 1915. In summing up, Miss Mabel A. Wiley, the investigator, made certain specific recommendations, most of which concerned the improvement of court methods in dealing with the delinquent girl, and of the after care of the delinquent following the court stage. The most important of these were a special court for the trying of these cases, and a detention home for girls. These have since been adequately covered by the establishment of the Children's Building at 291 Orange Street.

For it may readily be granted that it was an outgrowth of the revelations of this report, though of course other causes contributed, that there was presented to New Haven, in the spring of 1917, this completed Children's Building. It was a remodeled private residence, the gift to the city of Mrs. Percy T. Walden and her sister, Mrs. Frank D. Berrien. Here, in a building admirably equipped for the service, juvenile delinquents of both sexes, without being so labeled, are detained and treated in the most effective way for what ails them. Here the Children's Court is held, and disciplinary schools for both boys and girls are conducted. It is one of the most effective agencies for the meeting of its juvenile delinquency problems possessed by any city of New Haven's size anywhere. In effect it is a home, inviting and humanly attractive, and those who pass under its influence are permanently helped without realizing that they have been under restraint.

The Civic Federation of New Haven takes justifiable pride in one of its latest achievements, the survey of the New Haven County Jail. This was undertaken in 1916, also for the section on Social and Industrial Conditions. The committee actually doing the work consisted of Dr. John E. Lane, chairman; Mrs. Charles J. Bartlett, Clarence W. Bronson, Mrs. Robert A. Crosby and John Phillips Street. There was an accompanying supplementary report on the same subject by two experts, O. F. Lewis, Ph. D., general secretary of the Prison Association of New York, and Hastings H. Hart, LL. D., director of the Child Helping Department, Russell Sage Foundation.

Few county jails are anything like ideal institutions; New Haven's was at that time very much the opposite. There was no attempt to gloss over its glaring defects. They were shown up as they were. The findings of both the local committee and the experts condemned the jail in dispassionate but unsparing terms as constitutionally impossible. There was not so much a suggestion of blame for the management as there was a plain showing to the people of the county of their duty radically to change a system and its management, and as soon as might be to reconstruct their jail on an entirely different plan. The outcome was the appointment, by the representatives of the county in the General Assembly of 1917, of a commission to investigate further the jail conditions, with a view to suggesting a material change. The presentation of the report was too overwhelming to be disregarded. There is good prospect that in results this will be one of the most valuable of the services of the federation.

Three documents were published by the federation in 1917, each the valuable record of constructive work. The first was another "Health Survey of New Haven," the second a "Voters' Bulletin" and the third a timely treatise on the "Servant Problem."

Such are a few of the apparent fruits of the Civic Federation of New Haven in something less than a decade of its career, with particular attention to those phases upon which its published documents have made report. They fail, of course, to show much of the less conspicuous but hardly less valuable of the constant service of this effectual organization of the earnest, forward-looking men and women of New Haven. The federation functions regularly through sections of Sanitation, Recreation, Education, Legislation, Housing, Municipal Research, Social and Industrial Conditions, Household Economics, Buildings, Streets and Shade Trees, Finance, Membership, Protection of Minors, Lectures and Popular Amusements. Each section is well officered and has a good working committee, and its work each year becomes more practical and effectual. The present officers are:

President—Charles J. Bartlett, M. D.
First Vice President—Thomas W. Farnam.
Second Vice President—Wilson H. Lee.
Third Vice President—Patrick F. O'Meara.
Treasurer and Acting Secretary—Donald A. Adams.

Members at Large—Mrs. Percy T. Walden, Charles F. Kent, Mrs. John C. Schwab, Charles S. DeForest, Miss Lina M. Phipps.

Section chairmen, in the order of sections given above—Henry B. Ferris, E. Hermann Arnold, M. D., Mrs. Percy T. Walden, Harry W. Asher, Mrs. Henry Wade Rogers, Eliot Watrous, Rev. Robert C. Denison, Mrs. Wilder Tileston, Walter O. Filley, Victor M. Tyler, Livingston W. Cleaveland, Frank A. Corbin, Frederick J. Kingsbury.

II

The New Haven Chamber of Commerce makes the undisputed claim to be, with not more than one or two exceptions, the oldest organization of its kind in the country. It was on the evening of April 7, 1794, so the record runs, that it was organized. Just where that meeting was held the scribe neglected to note. The meetings for the first few years seem to have been occasional—being, aside from the stated annual meeting, no doubt at the call of the president. There were at least a few of the faithful, for we are told that during the first twenty years of its existence "stated and special meetings were frequently held, and only once—in 1801—was there a quorum lacking at an annual meeting." However, the native hue of resolution with which the organization was launched in 1794 must have paled a little, for the scribe relates that "from 1821, at which time Mr. Gilbert Totten was elected president and Timothy Dwight secretary, there was a revival of interest, and during the next eighteen years annual meetings were held quite regularly." This may not be interpreted as tremendously productive work, even during the years of the revival. There was a boom before the end of the period, for at the adjourned annual meeting held April 1, 1835, twenty-five candidates were elected to membership. Among the number are mentioned Thomas R. Trowbridge, Harry Prescott and Edwin Marble. At the next annual meeting Harry Prescott was elected secretary, succeeding Leonard A. Daggett, who had held the office for ten years. Mr. Daggett, we are told, began the record of that meeting by giving the list of the newly elected members, and then added: "What was done after this I leave to my worthy successor to record." "Mr. Prescott," writes the narrator, "proved himself to be indeed a 'worthy successor.' For forty-eight years he faithfully served the chamber as keeper of its records."

But the secretary's faithfulness was not shared by all the members. Even his records show that after 1839 there was a period of sad falling off in interest. For twelve years in succession, it appears, the annual meetings were legally warned, but no quorum appeared to transact the business. The secretary remained at his post through it all. And after each of these lamentable failures he would dispassionately record, following the date in each case: "Annual meeting warned, but only the secretary being present, the meeting adjourned. H. Prescott, secretary."

This lone fidelity had its fruits in time. On Tuesday evening, May 14, 1872, he was able to record a real meeting. Members and others in favor of a reorgani-

zation of the chamber met at the mayor's office—Henry G. Lewis being mayor at that time. The mayor, Prof. Johnson T. Platt, Edwin S. Wheeler and the secretary are mentioned as the reorganization committee. They proceeded to notify all members and request their presence at the meeting to be held at the same place on the following Friday evening. The work of the committee is said to have been prompt, and we have proof that it was successful in the fact that at a special meeting held the following day at the office of Atwater, Wheeler & Company fifty-seven of "our best citizens" were elected to membership. And still another special meeting came the next day at the Yale National Bank, which accepted eleven more returning to the fold.

Some serious happenings had taken place in the lapse of annual meetings, as the following preamble and resolution, adopted at the adjourned meeting, held on Friday evening, May 7, attests:

"Whereas, vacancies having occurred since the last annual election, by the death of the president, vice president and treasurer, and it being necessary and important that said offices should be filled, therefore,

"Resolved, that this meeting do now proceed to the choice of a president, to fill the vacancy caused by the death of Ezra Hotchkiss, Esq., of a vice president, to fill the vacancy caused by the death of Enos A. Prescott, Esq., and of a treasurer, to fill the vacancy caused by the death of Henry Hotchkiss, Esq."

The meeting then proceeded to elect as president, Thomas R. Trowbridge; as first vice president, James E. English; as second vice president, Johnson T. Platt; as recording secretary, Harry Prescott; as corresponding secretary, Edwin S. Wheeler; as treasurer, Wilbur F. Day.

"At this meeting, besides the newcomers"—this must be from the faithful Secretary Prescott's reliable record—"there were some who, like Mr. Trowbridge and Mr. Prescott, had been members of the chamber 'in the old days before the war.'" But a later historian, probably John Currier Gallagher, who was secretary for eighteen years previous to March 27, 1909, and who collected the scattering records of those earlier years, added: "Of this number but one is now living. Mr. Edwin Marble is the only one of the 450 members of the chamber who can date his membership previous to the reorganization in 1872." This was written about 1909.

On the day following that reorganization in 1872, which day was May 15, the chamber, at a special meeting, accepted a resolution incorporating "The Chamber of Commerce of New Haven." This was promptly passed by the General Assembly and approved by the governor—he was Marshall Jewell of Hartford—on June 11. At the meeting of May 15 a revision of the old "bye-laws" was adopted and a committee was appointed to procure the corporate seal now in use.

The modern life of the Chamber of Commerce substantially dates from that time. The organization then came into some conception of what such a body of men can do for a city like New Haven. There was much to the credit of the chamber in the years from 1872 to 1909, though the record of some of

it was not fully kept. Mr. Gallagher rescued some of the salient features of the chamber's work in that period. Of it he says modestly:

"The chamber has contributed its share of work in the establishment of the United States Weather Signal Station here; in the freeing and rebuilding of Tomlinson's bridge; in the improvement of the harbor; in the relief of the yellow fever sufferers in the South; in devising the plan for permanent street pavements; in the annexation of East Haven; in the consolidation of our municipal governments; in the establishment of our city park system, and in the organization of the Naval Militia."

Of these years much more might be written. They were years of earnest work; they were productive years. The chamber was led by good men. Such representative citizens of New Haven as Wilson H. Lee, Hon. Rollin S. Woodruff and Gen. Edward E. Bradley—to mention a few out of many—were its presidents. But the real awakening had not come to New Haven, and the chamber, though it helped toward it, did not serve as a rude disturber of New Haven's conservatism. The spirit which prevailed is well illustrated in the last decade of the period. New Haven was doing pretty well, was progressing and prospering, they said; and they spoke the truth. There was nobody to answer in any aggressive way the question, why start anything?

But there were those, especially in the opening years of the century, who fretted at the chamber's lack of aggressiveness. It might, they insisted, serve as a mighty welder and wielder of the united influence of the men of New Haven. It might be the agency through which they could do great things. Subsequent events have shown that they were right.

Perhaps it was not with the clear thought of a new era in mind that the chamber, on March 28, 1909, elected Colonel Isaac M. Ullman president. He was known as a leader in New Haven politics. He had demonstrated his ability to marshal men who would be marshaled, within his own party lines. But some questioned, though they kept their questionings largely to themselves, whether he was qualified to unite such a force of positive men, worth while, as New Haven ought to furnish to make its Chamber of Commerce a constructive force for the highest good of the city.

But looking back now to that election of officers in March, 1909, New Haven has to accord to it the standing of another organization of the chamber. It marked a new era in its work, and a new era for New Haven. Along with Colonel Ullman were elected Hon. Eli Whitney as first vice president; George H. Scranton, second vice president; Charles E. Julin, secretary; Charles W. Scranton, treasurer; John Currier Gallagher, George F. Burgess, James Hillhouse, Charles S. DeForest, W. Perry Curtiss, directors. The first named, Mr. Gallagher, had been the secretary for eighteen years previous, and was one of the most popular and respected citizens of New Haven. In all, it was a strong body of citizens, well qualified to undertake the new task to which they were called. The appointment of Mr. Julin was the beginning of the employment of a paid secretary to give practically all his time to the work of

the chamber. He has been its secretary ever since, and though sometimes the credit for achievement is given by the undiscerning to others in more conspicuous office, those who know accord him much of the praise.

It was a distinctly go-forward plan which Colonel Ullman at once set in motion. The first task, naturally, was to get the men. The chamber then had a membership of a little over 500. An aggressive campaign, inaugurated at once, raised it in two years to more than 1,200. In 1917 it had grown to upwards of 1,400, and was still rising. Long before this the chamber had affiliated with itself, and counted in its membership, the Business Men's Association and the Publicity Club. It had the men, and the strength of the union was such as to make sure that others would come as fast as might be. It has for almost a decade been the proper thing to belong to the Chamber of Commerce.

The membership held partly because it was set at work. There were things to be done, and the leaders were wise enough to know that an organization, like a man, grows by exercise. The aim of most chambers of commerce, merely to make the city bigger, was overlooked. The big task the New Haven chamber made its own was to make New Haven a better city in the truest ways. Perhaps the scope of the work undertaken may fairly be indicated by a list of the committees through which, a few years later, the chamber was operating: Ways and Means, Manufacturers, New Enterprise, State and Local Legislation, Public Schools and Education, Municipal Affairs, Railroads and Transportation, Town and City Improvements, Harbor, Trade School, National Legislation, Membership, Real Estate, Civic, Sanitation and Public Health, Banquet, Bi-Weekly Luncheon, Public Recreation, International Arbitration, Co-operation with Scientific School, Fire Prevention and Agricultural Extension. It must seem that almost everything possible to the ambition of a chamber of commerce would come naturally within the province of one or more of this list of committees. The policy of keeping the same chairman for each committee from year to year has been followed, so that the most active workers of the chamber have in a sense become experts in their lines of endeavor.

The period since then has been a period of accomplishment. Perhaps New Haven was readier to respond than at any previous time, but no credit may be subtracted from united, consistent, hard and earnest work. It seems like boasting to mention even a few of the things which the Chamber of Commerce has achieved within less than a decade past, but it is a mere relation of facts.

One of the most significant actions, itself a matter of preparation and efficiency, has been the effort to unite some of New Haven's scattered organizations under one head. The men of New Haven have at times been painfully organized. At least two or three organizations would be seeking to do the same thing at the same time. It was the work of the new Chamber of Commerce to make a beginning in simplifying New Haven organizations, at least in its own department. The New Haven Business Men's Association was a body of the familiar type for the serving of some interests peculiar to the merchants and tradesmen of New Haven as distinct from the manufacturers. The governors of the cham-

ber perceived, however, that they had much in common, and diplomatically brought about a coalition. In the same manner an alliance was formed with the Publicity Club, an association of the younger business and professional and advertising men with the avowed mission of "boosting New Haven." The three societies, though pursuing their separate activities and doing a distinct work, now form together the New Haven Chamber of Commerce, and weld together the strength of the men as is done in very few cities of the size of New Haven.

Some of the results which this united force has achieved in the city within the past six or seven years have been initiated by one branch, some by another, some by all three working together. The end of getting things done has been set above pride or individual credit. And the list is an imposing one. The merest mention must suffice.

The chamber unified and made dynamic New Haven's demand for a new federal building and postoffice. The results of that demand appear, albeit slowly. The chamber promoted the establishment of the trade school, and as a result of a wisely directed effort, the city has a trade school admirably adapted to its needs, and withal one of the best schools of the sort in the country. The chamber was the force which the projectors of the New Haven Manufacturers' Exhibit, to be more particularly mentioned later, were able to use for the working out of their idea.

When those interested in helping the factory workers of the city to organize for their protection against tuberculosis, by means of an employees' anti-tuberculosis association, sought to effect their purpose, the chamber was the means which they found ready. It might have been possible for New Haven to get its long-needed isolation hospital some day without the Chamber of Commerce, but that organization was able to help in changing the long struggle to a realization of the institution. The chamber has aided in anti-ice famine work, collected funds for the sufferers from the Salem fire, has repeatedly led in organizing Red Cross campaigns, and in relief funds for the Belgian and other causes.

The chamber helped in securing home rule legislation for New Haven. It helped achieve a modern fire-alarm system. It took up, as the modern successor of James Hillhouse the elder, the work of reforesting New Haven. It promoted the teachers' pension legislation. It has worked for better pavements, for the use of schoolhouse auditoriums as neighborhood centers and for public and neighborhood meetings. It has secured the placement of more and better buoys in the harbor.

It has promoted the strengthening and improvement of the commercial course at the New Haven High School. It started the New Haven County Farm Bureau Association, whose benefits in more efficient farms and better farm life are already of marked evidence and high promise. It inaugurated the "Buy in New Haven" movement.

These are some of the achievements of the period of the chamber's awakening. As an example of the variety and extent of the work it is doing now, it may

profit to mention some of its activities in 1916 and 1917, as reported by its secretary:

Secured favorable action by the Board of Aldermen to extend the municipal dock, equip it with loading and unloading hoists, lay steam and electric railroad connections and deepen vessel berths.

Worked for the new railroad passenger station of the New York, New Haven & Hartford Railroad, and promoted the underwriting of the bond issue by the company to pay for it.

Worked to secure a trolley shelter for transfer of passengers between railroad and trolley lines at the new station.

Aided the state in the military census enumeration, and aided the Federal Government in securing information on industrial interests as a part of the preparedness work.

Aided in home guard recruiting.

Organized the Junior Fire Prevention League in the schools; gave prizes for encouragement of study by pupils in schools along that line; secured enactment of law to prohibit the building of dangerous fire hazards in frame tenement structures.

Assisted in plans to relieve freight congestion in the interests of both the railroad and steamboat companies on one hand and the New Haven public on the other.

Represented the city's business interests before the Interstate Commerce Commission with regard to Long Island Sound steamboat matters.

Brought to New Haven exhibits of wares that could be made or are made in New Haven from foreign markets, to enable manufacturers to study possible extension of their own business.

Aided the navy department to secure accurate detailed information about New Haven's industries both for peace orders and for possible preparedness program.

Through its committee on public health has been studying the vexatious sewage disposal problem and urging remedial action by the Board of Aldermen. The same committee secured the order for a public convenience station. It is also at work on a study of preventive measures in regard to the fly nuisance.

Brought to the city the remarkable City Planning Exhibit of the American City Bureau.

Has stimulated interest in honest and efficient advertising through the Publicity Club department.

Has assisted many worthy organizations working for the public welfare by permitting the gratuitous use of the chamber's hall and offices.

All this, and many other features of the service of the chamber, were made possible through its excellent equipment. In 1912, the city's newest and almost its tallest building, constructed by C. W. Murdock, was named the Chamber of Commerce Building. By arrangement with the officers of the chamber, its con-

struction included an ample and well appointed hall, with convenient offices for the chamber, and there its work and service has since been done.

III

So are two sides of New Haven's recent development—the civic and the material—represented by two of its prominent societies. There are many other influences, less conspicuous, less known, at work. Some of them have had their day and ceased to be. No sketch of the progress of New Haven in this period would be complete without mention of the New Haven Confederation of Men's Church Clubs. The men's church organization—league or men's club or brotherhood—had come to be a conspicuous feature of New Haven church life soon after 1900. By 1909 at least half of the churches of New Haven had them, and others were constantly being added. One of the most successful of these was the Men's Club of the Church of the Redeemer, of which Lucius W. Hall was for many years the earnest and successful president. Mr. Hall, blessed with a keen sense of fraternity and brotherhood, had a vision of a union of these organizations. He began with the clubs in the churches of his own denomination, the Congregational. By 1910 he had twelve or fourteen of these, in New Haven and vicinity, united in a federation. Soon after that he reached out to other denominations. His persistent effort resulted, some two years later, in the formal organization of the Confederation of Men's Church Clubs, representing about forty organizations in churches of seven denominations, with a united membership of not far from two thousand men. Eventually the alliance was extended to more or less closely include the men's organizations of the Roman Catholic and Jewish churches, and it seemed possible that the churchmen of New Haven might be welded into a mighty force of union for work of common interest.

There was, in the opinion of many, a distinct field for union of the sort. Churchmen of New Haven regarded it with lively interest and great hope. Burton Mansfield, who before this had won the loyal following of the churchmen of New Haven by his leadership in the Laymen's Missionary and the Men and Religion Forward movements, was elected the first president, and served for two years. He was appropriately succeeded by Lucius W. Hall, to whose earnest work, more than anything else, the organization owed its existence. Under Mr. Mansfield and Mr. Hall some excellent movements for the betterment of New Haven were started, and had the confederation been continued in the spirit of its organization, its accomplishment might have been notable. But a new body of officers, elected to succeed Mr. Hall and his more intimate associates, in their wisdom decided that the confederation had not demonstrated its claim to a separate existence, and merged it—not to emerge, it seems—in the Civic Federation.

Those conversant with the development of men's fraternities in the New Haven churches in this decade will testify that the confederation had a more

important and lasting effect on this feature of church progress than readily appears. It promoted the spirit of fellowship, it immensely encouraged the formation of new clubs and the regeneration of old ones, and it started some reforms which it has been comparatively easy for others to bring to profitable fruitage.

One other New Haven organization of noble record—also of blessed memory—should be mentioned in this connection. The Economic Club of New Haven was a society of excellent intention, of wise guidance, of great service to the community. Its plan was the familiar one, in its time, of having five or six dinners in the season, each followed by a discussion, from men of national prominence in many cases, of some important economic subject of the time. But the Economic Club lived in the days when New Haven's mind was diverted in many directions, not all of them highly important. It suffered from lack of the appreciation which was its due, hence from lack of adequate support. Those who had carried its chief burden were fain, early in 1916, to merge its identity with the Civic Federation.

CHAPTER XIX

MANUFACTURING IN NEW HAVEN

SOME RESPECTS IN WHICH NEW HAVEN WAS A PIONEER—DEVELOPMENT AND DESCRIPTION OF CITY'S INDUSTRIES

I

New Haven is the greatest manufacturing city of a great manufacturing state. Changing conditions challenge this statement, but the facts may be presented with confidence in their showing that, however the comparison may be in number of factories, employees, amount of capital invested or aggregate of product, New Haven has a standard of excellence, an extent of reputation, a variety and importance of manufactures, which combine to make it Connecticut's greatest manufacturing city.

These conditions find their causes back in the far beginnings, indeed. Ten years after the first settlement, we are told, men versed in every branch of the trades then known might be found in New Haven. Those known were few in comparison with the list today, and unfortunately no consistent record was kept, but it does not appear that New Haven had to import any workmen for any purpose. However, there was not at first much of a demand for manufacturing plants. The community was rather pastoral. But nine years after the first settlement there was a plant for making shoes, a plant of a size which might properly distinguish it from the "cobbler shops" of that and a later day, which made only to order. Timber was dressed and lumber was manufactured, and beaver skins were prepared for export, soon enough after that to be counted among the early manufactures of New Haven.

But all these and the other points of manufacturing interest which might have been found in the first century of New Haven's existence were of local note only. Manufacturing plants of size are the surest producers of rapid growth in a city, and New Haven's slow growth for the first century and a half of its existence seems to prove that its manufacturing development dated later than that. For that matter, that was true of most of the communities of the New World in the seventeenth and eighteenth centuries. Before the invention of steam, only the towns which had water power facilities grew materially in manufacturing, and New Haven had very limited opportunities in water power. Its seaport position made its destiny, and held it in prominence until the era

of modern manufacturing came. In that era, as we shall see—it began immediately after the close of the Revolutionary War—New Haven at once took a place of national prominence in American manufacturing.

The familiar claim to "the greatest plant of its kind in the world," or in the country, is seldom resorted to in New Haven. Doubtless it has many manufacturing institutions which might make it, and some which do. But many New Haven factories can show qualities so much more commending them to general confidence that there is no need of it. New Haven demonstrates in many ways that greatness does not consist alone, or chiefly, in size. There are five or six of the cardinal lines of American manufacturing which either started in New Haven or had close connections with this city in their early days. It has repeatedly been said that "the introduction of the Whitney cotton gin laid the foundation for the cotton industry." That Eli Whitney, who gave it the name, was, as nearly everybody knows, early identified with New Haven, and there, as early as 1793, established the first factory for the making of his machine.

Nationally, that was the beginning of New Haven manufacturing. This pioneering was followed not many years later by other contributions almost as notable to American manufacturing progress. The first rubber ever imported to this country was brought to Boston in 1800. It might not have done anybody much good had not Charles Goodyear, wizard of rubber development, been born in New Haven that same year. It was not until forty-four years later that his genius flowered into the practical manufacture of real rubber boots and shoes, but 1844, when Leverette Candee started that business in New Haven, was early in the days of New Haven or any other manufacturing. The firm of L. Candee & Company has kept New Haven on the rubber manufacturing map ever since.

But considerably before 1840 New Haven was mentioned as one of the centers of the chaise-making industry in America. James Brewster, one of the founders of a family which has served and honored Connecticut in many other ways, started the carriage industry in New Haven in 1827. Other pioneers in this manufacture came shortly after him, and despite the supposed decline in the use of the horse in the large centers of the east, New Haven has today thirty concerns rated as carriage makers.

Eli Whitney did not confine his contribution to early New Haven manufacturing to the making of cotton gins, as we know. By 1798 he had gone into firearms out near the lake and on the road which still bears his name. And from that day to this, in every land where they burn gunpowder, the making of firearms has been identified with New Haven. The Winchester Repeating Arms Company was the lineal successor of the Whitney Arms Company, though organized sixty years after it, and the industry has grown by the attraction to this manufacturing center of independent companies until now, in this time of demand for war materials, there are here four or five munitions concerns of note.

The clock industry, as we know it in New Haven today, is not as old as

some persons think, but New Haven was in it in its beginnings, and had an important part. The New Haven Clock Company was planted here in 1817, and forty years later this concern absorbed the Jerome Clock Company, so that Hiram Camp and Chauncey Jerome, two famous pioneer American clock makers, were jointly assoeiated with New Haven.

Still another industry that had one of its oldest roots in New Haven was the making of matches. Matches were not made in the United States until 1836, and it was several years later before machinery for their manufacture was sufficiently developed to make their production amount to much as an industry. E. B. Beecher of Westville was among the developers of the successful modern process of making matches, and had a factory in Westville for some years prior to the organization there of the Diamond Match Company in 1884. The importance which this concern assumed among the producers of matches in the country may be indicated by the fact that, when the match trust was organized some fifteen years afterwards, it took the name of the Diamond Match Company, under which title it operates today. Some of the important processes and mechanical advances which make possible the great magnitude of the match industry in these days are directly traceable to the progress achieved in New Haven. In addition to Mr. Beecher, J. P. Wright of New Haven is mentioned among the early inventors and developers of the match.

New Haven is not prominently mentioned in the development of American shipbuilding, but we know that it had a part in its establishment in New England as early as 1640. It appears that New Haven's product, then and in the two and one-half centuries after that for which it participated in the building of vessels, was mostly confined to coasting schooners, but some very notable vessels of this type were launched from New Haven yards before the industry waned here as all along the Connecticut shore.

The manufacture of plumbers' and steamfitters' supplies did not noticeably develop in this country until near the middle of the last century, and not in New Haven until somewhat after that. Yet when it attained prominence, all at once New Haven was found to occupy a place in it very important in proportion to its size. So that by 1890 there were thirty-five factories in New Haven making plumbers' and gasfitters' supplies, hardware or machinery connected therewith. These had a capital of $196,450 then, and an annual output worth nearly half a million dollars. Both capital and annual product, of course, have materially increased since that time. The number of establishments of the sort has now increased to 117, and there are in New Haven eleven factories devoted exclusively to the making of plumbers' supplies.

The making of crackers, or "biscuit," an industry which became prominent in the east soon after the beginning of the nineteenth century, was early represented in New Haven. In the days before the trust, the New Haven Baking Company was always included in a list of the leading biscuit baking concerns of New England. In the late 'nineties this was made a substantial part of the

National Biscuit Company, and since then not more than two or three baking companies with any claim to national standing have existed in New Haven.

New Haven could show many other claims to belong among the pioneers of American manufacturing. It was from the first the abode of Connecticut Yankees, and the Connecticut Yankee is versatile. Versatility has been a prominent characteristic of New Haven manufacturing. There is hardly a branch of the tree of American industry that has not at some time had a less or greater representation in New Haven. It can, in fact, hardly be said to specialize in anything, so wide is its range of arts and crafts and trades.

II

These lines gave New Haven national and international note as a manufacfacturing city. But they did not give it a distinction which made it as widely known for its industry as it was for its education. The old "descriptive geographies" always put first the fact that New Haven was the home of Yale University, and second that it was the "City of Elms"; then, apparently as an incidental, that it had "extensive manufactures of firearms, clocks and carriages." So it was up to the time of the Civil War, whose effect, naturally, was seriously to cripple most of New Haven's industries with the exception of the making of fire arms.

Then, after the war, came a new lease of life to New Haven manufacturing, and at the same time a broadening of its lines of production. Immediately many new industries began to come to the city, most of which have remained and flourished ever since.

But still a greater awakening came with the crossing of the boundary line into the twentieth century, or about that date. The transportation and seaport advantages of the city had their effect in multiplying industries, and New Haven had a fair name as a desirable place of residence. Moreover, its population was growing rapidly from immigration. Labor was abundant and easily obtained. The rapidity of factory growth was not fully realized at the time, but by the end of the first decade of 1900 we find a city with at least 500 manufacturing establishments, employing altogether over 24,000 persons, several of them having from 2,000 to 5,000 workers each. Their products were at that time rated at more than $50,000,000 a year. The number of plants has since then grown to nearly 800, and their invested capital approaches $18,000,000. The total number of workers at the present time is difficult to get, because of immense recent additions, and the secrecy which attends the manufacture of firearms and munitions. But it is frequently estimated, and generally without challenge, that the number employed in the leading one of these firearms factories alone is as great as the 24,000 accorded to all the New Haven factories in 1908. There are three principal concerns for the manufacture of munitions, the Winchester Repeating Arms Company, the Marlin-Rockwell Arms Corporation and the Maxim Company.

The other lines of manufacture in New Haven have, in the main, pursued the even tenor of their way, which is steady, consistent growth. Occasionally a new line comes into the company, and it generally stays. The New Haven manufacturing area, which used to be mostly along the railroad and harbor front, has materially extended, but is still mainly confined to the eastern and northern portions of the city. Hamden has been invaded in several directions. Some of the large factories have run over into Whitneyville, into Centerville and notably into Hamden Plains, which because of the "Canal Road," as it used to be called, has convenient shipping facilities. The residence and manufacturing parts of the city are still pretty well separated, and those who so desire may, but for the scream of the early morning whistles, fancy themselves living in a non-manufacturing paradise.

The student of New Haven manufacturing invariably reverts to the beginnings of it, when Eli Whitney utilized the power of the stream that flows from the foot of Mount Carmel for the making of his cotton gin. He was six or seven miles down on that river, close to what are now the city limits of New Haven. Right under the brow of East Rock he built his dam and his modest factory, and right there has been a factory, used for one purpose or another, ever since. The story of the cotton gin, perhaps the most distinguished romance of early American manufacture, has been often told. Connecticut cannot claim the origin of the first Eli Whitney, but from the time that he built that first factory under East Rock he and his descendants have lived in New Haven, and been very much a part of its history.

Whitney was a graduate of Yale in the class of 1792. How he afterward went to the South expecting to teach, how he found the place filled and was obliged to accept the hospitality of his friend, Mrs. Greene, how there he learned of the unsolved problem of the cotton-growing South, and how his Yankee ingenuity came to the rescue and solved it with the cotton-gin—these are details in a pretty well known tale. It might have been expected that the manufacture of the gin would at once begin his fortune, but such was not the case. It was said that he received in all about $90,000, which was indeed a fortune for that day. But out of that sum he had to equip his factory and pay the cost of tedious and expensive litigation to establish his rights to the patent on the cotton gin. Fortunes have been made on the manufacture of cotton gins after the Whitney model, but he did not make them.

But he did not therefore die poor, after the manner of many of his brethren of inventive fame. The United States did not disarm after the Revolutionary War; it had rather, in a sense, to begin to arm. There was prospect of good money in making firearms for the government, and Whitney perceived it. He had begun making cotton gins in 1793, and in 1798 he took a contract to furnish 10,000 muskets for the United States Government. He did not have the monopoly of the country for that manufacture, but he seems to have had a method of manufacture which was as radical as had been his cotton-gin invention. The other gun makers ridiculed him, it is said, because he went so far in substituting

machines for hand labor. He was lacking in capital, too, but he seems to have been able to secure that without great difficulty. Success came without long waiting, and by 1812, as he puts it himself, he had developed the "most respectable private establishment in the United States for carrying on the manufacture of arms."

It is interesting to know that this factory was in an important sense the pattern if not the parent of the most important firearms concerns in this part of the country. The Winchester Repeating Arms Company was its direct descendant, and began its career in the old factory at Lake Whitney. From it have directly or indirectly sprung the Arsenal at Springfield, the Colt Armory and Pratt & Whitney at Hartford, and the now defunct Arsenal at Harper's Ferry.

It is less generally known that Eli Whitney made another important thing at the old Lake Whitney factory than the cotton-gin and the gun, and incidentally added to New Haven's distinction as a pioneer manufacturing center. It was the very first milling machine made in this country. That was in 1818. The machine itself was a crude one, and judged by today's standards, of little use. There is good reason to suppose, however, that it served as an important model, and had no little influence on the manufacturing standards of its time. This quaint relic was almost lost at one time, but fortunately was rescued by the present Eli Whitney, and by him presented to Yale University, where it is now preserved with honor in the Mason Mechanical Engineering Laboratory.

There must be a break, at least in continuity of control, between the industry which Eli Whitney founded and the actual beginnings of the institution which bears the name of Winchester. It is not the policy of the great arms manufactory to talk much about its business, or even about its crude and struggling beginnings. Oliver F. Winchester, a strong citizen of New Haven and of Connecticut, who in 1866 was lieutenant governor, had started a general firearms industry in the old Whitney factory about 1860. Strange as it may seem to us from the viewpoint of the present prosperity of every concern that can make firearms, Mr. Winchester seems to have had a struggle all through the war time. But he kept going, and in 1866 he succeeded in organizing a company for the manufacture of a firearm that was a great improvement over the old Henry rifle. It was not intended as an army rifle. Mr. Winchester thought he saw in the still unconquered West a foeman, if such it might be called, worthy of the best he could make in shooting irons, and the sequel has commended his judgment.

This rifle, named the "Winchester" at the start, has become so well known, not only in our West, but on every frontier and in every sporting country in the world, that "Winchester" has almost passed from a proper to a common noun, and approaches the strange distinction of losing its capital letter. In half a century the concern whose capital Oliver F. Winchester floated with such difficulty in 1866, its management passed to the second generation of his descendants, its stock quoted at but not for sale at $1,000 a share just before the great war, and rising to $2,500 or more a little later, had come to be a small city in itself. In 1913 it employed nearly 6,000 persons; its factories covered

over fifty-eight acres of ground, with twenty-eight acres of floor space devoted to machinery and tools. The effect of the war was to more than double this acreage and to increase the number of buildings over fifty per cent. This is in addition to 396 acres beyond the city limits which the company controls for its powder storage and mixing houses and laboratories. Twenty-five miles to the east, on a secluded "island" or point beyond the salt marshes on the western side of the mouth of the Hammonassett River, the company has a shooting range and proving grounds, where the crack of the rifle in the hands of experts who are testing the Winchester guns and ammunition sounds almost constantly the year around.

Only approximate figures can be given of the present number of workers at the Winchester plant. At times during the war the factory has been worked in three eight-hour shifts a day, and it is reported that at such times as many as 8,000 persons have been employed in each shift. What will be the status of the great concern after the war is problematical, but those familiar with the organization and efficiency of this world-known manufacturing institution have little fear as to the future.

It is a somewhat common impression that the wooden clock movement, fairly familiar to those acquainted with the "inwards" of antique timepieces, is the oldest type of clock. It is merely the oldest in Connecticut, and Connecticut clocks are the oldest native to this country. The metal movement was known before that in other clock making countries, but material for its manufacture was out of the reach of the early clockmakers of Connecticut, so they ingeniously made shift with wood as a substitute, using metal only for pinions and bushings. Evidence is still with us, in clocks running well on in their second century, that they made a good article. It is now almost a century and a half since Elihu Terry whittled out the First Connecticut clocks in East Windsor. He moved to Plymouth later, and for all his handicap of lack of labor saving machinery, was making money rapidly for those times when Chauncey Jerome appeared at Bristol as his competitor. Bristol and its region has been one of the homes of Connecticut clock making ever since, though the Jerome interests were transferred to New Haven well back in the last century.

It was early in the nineteenth century that Hiram Camp, founder of the New Haven Clock Company, was associated with the Jerome industry in Bristol. It is just about a century since he came to New Haven and founded, in conjunction with Jerome, the industry which placed New Haven on the clock map and has kept it there ever since. For the first forty years of that time it was independent of the Jerome company, which ran a factory in New Haven, first for the making of clocks and later for the making of cases for movements which were made in Bristol. Soon after 1850, this concern got into financial difficulties, and about 1857 was absorbed by the New Haven Clock Company.

Since some time before that New Haven clocks have been standard in the world of timepieces. Almost every type except the tower clock has been made here, and in recent years this concern has developed the clock-watch, or popular

pocket timepiece, to a conspicuous degree of success. These are made in a variety of grades and sizes, many of which compare most favorably with watches of the sort much more widely advertised. It is not so generally known that the American Pedometer Company, a concern which makes the best known pedometer on the American market, is a branch of the New Haven Clock Company, and that all of its output is made at that factory which occupies a large part of two sides of Hamilton Street in New Haven. The clock company is capitalized at $1,000,000, and employs upwards of 2,000 hands. Its product goes to every land of the world where time is regarded as anything like money, and is recognized as of high standard.

The builder almost the world over has "Sargent" in his mind when he thinks of building hardware. Perhaps no concern in New Haven makes its city's name more widely known than Sargent & Company. It is strictly a New Haven concern, backed from the beginning largely by New Haven capital. That beginning was made in a small way in 1864, and has grown to impressive proportions. Sargent & Company is an institution that stands by itself, its group of factories a city in themselves, conveniently situated on the railroad and harbor front. In them are employed upwards of 4,000 workers, the concern being, normally, the second in importance among the manufactories of New Haven. A list of the small hardware made there would fill a small book. Some of the more familiar lines, such as locks, latches, knobs, door checks, planes, steel squares and other tools, are well known. Of some of these there is an endless variety, but there is also a myriad of articles in small hardware made by the company which even the average worker in the institution would find it difficult to enumerate in any complete way.

The rubber industry has not waned in New Haven, though the great centers of it have been mostly in other cities. Since in 1842 Leverette Candee established his factory for the making of rubber boots and shoes under the Goodyear patent, the concern which bears his name has been sticking to that line of product. It maintains its right to the title of oldest manufactory of rubber boots and shoes in the world, making every kind, style and size of rubber footwear, including special styles for all the different countries of the world where rubbers are known. Other manufactories of rubber goods, in larger variety, have come to join it in later years, of which the more important are the Seamless Rubber Company and the Baumann Rubber Company. There are now in New Haven eight concerns in all making various forms of rubber goods.

The Peck Brothers & Company is another of the world-known manufacturing concerns of New Haven, and illustrates another characteristic line of New Haven-made goods. It is the leader of a dozen concerns making plumbers' supplies, and has carried this line, particularly modern bathroom fittings, as near to perfection as it is carried anywhere in the world. Some of the other well known concerns in this branch of business are the Economy Manufacturing Company, bath tubs; the C. S. Mersick & Company, handling plumbers' fittings in general, and the National Pipe Bending Company, house piping and coils.

Hardly any business has so changed from its early form as that of carriage building. The horse may have diminished in numbers in New Haven, but still New Haven makes carriages for the country. The thirty carriage makers of the city are not all of them building mostly coaches for fours, and the stately landaulet gives place to more sprightly modern designs. But still there are coaches in use, and some of the finest of them are made and trimmed here. There are still some fine old New Haven names in the list of rotary firms. The New Haven Carriage Company is the successor of the old Brewster institution. Henry Hooker & Company and the M. Armstrong Company are names that recall the finest traditions of the carriage trade. Dann Brothers & Company continue a growing business in supplies and carriage parts, and the D. W. Baldwin firm still builds as well as repairs carriages and automobile bodies, regardless of whether horses have any connection with them. C. Cowles & Company, a firm now well advanced in its fourth quarter of a century, makes, as it has done for years, the finest sort of coach and carriage and automobile fittings and lamps. A. T. Demarest & Company, A. Ochsner & Sons Company and Samuel K. Page complete the line of distinguished leaders.

New Haven holds its lead in the corset industry, with twelve factories, some of them making the world's best known lines. This industry does not date back so many decades, for it is only in recent years that corset making has been raised to the plane of high art, but it now employs several thousands of workers in New Haven, and is one of the city's most reliable industries. In the front ranks of the trade are such firms as Strouse, Adler & Company, I. Newman & Sons, the Strouse Corset Company, Henry H. Todd, the Hickok Company and Ottenheimer & Weil.

New Haven's line of makers of machinery is a long one, including at present twenty-seven firms. Some of the best known of them as the Greist Manufacturing Company, sewing machine attachments; the Geometric Tool Company, special tools; the William Schollhorn Company, pliers and nippers; the Snow & Petrelli Company, hardware and special machinery; the Hoggson & Pettis Manufacturing Company, dies, chucks and special tools; the McLagon Foundry Company, pattern makers and iron founders; the New Haven Manufacturing Company, machine tools and special machinery; the Rowland Machine Company, special machine builders; the Fuller Manufacturing Company, book binders' and printers' machinery; R. H. Brown & Company, special tools and machines; the Eastern Screw Machine Corporation, screw machine products.

Cigar making is an important industry in New Haven, as forty-seven establishments, some of them of considerable size, indicate. Some of the brands made in them are called for in almost every large center of cigar consumption. Of course, as in every city where cigars are made, there are many small concerns which go to make up the total number. Some of the leading manufactories in this line are Frederick D. Grave and Lewis Osterweis & Sons.

New Haven has its share of industries which, though including few factories, are peculiar to the city. The more important of these have already been men-

tioned. In addition, there are such concerns as the Andrew B. Hendryx Company, widely famous for bird cages and fishing reels; the Acme Wire Company, whose peculiar product has made a place for it in the electrical world entirely beyond proportion to the length of its record on the market; the Regal Silver Company, New Haven's lone representative in a business mostly monopolized by its neighbors; the Lionel Manufacturing Company, in the business of making toy electric railroads; the National Folding Box and Paper Company and its half a dozen smaller associates in the box making industry; and not less than the others, the Bigelow Company, whose big B stands for boilers the world over. Publishers are not usually included in a list of manufacturers, but perhaps the Price & Lee Company, makers of directories for over sixty towns in five states, might properly be added to the makers of New Haven's fame.

One of New Haven's newest factories perhaps deserves special mention. Albert C. Gilbert, only a few years ago, was a young Yale student who was helping himself through college by giving exhibitions in legerdemain in the evenings. Then he conceived the idea of making sets of magic apparatus for amateurs. By the time he was graduated from the Yale Medical school he had the manufacturing bent stronger than the medical. He had invented a structural steel toy for boys which he called the "Gilbert Erector." On leaving college he organized the Mysto Manufacturing Company, to make his magic sets and the Erector. He proved his advertising genius at the same time, and his business grew in the night. It spread fast and far, and in a few years forced him to move into one of the finest and best equipped of the modern factories of New Haven, that on Blatchley avenue formerly occupied by the Fuller Company. There the A. C. Gilbert Company now makes, in addition to the Erector and Mysto sets, the Polar Cub electric fans, electric toy motors, the Gilbert chemistry outfits, Gilbert toy machine guns, toy diving submarines, Gilbert electrical sets and the "Briktor." The inventor has recently brought out an ingenious set of puzzles, some of which he is including in many of the comfort kits sent to the far away soldiers.

These are merely some of the "high spots" in New Haven manufacturing. Its variety is almost endless. The almost eight hundred manufacturing concerns in the city of New Haven make about 155 lines of goods, some of them, of course, making several different lines. Fourteen of the lines are represented by ten or more factories each. These are: Carriage makers, 30; machinery manufacturers, 27; cigar manufacturers, 47; cabinet makers, 18; corset manufacturers, 12; jewelry manufacturers, 12; confectioners, 14; engineering contractors, 54; bakers, 80; marble works, 11; medicine manufacturers, 14; hardware manufacturers, 25; hat manufacturers, 11; ice cream manufacturers, 11. Of the large manufacturing corporations in New Haven, 133 have a combined capital of over $17,000,000.

In the district covered by this history outside of New Haven, represented mostly by Meriden, Wallingford, West Haven and Branford, there are 245 con-

cerns, representing 114 lines of manufacture. Here, also, there are many cases where one firm represents several lines. In some cases, as found in Meriden and Wallingford especially, the history of an important American industry is included in the manufacturing history of the town. These will be treated at length under their respective towns.

CHAPTER XX

THE NEW HAVEN MANUFACTURERS' EXHIBIT

CONCEPTION AND FORMATION OF THE FIRST PERMANENT DISPLAY OF ITS SORT IN AMERICA—REVIEW OF SOME OF THE PRINCIPAL FEATURES IT PRESENTS

I

How do we know that New Haven is a great manufacturing city? What does it make besides firearms and clocks and perhaps carriages and their parts? These are questions which might be asked, and if they have not always been, one of the reasons is that the manufacturing light of New Haven has been too much hidden within the four walls of its dingy factories, and beneath their low roofs. The visitor from Japan knew much of what New Haven makes before he left his land; the dweller in New Haven has, until within the last few years, known comparatively little. For the means of advertising the manufactures of New Haven in the most sensible, natural, effective way was not discovered until a few years ago.

It was in the summer of 1911 that two citizens of New Haven, each vigilant for the welfare of his city, visited Europe. One of them, George Dudley Seymour, was renewedly impressed with what he had noticed before in some of the Old World's manufacturing centers, the development of the permanent exhibit of local manufactured products. On the other, Charles E. Julin, it dawned in its fullness for the first time. They talked it over together on the way back. They talked it over with other citizens after they returned. Why not such an exhibit for New Haven? There was not, so far as they were informed, such an exhibit in America. Here was a chance for New Haven to be a pioneer, to demonstrate that it was the most progressive as well as the greatest manufacturing city in Connecticut. Here was a chance to show most effectively what it seemed difficult to impress upon New Haven people and others, that New Haven was something substantially more than the seat of Yale University, and that its claim to manufacturing greatness was much more than an empty boast.

Industrial fairs had not been unknown in New Haven. Many an organization had given a successful show, and for a few days had a surprising display of New Haven's industries and manufactures. The people had seen and marveled—and gone away and forgotten. But a permanent manufacturers' exhibit would be quite another thing. It would stick until it had successfully caught

the attention, not only of the people of New Haven, but of all the country 'round.

It took time to make the captains of industry in New Haven nestle up to the idea. But the two men who had it were able missionaries. They had the newspapers on their side. And, fortunately, they had the aid of the awakened Chamber of Commerce. There was no need to waste time, and no time was wasted. The plan appealed to President Isaac M. Ullman of the chamber, and he appointed as a committee to develop it George Dudley Seymour, former Governor Rollin S. Woodruff, Edward R. Sargent, Walter Camp, H. Stuart Hotchkiss, Frank J. Scholhorn and Charles E. Julin. This committee saw to it that the scope and advantages of the plan were fully placed before practically every manufacturer in New Haven and the New Haven district. The response was most encouraging. It struck the practical men with the force of a brand new idea. They promised co-operation.

Accordingly, a temporary organization was formed on September 16, 1911, and the following were elected directors: Isaac M. Ullman, Edwin P. Root, Frank J. Scholhorn, H. Stuart Hotchkiss and Harry B. Kennedy. They were appointed immediately following a well-attended meeting of representative manufacturers who pledged themselves to participate in such an exhibit, and the directors were instructed to secure a place and get the exhibit under way as soon as possible.

In the middle of the nineties the printing house of O. A. Dorman erected an ambitiously ample building on the north side of Chapel Street, east of what is now "the cut," or subway by which the trains of the New Haven road proceed through the city to the northward and eastward. It had not prospered to match its large building, and a few years later the building was sold to Minotte E. Chatfield. It is said now that he had at the time some thought that the building would be ideal for such exhibits, though he did not, probably, think of using it for a permanent one. He did not at once push it for such a purpose, however, but remodeled and equipped it for a place of amusement, and named it "the Auditorium." But it had not been a success for that use, its acoustic drawbacks being against it. The building was open to engagements, and the temporary directors of the exhibit association were not slow in perceiving that it would make an ideal place for their purpose.

This edifice, located at 671 to 677 Chapel Street, was easily secured, its owner being as enthusiastic as anybody for the project. There the exhibit was formally opened on May 15, 1912. Meanwhile, the permanent New Haven Manufacturers' Exhibit Association had been formed, with these directors: Frank S. Cornwell, Edward R. Sargent, Harry B. Kennedy, Frank J. Scholhorn, Winchester Bennett, John J. Reidy and Charles C. Hale. They elected as president Edward R. Sargent; vice president, Frank S. Cornwell; Treasurer, Harry B. Kennedy; secretary, G. Edward Osborn; executive committee, Winchester Bennett, chairman, Frank S. Cornwell and Harry B. Kennedy.

So far as the exhibitors were concerned, the exhibit was a success from the

THE AUDITORIUM, NEW HAVEN
The New Haven Manufacturers' Exhibit Building.

start. A large number of the most important manufacturers of the city and of some of the towns a little outside placed most attractive displays in the rooms. The large floor of the Auditorium was railed off into sections, and one or two exhibits were placed in each. These displays have been developed and enlarged as the business progressed, and have been an accurate index of the business and manufacturing growth of the city. The firms represented, most of them intelligent advertisers, were not slow to see the possibilities of the show. Something over a hundred of the best concerns in New Haven now have displays there, and the number tends to grow.

The New Haven and wider public, on their part, have appeared to need education as to the value of the exhibit. Those who conceived it at the start have tried to see to that education. Their idea, and it seems a reasonable one, was that the citizens of New Haven would deem the exhibit one of the sights of their city. New Haven is annually visited by thousands from all parts of the country and beyond. Almost every member of the University has his guests each year of his stay, some of them coming from far. Many of them come with the impression that the University is about all of New Haven. It was evident that the exhibit might excellently serve as a corrective of this impression. It was to be an expression of the other side of New Haven which in justice should be brought to the attention, not only of the visitors but of the people at home.

It has worked out in that way, but slowly. The Auditorium is an admirable exhibit building in all but location. Somehow, "the cut," as the channel of the railways is called, acts as a dividing line of the current of New Haven motion. Business and trade and civic and social interests seem to center on the hither side of it, and it takes inducement and advertising to draw them to the other side. The advertising has been tried. A great signboard, easily visible from State and Chapel streets and above, calls attention to the Manufacturers' Exhibit. Once a year, or thereabout, the association was wont to have a demonstration week, during which there were special inducements, of souvenirs and the like, to visit the exhibit. These things, with the fairly constant aid of at least some of the newspapers, have served to keep the exhibit before the people of New Haven. It was, when established, the first permanent exhibit of its kind in America. It remains in a sense unique, though other manufacturing centers have been quick to see the virtue of the idea, and have followed New Haven's example.

Nothing is more effective for teaching than the visible evidence of the thing done. Here, displayed in one great aggregation, is what New Haven makes with its machines and with its hands. Here is the concrete evidence of the manufacturing brain of a great manufacturing city, operating through more than a century. New Haven is a center of education; it is also a center of that characteristic Yankee ingenuity. "Made in New Haven" is a seal-motto as honorable in its way as "Lux et Veritas." There could not be a more self-respecting, unboastful way of displaying the virtues of the city than an exhibit of the best of its manufactured product.

The exhibit is open every week day at convenient hours, and is in constant care of a superintendent and an able corps of assistants, who are ready to direct visitors, answer their questions, explain all about the products and their exhibitors. All that is possible is done to make the place attractive, especially to the stranger in the city, to put New Haven's "best foot forward." There are local and long distance telephones, forty-five directories of the principal telephone lines, typewriters and a public stenographer. There is a writing room, and a reading room in which are twenty or more of the leading daily newspapers of the state and country, and nearly twenty of the principal trade journals. In definite ways this is made a manufacturing headquarters of New Haven, in which appointments may be made between local manufacturers and their associates from other cities, or where visiting representatives of the trades may meet New Haven manufacturers and business men.

All this has been the growth of time, and is only partly grown as yet. New Haven has yet to learn to use the exhibit as it might. But the response of both the New Haven and the outside public has been encouraging, in the main. Such an innovation as this was in its inception is naturally slow in its dawning. But New Haven is proud of its Manufacturers' Exhibit, and to those who visit the city from far and near it seems, of course, more wonderful than it does to the people at home. Judged impartially, it really is a remarkable display of manufacturing achievement.

II

As a fairly adequate picture of modern manufacturing New Haven is here displayed, it is fitting to attempt in this place a sketch of some of the leading features of the exhibit. The Auditorium itself is a well made building of attractive business architecture, stretching for a hundred feet along the north side of Chapel Street only a little way below where the Union Station was in the days of a generation ago. Within, it is light, airy and well adapted to the purpose of ample display of a great variety of products. The exhibit booths have been separated from each other by divisions which keep them distinct without shutting off the light, and yet without detracting from their united effectiveness.

One of the first things for which the visitor from outside of New Haven looks —the thing of which he had heard if he knows nothing else of the city's manufactures, is the showing of the Winchester Repeating Arms Company. There it is, its big "red W" making it seen afar. Appropriately, it is conveniently placed where one should begin his survey of the exhibit. One who looks there for evidence of the company's war material will not find it. Winchester's is not, in ordinary times, a place where munitions are made. There is a large variety of sporting rifles, shotguns, small arms and ammunition. There are details showing something of the long and distinguished history of the institution, and something of the record made and trophies won by its products. Considering the size of the concern, which was and is the largest employer of labor in New Haven, it is a concise exhibit, but it tells much.

One of the most impressive of the displays is near by. It is that of the old and extensive manufactory which had made New Haven's manufacturing name almost as widely known as its educational name—Sargent & Company. In three large cases is shown a seemingly infinite variety of small hardware, beginning with locks which are "the sign of quality," and going through the long list of builders' hardware, house fittings, tools and hardware miscellany which the name of this firm makes "sterling." It is a revelation to most New Haveners, even to some of the multitude who work in one department or another of the great group of factories included under this name.

Few visitors fail to find fascination in the generally attractive display of the New Haven Clock Company, which is constantly changing as the company adds to its lines of modern timepieces. Knowing that the town is a "clock town," visitors from New Haven or elsewhere may here learn why. There is the whole family of Father Time's servitors, from the stately hall-tower of grandfather to the tiny wrist or pin watch of my little lady, and all admirably displayed.

Where is the son of Izaak Walton that does not know the Hendryx reel? Or the canary lover that has not sheltered her yellow pet in a Hendryx brass cage? It is a unique industry, peculiar to New Haven. Here is an excellent exhibit of its whole line of products. They are standard of their sort for the world, and have done not a little to make New Haven famous. Theirs is not a small part of the interest in the general exhibit.

There are few cities in New England where the Peck Brothers & Company plumbers' supplies are not known to the plumbing trade, or where the Peck trade name is not well known to householders. This firm's display is an ideally fitted bath room. It is not an exaggeration, for its like can be found in many a fine residence from here to Los Angeles on the west, and to Buenos Aires on the south.

Two firms with displays somewhat technical, but very interesting on examinations are the William Schollhorn Company and the H. B. Ives Company. The former's specialty is pliers, nippers and punches which bear the Bernard patent mark, and the latter shows an attractive line of builders' hardware, high grade window and door specialties.

The advertising artist says that "the sun never sets on 'Milford' hack saw blades; north, east, south, west they are known in every civilized country in the world." Here they are displayed, the product of the Henry G. Thompson & Sons Company, along with an interesting line of metal sawing machines, tool holders and other hardware.

To say that the Barnes Tool Company just makes pipe cutters does not describe much, but to see their display here of clippers, of everything from a quarter-inch to a twelve-inch pipe is to be impressed. A few specialties are thrown in for setting.

A good many residents of New Haven, asked at random where emery comes from, would never think of connecting its manufacture with their city. They

need to see the neatly arranged glass jars containing the Oriental Emery Company's finished product of Turkish and Naxos emery, with samples of the crude material. Two of the concerns that have made Westville famous since the Diamond Match Company left it are the Geometric Tool Company and the Greist Manufacturing Company. The former makes threading tools and die heads and taps of the finest type, and the latter sewing machine attachments. Each has a most illuminating display of its products, and the Greist Company goes further with a large showing of fascinating machine needlework made with the things it makes.

One of the firms that has had a large place in New Haven manufacturing history, as we have seen, is C. Cowles & Company. It would be difficult for one of its townsmen, even knowing its history, to appreciate the fineness of its products but for such a display as it has at the exhibit. It has one of the most attractive booths on the floor, showing the refinement of carriage and automobile lighting, together with a variety of small fittings for vehicles of luxury.

New Haven products are not, as one might suppose, confined to hardware; it makes good things to eat as well. Here is the most appetizing display of the John T. Doyle Company—catsups, beans and pork, beef stew, soups, extracts and a constantly increasing line of conserved products of Connecticut farms and gardens.

New Haven, we all knew, was a rubber town. Specifications are here in the exhibit of the L. Candee & Company. Its giant rubber boot, such as Og of Bashan might have worn had he been as big as his reputation—or it might have been one of those seven-league boots—looms up with great advertising effect. But there is a surprising variety of actually wearable things, in all sizes of the human foot and in all colors of the fashionable shoe, together with a few other rubber products of the company.

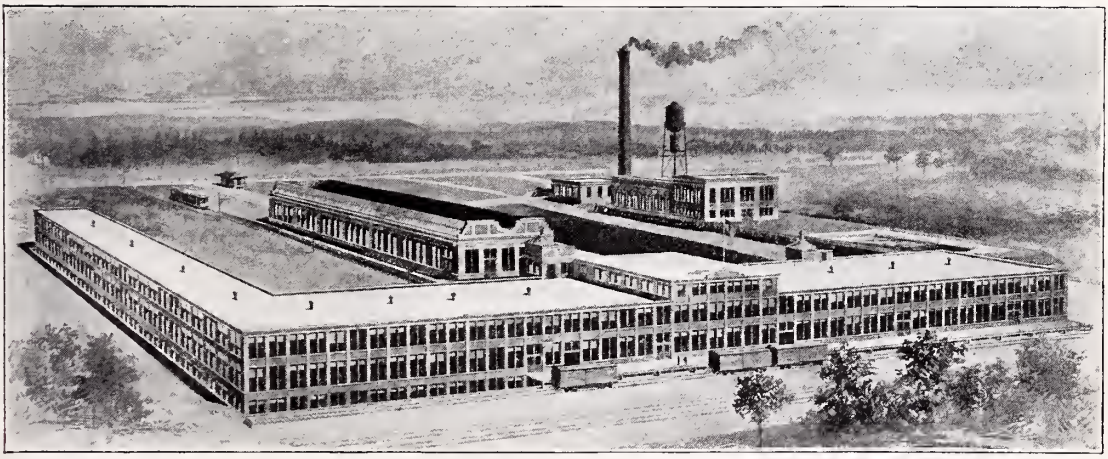
Another rubber company of smaller size has a larger and more varied exhibit. The Seamless Rubber Company shows everything from rubber nipples to automobile tires. Its display is highly interesting, as well as a most illuminating proof of the versatility of New Haven's manufactures.

Still other lines of rubber are shown by New Haven's third concern in that line, the Baumann Rubber Company, which has an exhibit including rubber tubing, rubber balls, atomizers, syringes and fittings.

When the honorable manufacturing envoys of the Japanese government were being shown over New Haven a few years ago their guides emphasized to them the greatness of this classic city's corset product. They listened as courteously as if it were not true that stays do not form any part of the costume of the women of their country. In pretty nearly every other land except Japan and the land of the Zulus, New Haven-made corsets are known. Perhaps it is not always known that they are made in New Haven. Residents of the city who would have evidence may view here, to their instruction, the display of Strouse, Adler & Company, the Strouse Corset Company and I. Newman & Sons.

The Acme Wire Company, having one of the large modern factories of New

THE UNITED ILLUMINATING COMPANY'S BUILDING, NEW HAVEN



THE ACME WIRE COMPANY, NEW HAVEN

Haven, manufactures simply magnet wires, but it has a display which enlarges that statement considerably. It fills two large showcases with the fruits of its labor, and occupies a place in the exhibit proportionate to its importance.

The Oven Equipment & Manufacturing Company is one of the less known New Haven factories, but in the light of what it has to show it merits a better acquaintance. It displays the Crawford sectional oven, and the Sentinel line of automatic iron heaters.

The National Folding Box & Paper Company, as even he who runs by its great factory on the train may observe, is one of the largest concerns in New Haven, and makes the claim to be the largest enterprise of its kind in the world. It has an exhibit commensurate with its importance, both in variety and attractiveness.

The New Haven Truck & Auto Works has the impressive exhibit of a full grown five-ton truck, plainly a piece of good workmanship, and a convincing proof that New Haven makes motor vehicles also.

John P. Smith & Company have a great showing of goods made from wire, both ornamental and useful, of which fireplace screens, tree guards, bank and office railings and wire cloth are examples.

The Bigelow Company and the National Pipe Bending Company, neighbor concerns, have a joint exhibit. The former manufactures boilers of all descriptions, and the latter makes feed water heaters and coils. The nature of their product is such that its importance cannot be shown, except to the person technically informed in their line, in such an exhibit. They illustrate, however, an important branch of New Haven manufacturing.

The Day Company has an attractive booth built of its own product. For its line is metal cornices and sheet metal and copper work in general, and its edifice is a canopy that seldom fails to attract attention, and covers some of its other products.

The New Haven Gas Light Company makes more things than the uninitiated suppose. Here in its exhibit are samples of gas coke, ammonia and tar products, and a line of its mechanical appliances. The opportunity is improved, also, to set forth its arguments for the use of gas for all purposes. It is a showing that never fails to hold the attention of the house owner and housekeeper.

The Hoggson & Pettis Company, one of the growing and important manufacturing institutions of the city, has an interesting line of chucks, dies, molds and similar small machine fittings that the machinist best understands. This company has since 1849 made a specialty of the designing, developing and perfecting of tools for the special purposes of that rubber industry which has been so important to New Haven.

The New Haven Manufacturing Company, makers of machine tools, display one of their "New Haven" lathes, a piece of work that appeals to the machinist as a thoroughbred horse does to the horseman. It is an emphatic proof of the variety and exactness of New Haven's product.

The Malleable Iron Fittings Company is a Branford concern which is in many ways so allied to New Haven as thoroughly to belong to this exhibit. Its showing is a material addition to the variety and virtue of the display. It comes from a plant which stands high among its class in the United States, producing steel fittings for all kinds of high pressure service, steam and gas fittings, refined malleable iron, semi-steel castings and marine hardware. The display is well arranged and attractive.

The Howards' Company does an extensive business aside from the manufacture of fire brick, fire clay and tile brick, but these are the things which it can best show in the exhibit. It is one of the progressive concerns of New Haven, and its display is a significant one.

The Eastern Screw Corporation has a showcase full of small but highly important, and to the machinist interesting things. The machinist, at least, knows that they are well made. Though the Eastern Machinery Company has a similar name it has a distinctly different line, for it makes passenger and freight elevators. Its goods are somewhat difficult to show in such a place, but it has a good exhibit of the mechanical end of its business.

The Snow & Petrelli Manufacturing Company has a good showing of its line of yacht reverse gears, yacht cannons and specialties. James Graham & Company make brass and composition castings, and have a display of their goods of which small boat propellers, bells, tire holders and metal hat and coat racks are varied examples.

New Haven's printing and publishing companies, as manufacturers, make a good exhibit. The Tuttle, Morehouse & Taylor Company shows its blank books, samples of its job printing and its filing cases. The Wilson H. Lee Company shows its book binding, its printing and some of its office equipment, and also keeps on file some of the more demanded of its numerous directories. Thomas E. Elliott, one of New Haven's leading engravers, has an interesting exhibit of his work. Marshall, Smith & Company, lithographers, complete the excellent showing of the printing and publishing craft.

The Century Brass Company has a neat and notable exhibit of brass fireplace fixtures, railings and specialties. George W. Hindinger shows that he makes some fireplace goods such as andirons and fenders, but of iron, and in addition fire escapes, grills and steel gates.

New Haven knows that one of its modern and progressive manufacturing concerns is the English & Mersick Company, but not everybody could say what it makes without the assistance of its excellent collection at the exhibit. It includes automobile and carriage lamps and fixtures, automobile fittings of all sorts, high grade locks and hinges.

Most users of automobiles have heard of the Mayor Radiator Company. It makes just radiators. We also perceive that the Morgan & Humiston Company is an old New Haven concern which makes sash, doors and blinds. The Lionel Manufacturing Company is a producer of electric toy railways. And the New

Haven Mirror and Novelty Company has a surprising variety of mirrors and picture frames. All of these are well represented.

Among the rest there is a display of contrasts that well illustrates New Haven's manufacturing versatility. Dairying has now become a manufacturing business, as the display of the New Haven Dairy Company proves. New Haven is not supposed by many to be a silver town, but the exhibit of the Regal Silver Company is a revelation. New Haven's piano art is portrayed by the exhibition of A. G. Ely & Son. The Globe Silk Works show spool and skein silks in variety. The West Haven Manufacturing Company specializes in hack saws and their machinery. Button, button, who's got the button? The New Haven Button Company, in lots of variety. The Sperry & Amos Company have a great showing of interior house trim and furniture. Another screw concern with an attractive variety is the New Haven Machine Screw Company. And the Folding Mattress Company invite to rest on their tempting line of mattresses.

The number constantly grows, and the seeker of sights or instruction might wander for days around the aisles of the large building learning new things about New Haven, what its people do and what are the nerves of trade which reach from it to all parts of the earth. A complete history of New Haven manufacturing would be a wonderful, as well as a romantic story. But this New Haven Manufacturers' Exhibit would be needed to illustrate the work.

CHAPTER XXI

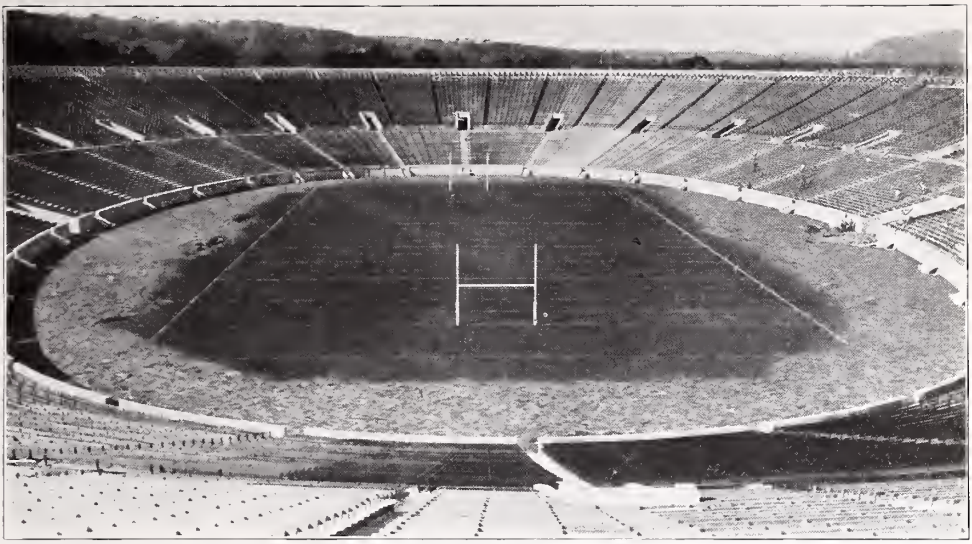
THE YALE BOWL

THE NEED WHICH MOTHERED IT AND THE MAN WHO FATHERED IT—ITS CONSTRUCTION, ITS DESCRIPTION AND ITS SUCCESS—ITS UNEXPECTED RESOURCES

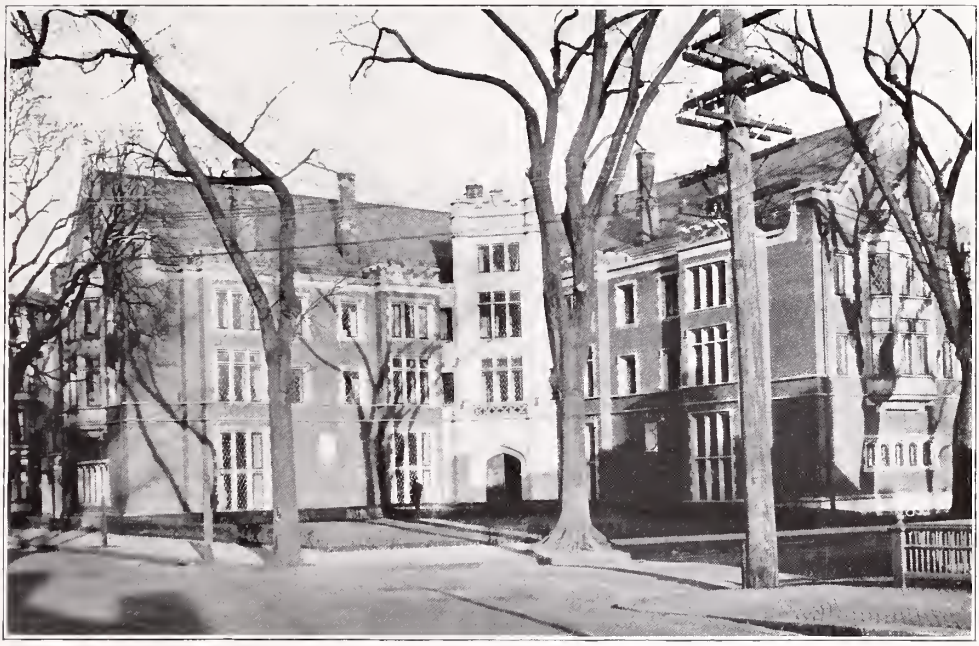
I

It came to pass in the infant days of this century that a great change had come over the public attitude toward Yale sport. The days when football partook of the nature of a burlesque performance, and young men nondescript in their garb and still more nondescript in their actions strove in a crude form of football on the Green—the only athletic field they had—while townsmen, if they noticed at all, jeered, had long since passed. Yale had gone out to the far western boundary of the city and beyond and acquired its own athletic field. This at first was no more than a practice lot. Then, as baseball and later football developed, there were erected "bleachers," and afterward what were by courtesy called "grand stands." Still these were mostly for college use. The public, except through direct relation with the college, was little interested. The larger football games, which first attracted the attention of the public, were held at Springfield or New York. There was no need for anything more than a crude and limited grand stand and bleachers for the baseball games and the minor football contests.

Then came the action of the college athletic authorities decreeing that college games be played on college grounds. This meant that the Yale-Harvard game, which in the late 'nineties had been attracting increasing general interest, should be played every second year on the Yale field. The athletic management at once made plans to enlarge the crude stands, first to accommodate some such crowds as had witnessed the game at Springfield, say 20,000 people. They did not take account of the number in New Haven and its vicinity who would care to see the game. They were made to notice it by the increased demand for tickets which came every second year. The stands were repeatedly enlarged, until by 1910 they seated about 35,000 people, and engineers told the management that it had reached the limit of safety with wooden stands of that character. They were warned, moreover, that so great a mass of wooden timbers and seating, with so large a number of people, produced a fire hazard which was not to be disregarded.



YALE BOWL, NEW HAVEN



ST. ELMO HALL, YALE UNIVERSITY, NEW HAVEN

Meanwhile, every year made the situation worse. The demand for tickets before 1900 was so great that ticket speculation became a scandal, and Yale men and others who would see the game were robbed by wholesale. Then the management adopted the plan of allotting the tickets by drawing, from applications which were limited to Yale graduates only, each one being allowed a given number of seats. This was five at first, then it was reduced to three; in the end, before relief came, it was reduced to two, and there was fear that it would diminish to one, and that ticket holders would have to stand up to save room.

Yale's athletic managers saw plainly that Yale would have to build some form of amphitheater or stadium, as Harvard already had done, as Princeton was planning to do. The perplexity as to how to manage the matter of the cost delayed action. It would never do for the University to finance the thing; it seemed a hopeless undertaking from volunteer contributions. For it was plain that no mere 50,000-seat structure would answer. The lesson of the growing demand for seats was that it must be approximately a doubling of the then existing capacity, with allowance for further expansion. The Committee of Twenty-one, a body of men appointed, at the instance of the athletic management, to look into possibilities, found that a concrete structure seating 50,000, although probably too small for future needs, would cost at least $750,000, a sum which staggered the committee. In the face of such an obstacle, progress was slow.

Meanwhile, engineers were working on the problem, and it is probable that some makeshift or other would have been tried, or perhaps the mighty task of financing a million-dollar structure would have been attempted, had not a true friend of Yale come to the rescue with an idea that proved the product of genius. Charles A. Ferry, a New Haven civil engineer, graduated from the Sheffield Scientific School in 1871, always keenly interested in Yale affairs, and in close touch with some members of the committee, had become conversant with all the requirements and difficulties of the problem. He had examined with as little enthusiam as had the members the plans submitted to the Committee of Twenty-one, most of them hopelessly expensive designs, when something suggested to him a unique plan. Like all great ideas it was ridiculously simple. It was nothing more than to scoop a great elliptical hole out of the ground, throw the excavated contents up on the edge for an embankment, and lay out a football gridiron on the levelled bottom of the hole and seats all around it, rising in tiers on the inclined edge of the embankment.

To this idea he applied the test of his engineering knowledge for finding out what it would cost. His first result was so suspiciously small as to make him distrust his figures. Apparently the thing could be done for only $150,000. He went over his estimates again, this time more carefully. He checked the work in every possible way. The result was not materially different. Then he lost no time in laying his estimates before the Commitee of Twenty-one. Their acquaintance with his record as a sound, hard-headed, practical and experienced engineer gave him their attention at once. But they also thought he must have erred this time. Still, the matter was worth the most careful examination. His

figures were there, in form that any engineer could understand. The others went over them. To their astonishment, they failed to find a flaw in them. Apparently a way had been found to build a football amphitheater for something less than a fifth of the cost they had been considering.

But no chances were to be taken with a mere experiment. The plans and estimates were submitted to the ablest engineers, and months were spent in acidly testing them. The figures held. The plan developed no technical faults. The engineers reported back to the committee that they believed in it. The committee voted to adopt it. The Ferry vision of an amphitheater such as had never been built, and apparently never in any large measure had been conceived before, entered the first phase of realization.

II

With such a plan to arouse enthusiasm, and the financial difficulties of the task greatly reduced, it became comparatively easy to make a start. The Committee of Twenty-one, now an incorporated body with authority to make contracts and acquire property, with a sufficient fund for starting the work, proceeded with the task. Its chairman was T. DeWitt Cuyler, Yale '74, of Philadelphia, and its secretary David Daggett, '79, of New Haven. A few years previous to this time the Yale Athletic Association, finding that it would be necessary for the University's athletic activities to have more room than it was possible to get on the south side of Derby Avenue, had acquired a new tract of about 100 acres on the north side, extending along the West River between Derby Avenue and Chapel Street. Approximately in the center of this tract, where it could be approached with equal facility from Derby Avenue or Chapel Street, it was decided to build the football structure. There, early in the summer of 1913, the unprecedented task was begun.

It was the breaking of ground in more sense than one. That great hole in the ground which an army of men and horses drawing "turnpike shovels" began to scoop out looked like anything but a football stand. The general public, which had not been taken into the confidence of the builders, mostly looked on to scoff if they noticed at all. Nothing of the sort had ever been attempted before. The whole thing seemed in the nature of an experiment. But the engineers knew what they were doing. And the master engineer, the father of the idea, Mr. Ferry himself, was personally in command. He was with the work from the very beginning. He remained with it, watching with the minutest care its every detail, until the work was crowned with success. He had good assistance, but his was the controlling mind from first to last.

That great and growing hole, covering as it grew the space of twelve and one-half acres, was an amazing sight as the summer of 1913 grew old. There stood a great confusion of derricks and cement mixers, piles of tile and stone and lumber, with men and horses and machines of various sorts creeping around them in apparently the most aimless sort of way. That confusion lasted until

the coming of winter forced a cessation of the work. It did not clear materially when spring came again. But before the work had ceased for the winter the lower part of the structure had begun to take a shape intelligible to the eyes of one who understood the plan of the work, and that plan was not difficult to comprehend.

The excavation was to be elliptical in the proportions of a football gridiron, and to extend about as far beneath the ground level as the embankment rose above it. The entrances were to be at the ground level. On each side was to be a large gateway, for football teams or vehicles. There were to be thirty portals, tunnels through the embankment, arranged at equal intervals all the way around the structure, for the entrance and exit of the thousands who should occupy the seats. The whole interior of the excavation was to be lined with a substantial plating of cement, rising in steps, to which the seats were to be bolted. The portals and larger entrances were to be floored with the same material. There was to be a cement coping between the lower tier of seats and the playing surface, and a cement retaining wall around the foot of the embankment on the outside of the structure.

Such, in brief, was the plan. Before the work ceased for 1913, the excavation had been finished, the cement construction of the entrance tunnels was well in hand and the structure was ready for the interior casing of concrete. It was desirable to allow the winter to do its work in settling the newly exposed earth and the thrown-up embankment before going further. That embankment, as it proved, had over a year in which to settle, and then the engineers found that its depression amounted to only a fraction of an inch. It was not a structure that was going to slide or cave.

The following spring, which was the fateful year of 1914, when "the great war" broke upon the earth, the work proceeded rapidly. The retaining wall was first built, and from then on the structure began to assume form, and soon after, comeliness. For the next thing was the grading, and after that the sodding of the outer embankment and of the gridiron within. All summer and early fall this grass was watered and smoothed and cared for, and by November the turf on the playing field was ready to resist even the two hours' strain of striving steel-shod feet, resulting from a championship football game. It came out of the ordeal in good shape, considering.

Then there was the cement surfacing of the lower part of the interior and the placing of the seats. It was thought best to defer the cement covering of the upper half, partly to postpone the heavier part of the work and expense, partly to allow the embankment to settle all it possibly could. The apparently satisfactory working of the structure without this completion, together with the interruption of college athletics by the war, has delayed the completion of the cement casing until now. That may, possibly, be a part of the greatly increased seating arrangement which may be found necessary in the coming years.

Yale's football amphitheater, as it stands at present, is a structure covering, as has been said, twelve and one-half acres. The base of the excavation is

twenty-seven and one-half feet below the level of Yale's new field. It rises a corresponding distance of twenty-six and one-half feet above the entrance level, making a total depth of fifty-four feet. Measuring over the outer retaining wall the structure is 930 feet long by 750 feet wide. From the crest of the embankment it is 800 by 600 feet. The gridiron and the level surface inside the seats measures 500 by 300 feet. Though the lower part of the excavation extends to a depth below ground surface at which springs are expected to be found, and though the location is not high ground, so carefully has the matter of drainage been planned for that never has there been the least trouble with dampness, even when using the gridiron soon after a rainstorm.

The spot is in many ways a picturesque one. The longer axis of the ellipse points nearly north and south. To the northward, towering West Rock stands ever as a watchful sentinel, while in the western distance rise the hills and woods of "Edgewood," long the home of the patron saint of the whole neighborhood. From the "parapet" lies spread a view of the city and harbor, while in the other direction are rolling country and the Maltby lakes. The appearance of the embankment from the distance, and still more on nearer approach, is that of a fort, and to imagine that those thirty portals screen great disappearing guns is not difficult.

But such considerations as these have come later. The first thought for the football enclosure was that of utility. It must seat many thousands. Sixty thousand was the builder's first idea. That number was slightly increased when the regular seats were placed, and the press stand, with its accommodation for newspaper men and photographers from far and near, added several hundreds more. So equipped, the structure seemed more than ample for the crowd which would come that first year. But long before the time for the game with Harvard, it was found that graduate applications and public sale would run far beyond the more than 60,000 seats provided, and it was necessary to build 7,000 more seats around the rim. Thus the first game on the new gridiron was witnessed, all told, by more than 70,000 people. It was supposed that this large crowd was due to the novelty of the thing, and that those temporary seats would never be needed again. So, as they marred the symmetry of the upper works, they were taken down after the game. But in 1916, when Harvard played in New Haven again, the pressure was worse than ever. Not only were the upper temporary seats again placed, but extra seating was put in the space within the football enclosure itself. It is probable that from 72,000 to 73,000 saw that second game with Harvard. From a Yale standpoint, it was worthy of the multitude.

Accommodation for such gatherings as this places this amphitheater in the very front rank of the gathering places of the modern or the ancient world. Of old the Colosseum and the Circus Maximus surpassed it, more or less according to tradition. We have no accurate means of knowing whether they seated all the crowds accorded to them, or whether they seated them all at once. Other structures built in England or elsewhere for the accommodation of football

crowds have held more people, but standing, not sitting. The Yale stand seats all whom it receives, and seats them comfortably and advantageously. Other colleges in this country are planning to outdo Yale in this, but up to the present writing none has provided a structure comfortably seating so many people, and no other stadium or amphitheater approximates to the facilities for conveniently gathering, seating and safely dispersing a crowd possessed by that designed by Charles A. Ferry for Yale.

III

The wonder of it has dawned slowly. It was at once recognized to be unique among athletic structures. What should it be called? It was a "bowl," of course, but that term, while it might pass in slang, did not at first meet the approval of the academic mind. Stadium it was not, properly. Amphitheater was a good old classic term, but too unwieldly. Coliseum was out of the question. So for convenience they began to call it "The Bowl." It was expected to be a temporary name, but like the temporary seats, it clung, partly from necessity, more from fitness. It is interesting to look back and notice how the term has gradually taken on dignity, until "The Bowl," spoken wherever Yale football is known, has become one of the most honorable of names.

So has the structure endeared itself, if such a personal description may be applied to it, to Yale men and friends of Yale near and far. The first thought for it was that it would hold the crowds, surely in safety, more or less in comfort. It was expected, of course, that there would be a wide difference in the accommodation it gave them. Those nearest the center were expected to be especially favored. Those on the edges—at the skyline—as even the designer feared, would greatly need spyglasses. For it was to be remembered that from the rear seats at the end of the ellipse to the opposite end of the goal line was a physical distance of over 800 feet. In the old stands there were some very undesirable seats. It must inevitably be so in the new one.

But it has not proved to be so. The facility with which every play of every game could be seen from every seat has been the growing wonder of those who have tested the Bowl from all its parts. It is true that those who sit at the points nearest the side lines see the players in life size, and are able to recognize some of them without field glasses. But it has been a question whether it was better to see the game in that way than it was to have the advantage of the greater altitude and see it in miniature. There is an effect, from the upper rows of seats, somewhat like a view from an aeroplane. And with a good glass, the doings in the center or at either end of the gridiron are perfectly seen from every one of the 65,000 seats. There is not a "blank" in the whole collection.

The ease with which the greatest crowds in our football history have been seated in the Bowl, and the orderliness with which they have been dispersed, have more than met the expectations of the builders. There has never been anything like a blockade or a jam. There is a separate entrance and exit for each 2,000 people, and seats are easy to find. When the game is over, the great multitude

goes its thirty different ways without confusion and without any appearance of mass. It is only when one sits in the great Bowl with every seat filled, with one solid lining of humanity wherever the eye can reach, that he gets an adequate impression of the vastness of the assemblage. That, indeed, is a sight long to remember. It is in itself a wondrous feature of every great football game.

For all this, the Bowl has twice failed to hold without a strain as many as would see the great games. Of the future one can only guess, but there is every prospect that the coming years may early find it totally inadequate in seating capacity. In such an event, the designer has a plan. He would build, around and over the upper half of the seats, a structure like a theater balcony. He believes it possible to construct perhaps 40,000 more seats in such a way that all will have a view of the field, and without in any way marring the seats already there. This would, however, possibly mar the symmetry of the structure, and would of course cause greater congestion of entrances and exits.

But football does not exhaust the wonders of the Bowl. It has been tested in other ways, with surprising results. The open air play had been an institution in many other colleges long before the Bowl was built at Yale, and it was natural that the new structure should tempt the trial of such a thing at Yale on a greater scale than elsewhere. It worked out in the presentation, in May of 1915, of Euripides' "Iphigenia in Tauris." Some 15,000 people from the University and from New Haven saw the production, one end of the Bowl and gridiron being devoted to it. A stage and sounding board were erected, but there were many who doubted that, even with the aid of these, any except those nearest the front would be able, in the great open space, to distinguish any of the spoken words. What did happen seemed like a marvel. For the Bowl developed the most surprising acoustic effects. The spoken word was heard with a distinctness almost uncanny in every one of the seats.

This was a development which surprised the designer as much as anybody. He had anticipated nothing of the sort. He, like most others, had deemed it an impossibility that ordinary sounds should reach to the farthest seats. But it has proved that there is something about the solid construction, something in the concave formation, which makes possible the reflection of sound, distinctly and without confusing echo, to all the seats which face the stage.

Again, something like a year later, the Bowl had a still more trying test. New Haven, then and now, lacked an adequate place for the production of grand opera. Everard Thompson, then the manager and promoter of all Yale athletic events and many of Yale's musical attractions, eagerly seized the opportunity which the Bowl offered to arrange for the production of Wagner's "Die Walkuere," with some of the finest of grand opera stars in the cast. On a rare evening in early June the production was staged, and though less than half of the Bowl was used, it was in size such a gathering as New Haven had never had before for a musical performance. And again the acoustic effects astonished all the observing. The transmission of the music was well nigh perfect. Little

of the force or shading was lost, while much was added from the thrill of the open air and the charm of a summer evening.

Then there was the Pageant of 1916, the crowning glory of the Bowl up to now. The story of that has already been told. But for the Bowl it would not have been possible in anything like its triumphant success. But for the Bowl, the people of New Haven and the regions round about it would never have participated in it as they did. And nothing in its history so far has so well demonstrated the Bowl's greatness. It was a spectacle par excellence, and for spectacles, above all, the Bowl is designed.

But we always return to the game; the game's the thing. For that the Bowl was built, and for that it will mostly be used, though its success for other uses suggests that many new uses will be found for it. The dedication of the Bowl, when Yale met Harvard in 1914, was a tremendous success from viewpoints of crowd and spectacle; it was a mournful occasion to those Yale men and their friends whose happiness depended on a victory for Yale. It was Harvard's privilege to light up the goal posts with red fire on the occasion of that first game, and Harvard was ready to improve it. But there came another time. Two years later, the story was different. The tables were gloriously turned, and the Bowl had a real dedication.

The interruption of Yale athletics caused by the war made the Bowl a deserted, mournful place in the fall of 1917. Or it would have been, but for the army camp hard by, and the omnipresent utility-making of preparation for war. More than once in that summer and fall the Bowl served the cause of democracy, as it had served many times before, as it will serve unnumbered times, no doubt, in the years to come. There is no gathering place within the city that has such a meaning for New Haven. In it great multitudes can be gathered, entertained, thrilled. All the football games of the seasons of 1915 and 1916, great and small, were held in it, and opportunity was given to everybody to participate. To spend an autumn afternoon in the open air, watching some hopeful football team from a smaller college give Yale some excellent training for the great game—not infrequently give it a lesson in the vanity of human pride—with the thrill of a multitude attending (it is not unusual for one of the minor games, in these days, to have an attendance of 20,000 people or more), is an experience that makes life an immensely more valuable thing. They come from the far corners of the state as well as from New Haven, sometimes, to see these minor games, and all are well repaid. It is generally an experience for all comers that adds greatly to the joy of living.

No mention of the Bowl is complete if it omits the part which Everard Thompson, who was Yale's governor of the games, in important ways, when the Bowl was built, had in its development. He approved of the design from the first. His clear eye saw its possibilities from the viewpoint of public accommodation. When it neared completion in the fall of 1914, he cheerfully essayed the task of filling its 63,000 seats. He did his work so well that there were more than 70,000 people ready to fill the seats before he knew it. He provided the

seats, too. To prepare and arrange tickets for 70,000 people, to get the tickets to them and get them to their seats, was a physical task of no small proportions. Mr. Thompson met it. He developed a system that has been the admiration of all who have known of it. He handled a staggering situation, and meted out justice and satisfaction to all.

Nor should mention be omitted of William V. Bedell, who took up the work when Mr. Thompson left Yale. The problem of seating and satisfying the public who wanted to see the Yale-Harvard game in 1916 was, if anything, more difficult than at any previous time. But Mr. Bedell, in a way all his own, solved it so as to win the respect of even the disappointed.

But after all, the Bowl's growing success, and its promise for the future, which is great, redound to the credit of the designer. A quiet, modest man, on whose head the years sit lightly, misses few of the events which take place in the Bowl.* All of them are a part of the dream he dreamed—a part of its fulfillment. He cannot afford to miss them. Charles A. Ferry admits that he builded better than he knew, but those who know him best believe that his success was due to no accident, no lucky hit of genius. It is true in more ways than are dreamed of in our philosophy that

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept
Were toiling upward in the night."

* The Bowl is now the property of Yale University. On February 15, 1918, Thomas DeWitt Cuyler, '74, Chairman of the Committee of Twenty-one, formally handed the property, which up to that time had been the possession of the incorporated Committee, over to Yale. The original cost was supposed to be $300,000, but more than that had been expended on it up to the time of transfer. All the money had been secured from the subscription of graduates and others.

CHAPTER XXII

TRANSPORTATION AND COMMUNICATION

EARLY DEVELOPMENTS IN TURNPIKES—THE MOUTH OF AN INTERESTING CANAL—STEAMBOAT AND RAILROAD LINES—NEW HAVEN AND THE TELEPHONE

I

The swiftness of our twentieth century is best appreciated by looking backward a little. Only in that way can we understand how many wonderful things we are taking as a matter of course. In nothing is this as true as in the matters of transporation and communication. And in respect to these, there has been in New Haven's history no period to be compared with the past thirty years.

Yet New Haven and its region thought thirty years ago that they had made a marvelous advance, if they looked backward. The city and its surrounding towns were wrought out of a trackless wilderness. In 1638 their isolation was so real that they deemed the territory of less than a hundred square miles of which New Haven was the center sufficient for the making of a state. Hartford, the nearest rival, was a good two days' journey distant, while the nearest considerable points to the east or west were as safely far away. But if other events had not quickly come in to break up New Haven's notion of sufficiency unto itself, communication would soon have done it.

For communication was inevitable. Trails and bridle paths radiated in all directions from New Haven before the colony was a decade old. The people would not remain solitary. Expansion and adventure were in the air of the New World. The constant growth of new settlements, farther and farther from New Haven, made this inevitable. The people had relatives, friends, acquaintances, in the other communities. And between these points of interest there must be ways. That was the beginning of communication, and later, of transportation.

The history of an older time has traced the development of this process. The trail gave place to the bridle path, the bridle path in turn was displaced by the turnpike. And the turnpike was a more ambitious thing than we are wont to think. For instance, there was that New Haven-Derby turnpike, noticeable because it was the remnant of the old tollgate system which many of those now living in New Haven can remember. When that was projected in 1798, a company was formed with a capital stock of $7,520 to build eight miles of highway, and received a charter from the legislature. It was not such a won-

derful highway, either. It was a gravel roadway that made "causeways" through the swamps and bridged the rivers. Road building, as we know it, had not then been imported to this country. But the road was good enough so that they seemed to be warranted in charging people a good, round sum for the privilege of traveling over it. Evidently the company made money, too, judging from the fact that it clung to the toll privilege until 1888.

This was, in the first half of the nineteenth century, but one of a dozen or more turnpikes which radiated from New Haven, the only means, up to the coming of the railroad, of common travel. Well might New Haveners, when the last tollgate was abolished, regarding their railroad and street railway and steamboat lines which established communication to and from New Haven at all points of the compass, deem that great things had been accomplished, and that they had reached the truly modern age.

We look back from today and smile at their notion that they had arrived. Even then, they might have considered their established telegraph, their just developing telephone, the prophecy of the electric car which was already in the air, and realized their infancy. But if we are inclined to contemn their crude development, or scorn their lack of belief in greater achievements ahead, we may well regard our wireless, our still imperfect motor vehicle, our inadequately realized flying machine, our lack of knowledge of the possibilities of electricity, our very unsatisfactory steam and electric railroads, and humbly await a day of better things.

II

New Haven's transportation development, up to now, has been mainly through steamship lines, steam and horse and electric railways. But before the railroad really came to New Haven, before the horse railway was thought of, while yet the steamboat was in its beginnings, there came to Connecticut what has been called the "canal fever," of which New Haven felt very marked effects. Canals had been developed in New York State early in the nineteenth century. They had, seemingly, proved a success above all other methods of transportation. New Haven had the water outlet to the broad sea. If New Haven might have canal connection to the northward, reaching into the commercial and industrial State of Massachusetts, New Haven commerce would have a great boon. So it came about that there was constructed that interesting canal from Farmington to New Haven whose traces still remain in the city itself and in the region northward all the way to Cheshire and Southington.

It has mostly been forgotten now. It hardly belongs to the period which this history covers. But there are some things about that canal which the present generation has forgotten, and they are fascinating ones. Close to a century ago it was conceived, and transportation and traveling conditions then were such as to make its possibilities appeal to the imagination. The railroad had not come to Connecticut. Good roads, as we conceive them now, were dreams only. The traveler over the highways that were was an almost constant tribute yielder.

The fast post-coach which covered the distance from New Haven to Hartford in six hours, was the acme of speed. On the other hand, there was the broad river Connecticut, free of tollgates, always, except in winter's hibernation, a smooth and convenient highway. Rivers, even handicapped by crooks and shoals, were ideal highways. Why not make one that should be straight and sufficiently deep?

Such was the condition, and such was growing to be the thought, when early in 1822 representative citizens from seventeen towns, New Haven being prominent among them, met at Farmington and voted to make a preliminary survey for a canal and raise one thousand dollars for the purpose. The Farmington Canal Company was chartered in the following May. Though it was named for Farmington, and though it would appear that the movement started from that end, New Haven seems to have been the moving spirit in it. Indeed, there was not a little mention of it at the time, particularly at Hartford, as New Haven's scheme to rival Hartford as a river port, and have its own river reaching from the Sound up into the heart of New England. They said scoffingly at Hartford, it is reported, that New Haven had a plan to divert the waters of the Connecticut from flowing past Hartford, and turn them on to their own mud flats, on which, added the jester, their own shipping usually stuck fast.

This canal was to run from the tide waters of New Haven harbor through Farmington to Southwick, Massachusetts, with a branch along the Farmington River through New Hartford to the north line of Colebrook—which branch, by the way, was never built. Some other features of the project, as laid out on paper, and never appearing anywhere else, materially add to the interest with which it may be viewed now. What was dug was a small part of a grand project. The canal was to keep on northward to the state line, there to connect with the Hampshire and Hampden Canal (also to be constructed) in Massachusetts. That, on its part, was to be continued northward along the west bank of the Connecticut River, crossing it at Brattleborough into New Hampshire, and thence, sometimes in Vermont and sometimes in New Hampshire, it was to push up till it made connection with the waters of Lake Memphremagog. From there, naturally, it would be easy to reach the St. Lawrence. New Haven was to be made a port only a little less important than an ocean terminal. The Erie Canal was to be made to look like a fishing creek.

There it was—all but the money. The report of the preliminary survey was that it would cost $420,698.88. This must have been for the Farmington-New Haven part. Of this amount the Mechanics Bank of New Haven subscribed $200,000. The City of New Haven did not come in at the first, but later subscribed $100,000. The citizens of New Haven ultimately put down $122,900. Financiers in New York City, in the course of the process, had faith enough in the plan to risk $90,000. In Farmington 125 shares, or $12,500 were taken. The rest, up to a total of $541,400, was made up by small investors along the line of the canal.

And so the ditch was dug, the beginning being made at Granby on July 4, 1825. This seemed a proper occasion for the celebration of the nation's independence, and the proposed independence of all primitive and restricted means of transportation by the people between New Haven and Farmington. Two or three thousand people were present to observe the taking of the first spadeful of earth from the ditch with suitable ceremony. Captain George Rowland navigated a barge up from New Haven—this was a land boat drawn by four horses. The Declaration of Independence was read, and the Hon. Jonathan E. Lyman of Northampton, Massachusetts, gave the oration of the day. Before that Governor Oliver Wolcott made an address and handled the spade for the main ceremony. About two years later the last spadeful was taken out with less ceremony, and water was let into the canal at Cheshire. Even the incredulous Connecticut Courant admitted and faithfully recorded that "three boats and a cannon" had navigated the canal from the Sound as far north as Cheshire.

This was late in November of 1827. Little further seems to have happened until the following June. Then, amid great glorification, a canal boat named James Hillhouse was launched at Farmington, and that far inland town seemed to have realized its dream. At the same time the father of the New Haven elms, who had also in a sense been the father of the canal, was suitably honored. He was also the first president of the company. By this time the rest of the digging had been completed, and there was a ditch, soon after navigable, all the way from Southwick Ponds to Long Island Sound.

The joy of the inhabitants at this consummation seems to have been so great that about all they would let the canal do for the rest of that year was to carry excursion parties. All that summer its banks resounded with one glad, sweet song. The staunch canal boat James Hillhouse, plainly marked on the stern "Farmington Canal," even if it lacked the no less notable inscription "For Southwick and Memphremagog" which the aforementioned boat on wheels carried, made many trips up and down the narrow but gladsome channel bearing gay parties of merrymakers. Late that fall it seems to have occurred to those interested that it was about time to devote the expensive ditch to business, and boats carrying real freight commenced to be towed up and down. It became "the port of Farmington." Travelers came that way, and the fame of the town spread far. This was only a reflected light from New Haven, to be sure, but New Haven, being then in reality what a distinguished engineer later called it in so many words, "the key to New England," was content.

So for three or four years everything went as merrily as a marriage bell with one exception—the thing didn't pay. This may not have seemed a very essential drawback to anyone along the line except the comparative few who had invested money, but they began to show concern. The historian casually remarks that as early as 1828 "the company labored under great embarrassment from the want of funds, and suffered from freshets and from the work of malicious individuals." Funds began to fail considerably before the essential con-

struction was completed. About this time the city of New Haven came to the hoped for rescue with its subscription of $100,000, but that did not suffice. A financial alliance was made with the Hampshire and Hampden company of Massachusetts. In one way and another funds were found to complete the canal to Westfield, and then to the Connecticut River. But it was a new venture, and the managers lacked experience. The railroads were rivals rather than auxiliaries, and the Connecticut River still flowed on its independent way.

The upshot of it all was the formation of the New Haven and Northampton Company in 1836. It took over all the stock of the Farmington Canal Company, and for the following ten years struggled, with all the added capital it could gather, to make a go with the canal. But in 1838 the railroad was opened between New Haven and Hartford, and in 1846 the New Haven and Northampton Company was in self defense forced to obtain a charter for a railroad. It was a comparatively simple matter to lay rails on the towpath of the canal, and in 1848 this was done as far as Plainville. Presently trains were running as far as Farmington, and a few years later the road was completed to Northampton.

III

The short-lived canal went dry, of course, soon after the railroad came, except at points where the water would not readily run off. There it remained an intermittent waterway, according as the season was dry or wet. One idly wonders how many mosquitoes the old ditch bred in its day, after it had ceased to serve its original purpose. It was utilized, as far as the borders of New Haven, as a subway for the railway. But in the upper part of Hamden, particularly Mount Carmel, it has been up to the present time an eyesore and at times a nuisance. The money of a few dug it; the many have been obliged to fill it up at their own expense. As a canal, it is mostly gone now, but its marks remain in many places.

The development of water transportation from and to New Haven considerably antedated the coming of the railroads. There is mention of the penetration of Robert Fulton's triumph to this port as early as 1815. Some nine years later the New Haven Steamboat Company was chartered to run a line to New York, and soon after 1824 three boats were running regularly. There was no railroad to New York until 1844, so a working agreement between the Hartford and New Haven Railroad and the New Haven and New York steamboat line was desirable. It was made in 1838. Meanwhile, other lines had been opened, conspicuous among them the Starin and the Propeller lines. There was marked competition to get the comparatively few passengers of those days, so that the rate of fare from New Haven to New York fell to twenty-five cents, and even, for a short time, to half of that. This did not last long. The opposition lines either took up the more profitable business of carrying freight, or formed a working agreement. The New Haven Steamboat Company, now for a score of years and more an adjunct of the railroad, has been the steady, reliable means

of water transporation to New York. Of late years it has had practically the whole business. New Haven's maritime transporation has not tended to increase. With opportunities surpassing those of Bridgeport, New London or Stonington, it has remained in the somewhat narrow transportation channel of a single line to New York. Other ports have branched in many directions, notably in the matter of excursion or pleasure boats. New Haven, and this means New Haven people, have failed of support for shipping of this sort. In the nineties, there was now and then a small excursion steamer to Bridgeport, to some of the Branford shore resorts or the "Thimbles," or now and then to a Long Island point. But their life was short. Between 1910 and 1915 Lucien Sanderson, as a large part of the Long Island Navigation Company, tried to maintain a daily line, for about three months each summer, between New Haven and Port Jefferson, Long Island. He had a most comfortable and attractive vessel, the New Elm City, competent to carry passengers, freight and the far reaching automobile. But the support was, for most of the time, too slight to balance the expense, and in 1915 the venture was abandoned. When the war came, Mr. Sanderson sold the steamer. Since then, as for some time before, the chief water excursion excitement of the people of New Haven has been the tempestuous voyage between Lighthouse Point and Savin Rock.

In the year 1840, there were 117 miles of railroad in the state of Connecticut, of which the only road touching New Haven, that running between this city and Hartford, constituted about one-third. This road was opened in 1836, having been chartered in 1833. As has been said, steamboat connection made it continuous to New York. Railroading was in its infancy, and was a somewhat precarious experiment, not cordially trusted by either financiers or travelers. This may account for the fact that not until 1844 was a line built on to New York. Meanwhile, as we have seen, the Northampton line had been hastened into existence by the canal.

That was the beginning of the New York, New Haven & Hartford Railroad. The building of the line to New London followed hard after. Then there was the connection to Derby and with the Berkshire division from Bridgeport northward. The "Air Line," which was supposed to connect New York with Boston by such a route as the crow would take, came along shortly after. This completed New Haven's railroad radiation with lines under at least six different ownerships. The amalgamation which followed was inevitable. It was about 1872 that the railroad became the "Consolidated," though the absorption into it of all the lines touching New Haven was not complete until a little after that.

There was a contest for a time as to the center of this system. Between the struggles of the New York and Hartford and Boston financial interests for the honor and advantage of being the headquarters of the company its heads were fain to compromise on New Haven. In spite of all that the jealous terminals or even Hartford could do about it, it became, by almost common acceptance, the "New Haven road." There was a more than accidental or sentimental reason

for this. New Haven is the key to the system. It is an important part, and will continue and increase to be. Freight will here be transferred from water to rail comunication, and New Haven is the key which unlocks the ways to western Connecticut, Massachusetts, Vermont, Lake Champlain and the St. Lawrence, northern and northeastern New York, Boston, Maine and Halifax. So in New Haven the "Consolidated" road—the title is mostly displaced by "New Haven" now—erected its $400,000 central office building, and will some day, New Haven hopes, erect its million-dollar home station.

The railroads which this system now operates, or with which it is affiliated, have a mileage, if the Boston & Maine is counted in, of exceeding 3,000 miles. They cover every part of the states of Connecticut, Massachusetts and Rhode Island, and extend through the most important part of Maine. The three states first mentioned have an area of 14,555 miles. Their population at present is estimated as approaching six millions of people. Of these a million or more are employed in manufacturing, the total of their annual wage is over six hundred millions of dollars, and the annual value of what they produce is only a little short of two billions of dollars. Most of these people, much of their product, the system of railroads which centers in New Haven is called on to move. It is the most congested, severely tried, complex system in America. Such are the facilities of this system—or such they were before abnormal conditions brought it close to paralysis with the breaking of the great war—that freight could be brought to New Haven from the farthest bounds of the nation and from other countries of North America, or distributed from the center to any part of the continent, without change of cars or rehandling of packages.

More than a decade ago, with all the main lines double-tracked, the railroad four-tracked the line from New Haven to New York. This was followed, a few years later, by the electrification of the New York system. It was the intention to continue this in the direction of Boston, as well as to extend the four-track lines, but many plans have been interrupted in the past year or two. Among these was the electrification of some of the other lines leading out of New Haven.

Nobody guesses, in these days, much about the future of railroad ownership or management. But whatever it shall be, New Haven's situation assures to it an increasingly important place in that commerce which the railroad brings. Its harbor is being steadily improved, though much remains to be done. Into and out of it go more than 45,000 vessels a year, bearing treasure worth $350,000,000. Among the items are such things as a billion and a quarter tons of coal, 220,000,000 tons of iron, 1,400,000 feet of lumber, almost 100,000 tons of oysters, 140,000 tons of miscellaneous merchandise. The railroads that pass out of New Haven carry in a present normal year approximately a billion tons of merchandise, rolling on 120,000 cars, and bring in about half as much.

The past three decades have been the period of modern street railway development in New Haven. In 1888 there were five lines of horse railways in the city. The first of these to be built was the Fair Haven and Westville, which connected the far corners of the town about 1860. That was a toilsome trip of

almost five miles, and a great achievement of local transportation. It long remained the important street railway of the city, and still is one of the main arteries. In the following five years West Haven became sufficiently important, and Savin Rock so attractive, as to demand a second car line. The same year a line was constructed out Whitney Avenue past the lake and on, soon after, to Centerville. It was manufacturing development that demanded this. Then came the State Street line in 1868, and the line to Allingtown, afterward known as the Sylvan Avenue line, in 1872. The Dixwell Avenue line was built a few years later.

Then the ultimate seemed to be accomplished, and New Haven did nothing more with street railways, except to moderately extend these lines as the traffic demands grew, until 1891. Then dawned the electric era. The first electric line in New Haven was practically new road, though it followed the State Street line from the Green as far as the corner of State and James streets. Thence it ran down James to Lamberton, out Lamberton to Ferry and thence to the foot of Ferry. Out of this came, shortly after, the extension to Morris Cove, then to Lighthouse Point. The first part of this road, equipped with the then successful trolley (a preliminary experiment with storage battery cars having proved a failure), was opened about 1891. The old West Haven line, with some improved connections, was about this time acquired by a company of which Israel A. Kelsey was the moving spirit. The lines already operated were electrified, and new lines were built from City Point through the center and out Winchester Avenue to the great factory. In connection with this, about 1896, the Edgewood Avenue line was built, entering Westville over a continuation of what had been Martin Street, now renamed, all the way from its beginning at Park Street, between Chapel and Elm, to its ending at Forest Street, Edgewood Avenue. The Fair Haven and Westville soon followed after this with electrification. Its line, some years after that, was extended from Fair Haven east up through North Haven to Wallingford, where a connection had already been made with Meriden.

The other developments were mostly those of expansion. Fair Haven and Westville lines had been built on East and West Chapel streets before the road's absorption in the Connecticut system. The Whitney Avenue line was extended, in 1902-4, on from Centerville to Mount Carmel, and then to Waterbury by way of Cheshire. Previous to this time a new line had been built to Derby, passing by Yale Field, and in 1904-5 this was carried on through Ansonia, Seymour, Beacon Falls and Naugatuck to connect with the Waterbury line. The Connecticut Company had absorbed the whole system in the meantime, and soon it also took in the New Haven connections of the Connecticut Railway and Lighting Company. This gave New Haven connection with Milford, Stratford and Bridgeport and the intervening shore resorts. Along the east shore from New Haven there was a line through East Haven, Short Beach and Double Beach and Pine Orchard to Branford and Stony Creek. Finally came the Shore Line Electric Railway, then and still an independent company, giving New

Haven continuous trolley connection with North Branford, Guilford, Madison and the other towns along the shore as far as the Connecticut River, running also up the river as far as Essex and Chester.

One may travel now, by way of New Haven, continuously by trolley from New York to Boston. Or again by way of New Haven, he may go from New York along the Connecticut shore to New London or Stonington, then, turning northward, go on to Boston by way of Putnam and Worcester. New Haven thus becomes one of the most important trolley centers in the east, and seems destined to grow in importance with the growth toward perfection (a growth just at present greatly to be desired) of the system of electric railway transportation. New Haven's trolleys connect with Bridgeport and the intervening towns; with Waterbury and intervening towns by two routes, via Derby and Cheshire; with Meriden, with Hartford, with all the towns to the northeast and east of the city. They form the popular and convenient pleasure and business route to and from the city, and make a large part of its life and commerce.

IV

But the messengers by water or by rail have proved too slow for this swift age. Other means of communication have materially contributed to the strength and efficiency of the modern New Haven, and in their development the city has had a peculiar and important part. The electric telegraph had come to New Haven, as to other eastern communities, at about equal pace with the railroad. The Atlantic cable, which came within a few decades afterward, has an interest, if not for New Haven specifically, at least for the New Haven district, for the father of Cyrus West Field, who laid the cable, was born in Madison when it was East Guilford, and the Field connection with this section was more or less closely continued until recent years. New Haven had the telegraph service in increasing extent, and has it more than ever now. Its nerves of wires go to all the world, and are increasingly used to run its business and serve the needs of all its people.

In the early development of another communication medium of prime importance New Haven had a conspicuous and continuing part. Neither Connecticut nor New Haven had anything to do, so far as is known, with the invention of the telephone, but here, as many well know, was established the first commercially operated, working telephone exchange, forty years ago. New Haven was the first community to make the telephone a reality.

So common an instrument of everyday life is the telephone now, and so familiar a textbook is its directory, that the first list of subscribers of the "New Haven District Telephone Company" is to most persons a genuine curiosity. When early in 1877 the Connecticut legislature granted a charter to George W. Coy to establish a telephone company in New Haven, with a capital of $5,000, the state did not take particular notice. Here was a move by some visionary. But in the first month of the following year Mr. Coy and his associates com-

pleted plans for their New Haven service, and the exchange was opened in a store on the first floor of the Boardman Building, at the corner of State and Chapel streets, on February 21, 1878. The switchboard was less of an affair than many a business concern now has for its department exchange. There were just forty-seven subscribers, and their names were printed in large type on one side of a seven by nine sheet of paper. No numbers were attached. The "centrals"—there must have been a force of two of them, one for night and one for day—remembered without difficulty how to "plug in" for their less than half a hundred subscribers, and it is unlikely that the wires were very busy in those first few months. It was a business institution mostly. The list included twelve residences, three physicians, two dentists, eight "miscellaneous," seventeen stores, factories and the like, four meat and fish markets, two hack and boarding stables. It might be considered in a sense an honor roll, and it is well to record it here:

Residences—Rev. John E. Todd, J. B. Carrington, H. B. Bigelow, C. W. Scranton, George W. Coy, G. L. Ferris, H. P. Frost, M. F. Tyler, I. H. Bromley, George E. Thompson, Walter Lewis.

Physicians—Dr. E. L. R. Thompson, Dr. A. E. Winchell, Dr. C. S. Thompson, Fair Haven.

Dentists—Dr. E. S. Gaylord, Dr. R. F. Burwell.

Miscellaneous—Mercantile Club, F. V. McDonald Yale News, Police Office, Postoffice, Quinnipiac Club, Register Publishing Company, Smedley Brothers & Company, M. F. Tyler Law Chambers.

Stores, Factories, etc.—C. A. Dorman, Stone & Chidsey, New Haven Flour Company, State Street, Congress Avenue, Grand Street and Fair Haven stores, English & Mersick, New Haven Folding Chair Company, H. Hooker & Company, W. A. Ensign & Son, H. B. Bigelow & Company, C. S. Mersick & Company, Spencer & Matthews, Paul Roessler, E. S. Wheeler & Company, Rolling Mill Company, Apothecaries' Hall, E. A. Gessner, American Tea Company.

Meat and Fish Markets—W. H. Hitchings, City Market; George E. Lum, City Market, A. Foote & Company, Strong, Hart & Company.

Hack and Boarding Stables—Cruttenden & Carter, Barker & Ransom.

This was a start, but not a paying one. The nature of the list of subscribers might indicate that a few of the substantial citizens of New Haven took the telephone seriously, but this was not a support on which a profitable business could be maintained. Something must be done to increase the income, and the managers sent out a thousand circulars explaining the service in detail, and appealing to New Haven for support. It is related that out of that effort was realized a net result of one new contract, even at the very moderate rates then prevailing.

The switchboard, which was operated at first only between six a. m. and two a. m., was in the beginning a very crude affair. Making a connection with a subscriber was not a rapid process, and when three connections had been made, that ended the extent of communication until somebody rang off. "Wire's

"busy" would have been an almost constant condition but for the fact that people had not learned how to use the thing, and conversations, compared with now, were brief and far between. Aside from this, connections were bad, the use of the instrument difficult and results often indistinct and unsatisfactory. It is almost impossible for one who knows the telephone only as it is today, with its prompt, easy and accurate service, to imagine what that primitive, pioneer system was like.

But we have before us now abundant proof that it wasn't a failure. It lived because it had a mission. It won success by deserving it. And New Haven remained the scene of its development and growth. Those who had an interest in the success of the telephone as an instrument, we may suppose, carefully watched over the matter of its working in those early days, but the success of the business institution which has served the people of Connecticut for forty years is due to the ability and hard work of citizens of New Haven. George W. Coy, to whom the first charter was granted, is not easily recalled. He early associated with him Herrick P. Frost and Walter A. Lewis, both of New Haven. But the man at the practical end in those first days was John W. Ladd. He was plant man then, and he is the only man in the company's service now who has been with it from the beginning. He is now general claim agent.

Once started, the business grew apace. It was not long before the scope of the company was enlarged beyond the New Haven district, Hartford, Bridgeport, Middletown, Meriden and New Britain being included in the circuit. About that time it became necessary for the concern to have more adequate quarters, which it secured in the Ford Building across the street. As early as 1880 a union was made with the Western Union Telegraph Company, and the name was changed to the Connecticut Telephone Company. In 1888 the company secured land on Court Street and commenced the erection of the building which for nearly thirty years served as its central exchange and general offices. In 1890, with a service list of 3,000 subscribers, the Southern New England Telephone Company was incorporated. In the course of time this became a constituent part of the Bell system, but it has largely retained its New Haven directorate, and almost entirely its New Haven management.

A few figures of contrast may best show at once the growth of forty years and the size of the communication service which gives New Haven peculiar distinction in the telephone history of America. That single exchange of 1878 has grown to sixty-nine, from which are served the people of 695 cities, towns or villages in and near this state. The forty-seven subscribers, with their fifty stations, have grown to exceed 130,000, who use 146,164 telephones, and make as high as 705,564 calls a day. In place of the single sheet, containing on one side all the patrons, is a closely printed volume of 420 pages, each of them larger than that sheet. There is not a town in this state, and there is hardly a hamlet, that is not reached by the universal wires. In New Haven itself, the forty-seven subscribers have grown to exceed 15,500.

Of the thirteen towns historically considered here, ten have their independent

telephone exchanges. From the New Haven central district are served West Haven, Woodbridge, Hamden, Mount Carmel and North Haven. Orange has its central for that part of the town that is out of West Haven. Wallingford and Meriden each serve their towns. The Branford division takes care of Branford and North Branford, which includes a part of Northford, the other part going direct to New Haven. East Haven is mainly limited to the town. Cheshire has its own central. So have Guilford and Madison.

The $5,000 capital which seems to have sufficed the company in 1878 has grown to $12,000,000, and 1917 saw an increase of $1,000,000. The wire mileage of the company at the end of 1917 was 439,919, and 41,705 had been added in that year. The net income for that year was $810,733.21, of which $770,000 went to the stockholders in dividends, leaving $40,733.21 to be added to the company's surplus. That now amounts to $610,996.33.

These outside towns are well supplied with telephones, for it has been the policy of the company to give service at a price which should make it possible to have a telephone in almost every home. In the city of Meriden there are 2,820 subscribers. Wallingford has 1,050. That part of Orange which is strictly rural has 117, the greater number of the telephones of the town being, of course, in West Haven, which is a division of the New Haven system. The Branford exchange has 827 subscribers, taking in Stony Creek and the shore resorts, together with North Branford. Cheshire has 279 telephones. East Haven lists 234. Guilford was 386 subscribers, scattered all the way from Guilford Point to the Durham line on the north, and Madison, with an even longer stretch from shore to north end, has 317. It should be said here that nothing that has come to these towns in the last two decades, with the possible exeeption of the rural free delivery, has so bridged their isolation and changed their character as has the telephone.

Several years ago it became apparent to the management that the company would soon outgrow even the eommodious quarters built for it on Court Street in 1889. Late in 1916 work was begun on a new building adjoining the old one, and that, now completed, towers seven stories above the old building. The removal to these new quarters was effected in the early part of 1918.

Many changes have come to the management of the company since those pioneer days of 1878. Outside capital has come in to some extent, and telephone experts have come from other points to handle the phenomenally growing business and meet its problems, but the management has continued to be essentially New Haven. In 1916 John W. Alling, who had been its president for many years, retired, and James T. Moran, its able general manager, was moved up to the presideney. At the same time Harry C. Knight, one of the ablest of the younger members of the institution, and a eitizen in whom New Haven delights, was made vice president and general manager. The other officers at present are:

Secretary and treasurer, Charles B. Doolittle; assistant secretary and assistant treasurer, Clinton J. Benjamin; general auditor, Ellis B. Baker, Jr.; chief

engineer, Edward H. Everit; general commercial superintendent, Johnstone D. Veitch; general superintendent of plant, Ernest L. Simonds; general superintendent of traffic, Frank L. Moore; general agent, Frederick P. Lewis; general claim agent, John W. Ladd.

These are efficient means of transportation and communication, but New Haven still has dreams. It has seen, in forty years, the wonder of the telephone grow into a commonplace. It has seen the network of wires which used to be the material symbol of electric communication of telegraph and telephone almost entirely disappear—for New Haven has buried them, to the general safety and welfare. It has seen, in not more than a decade and a half, the universal motor vehicle expand from a faddish experiment to a utility. It has seen the once marvelous wireless telegraph reduced to the plaything of a schoolboy, and one time a common thing over many of the houses of the city. What wonder if it looks forward to the time when all present means of communication shall be made flat and stale and prosaic by the airship? That, indeed, would be a much less wonderful fulfillment of promise than the fathers of the generation now young have seen in thirty years.

CHAPTER XXIII

THE SOCIAL EVOLUTION

NEW HAVEN AND THE MELTING POT—RACES REPRESENTED AND THEIR DISTRIBUTION IN THE CITY—THE PROCESS OF ASSIMILATION, IN NEW HAVEN AND THE ADJOINING TOWNS

I

New Haven was settled by good, straight, English stock. The people on the good ship Hector were not from one village, by any means, but they were in a literal sense fellow countrymen if not neighbors, and there was much less of a mixture of origin than on the Mayflower. They did not for many years, even for several generations, think of drawing any race lines. They welcomed to their new community all who were willing to adopt their way of worshipping God and their form of religious government. That was a stricter exclusiveness than any race lines could have made, but they did not stop to think of it. It was pretty well understood so, however, by all who would come here. The experience of the Quakers, and later the followers of some other alien beliefs, in other New England colonies was such as to warn "heretics" not to experiment with New Haven.

So the seventeenth century and the eighteenth century came and went, and even the nineteenth century found New Haven a community of well defined English stock. The fact that the 5,085 people of New Haven in 1756 had increased to only 8,327 in 1820 would appear to be fairly conclusive proof that most of the increase had come from home stock, not from immigration. Few thought of such a thing as immigration, in fact. Newcomers were welcome, for there was much room, and the town needed people. But few of them were strangers. None were aliens, as we have come to use the word.

There did begin, however, in the decade following 1820, an immigration movement. Our wars for independence had come to a successful close, and peace seemed ahead. Prosperity blessed the land. New Haven was in some senses the first station beyond the great New York port of entry. The real tide of Irish immigration did not begin, indeed, until after the great potato famine of 1842-44, but previous to that time a few of the lovers of liberty had found their way to this famed land of the free. Being here, it was natural that they should seek out such a truly free community as New Haven.

It would be the delight of the statistician to trace in detail the immigrant development of New Haven. It was at first so gradual that few noticed it until they found themselves crowded by strange newcomers, found the old and once aristocratic sections of the city altered in unexpected ways. It was late in the nineteenth century, however, that New Haven awoke to the fact that it was a Babel—awoke with more or less alarm. For be it known that there had entered into the New Haven society, in the course of the first two centuries of its life, a spirit of aristocracy. It had developed quite early, if one takes the trouble to trace it. It was, as we have seen, a most exclusive state which Davenport and Eaton hoped to establish and maintain. Its citizens should be only the "elect" by the religious test. The air of the place was to be made unhealthy for others. They did not, indeed, succeed in building up just such an aristocracy as that. The heterodox, as the first purists would have regarded them, did get in. Yet there is a certain pride of birth, an ancestral snobbishness wholly unbecoming the comparative youth of the country, that has become characteristic of New England. And New Haven is, despite the greater distinction in that respect which has been accorded to some other communities, a truly New England town.

There was a certain irony, then, in the fact that New Haven was destined to be emphatically a "melting pot." The typically New England community, with all its pride of English origin and colonial tradition, with its presumption to a sort of Americanism which exists mainly by aid of the imagination, has come, in the past three decades, to be one of the most striking illustrations in America of the process of making Americans out of the raw material. For though of course New Haven displays nothing like the mass of the larger centers of population, it does present a clearer example of the process than can be found elsewhere. The background is sharper and the air is clearer. And let it be said here, to the credit of New Haven and the men and women of vision who consciously guide the making of New Englanders out of those who come here from all lands of the earth, that the process is in a conspicuous degree a success.

It should also be noted, withal in justice, that not all of the prideful New Englanders have taken the change gracefully. There was, in the years before the older residents yielded to the inevitable, much scornful talk of "foreigners," much disgruntled shifting of residence in the hope of getting permanently out of their zone. There has been much complaint of the mingling of "classes" in the schools, and some degree of success in the effort to establish residence districts where the superior young Americans should not be compelled to associate with these "foreigners." But those of discernment have observed that the effect of the earnest struggles for education of those who welcome their New World privileges has had a stimulating rather than a baleful effect on self-sufficient young scions of the "old stock," and learned the wisdom of holding their peace.

II

It was not until after the census of 1840 that New Haven took what could be called a spurt in population. The census figures for both 1830 and 1840

had shown a healthy increase. It was in 1810, it will be remembered, that New Haven's population figures first made for it the decided claim of first city of the state. The 6,967 of that year had become 8,327 in 1820, had grown to 10,678 in 1830 and 14,390 in 1840. Then, in 1850, New Haven first showed the effect of immigration. The town's 20,338 of that year included 3,697 of what the census discriminators are pleased to call foreign born. These were mostly Irish, no doubt.

This proportion of aliens grew gradually, not alarmingly, as we now view immigration increase, in the decade from 1850 to 1860. The census that year revealed 10,645 foreigners in a total of 29,267. It may well have disturbed the exclusive New Englanders not a little to discover over 27 per cent of aliens in their midst. They did lament about it more or less, as we know. But of the 10,645 who had come by that time, 7,391 were Irish. They had come to escape famine, it was understood. Mere human sympathy must repress any protest at such a process of humanity. There were, to be sure, 1,842 Germans and Swedes, and 1,412 of all other races—we do not now know just how many that meant—in the city in 1860.

Ten years more, and the proportion of the foreign born had not only slightly increased, but it had become slightly more variegated in character. There were 14,346 aliens in 1870. Again the Irish markedly led, though their increase was not material. They had, in that census, 9,601. Here for the first time we have the English and Scotch reckoned as "immigrants" or foreigners—1,087 of them. Of Germans and Swedes there were that year 2,423, while the "all others" had slightly dropped to 1,235. The percentage of the foreign born to the total population was that year 28.2.

The census of 1880 for the first time revealed in New Haven a warning of the Italian invasion which has in the years since disturbed a good many citizens too much. In a total which had by that time grown to 14,346 there were 102 credited to Italy. The influx from Ireland had practically stopped, showing only 29 increase over the figures for 1870. The increase had come mostly from Germany and Sweden, from England and Scotland, which together showed 3,160 more than ten years earlier. The unclassified had grown to 1,776. But New Haven's total population that year was 62,882. The percentage of aliens to natives was thereby lowered to 24.9—a marked decrease.

But the real Italian invasion began in the following decade. The year 1890 found 1,876 of them in New Haven who had not been born there. That in itself, however, was not so startling; the increase of Germans and Swedes had been much greater—from 2,802 to 5,514. The Irish, also, had increased their number almost a thousand, and still led with double the number of any other nationality. The English and Scotch were still sending along a good number, though their figures had dropped below the Italian. This year revealed for the first time the rapid influx of Russians, which in New Haven's case means the people more specifically designated as Russian Jews. There were 1,160 of them in New Haven then. The total number of foreign born in 1890

was 10,574 out of an entire population of 81,298, or a percentage of 28.2, the equal of that of two decades later.

All immigration boomed along merrily in the decade from 1890 to 1900. The Irish, to be sure, seemed to have stopped coming, and though they still led the list, had dropped their total to 10,491. The English and Scotch showed a reasonable increase to 1,912. The Germans and Swedes jumped to 6,119. This was the decade of large Italian arrival, for their number had increased to 5,262. The Russian Jews had done well, however, with 3,193. There was an impressive showing of 3,825 "all others." The total population of New Haven then was 108,027, and the percentage of foreign to native had risen to 28.5.

But these figures inadequately represent the population proportions of New Haven by the time the last census was reached. While the melting pot process had been going on since before 1860, there had also been a steady increase of what is commonly regarded as foreign population. For there was a population technically classified by the census takers as "native, but of foreign or mixed parentage," which was larger than the strictly foreign born population found in 1910. It is time, however, to reckon a wider variety of nationalities. The census of 1910 classifies fifteen principal nativities. It groups Indian, Chinese and Japanese, in addition to negro. Its "all others," therefore, must include some thirty other languages and dialects which were known to be represented in New Haven by this time.

Other estimates, more recent than that of the census of 1910, have been made of the number and distribution of the representatives of the races and languages in New Haven. But the census figures are the only ones that present with any satisfying reliability the comparisons desired. The so-called illiteracy restriction of Congress, and still more the great war, had the effect of checking immigration about the middle of 1914, so that figures as of 1910 are, with the exception of the increase by birth rate, approximately illustrative of conditions at this writing. It will be of interest, then, to notice what the census of 1910 revealed as to the makeup of New Haven's population.

There were 133,605 persons in New Haven at that time. It is known that the population of the city has grown, at least temporarily, very rapidly in some of the years since. The increase has not come from immigration, but from the establishment here of certain great industries, and the enlargement of those already here, for the manufacture of war material. This increase may be assumed to be largely of what we should call "native" population. Various guesses have been made as to its total, but most of them are as inconclusive as the answers which, short of the census of 1920, will be made to the question whether New Haven still is, in population, the largest city in Connecticut. A conservative estimate is that New Haven had 175,000 inhabitants early in 1918.

However, 32.2 per cent of the people of New Haven in 1910 were foreign born, the largest percentage at any time in its history. The number was 42,884. These came from various lands and tongues as follows: Austria, 1,109; Canada —French, 461; Canada—other, 855; Denmark, 265; England, 1,867; France,

160; Germany, 4,114; Hungary, 473; Ireland, 9,004; Italy, 13,159; Norway, 207; Russia, 7,980; Scotland, 724; Sweden, 1,446; Turkey, 186; China, Japan and India, 100; all other foreign countries, 774.

This total of 42,884 must be taken with the larger number of 49,434 of inhabitants called native, but of foreign or mixed parentage. Either figure stands in somewhat startling contrast to the mere 37,726 reckoned "native white, of native parentage," and the total of the two, 87,160, is an ominous comparison, if one chooses so to regard it, with the considerably less than half of that which still remains as native stock in New Haven. One may observe, with or without emotion, according to his degree of accurate knowledge, that a tenth of the people of New Haven were born in Italy, and that rather more than a fifth of them may be called Italian. Probably one-sixth of them are Irish, but that no longer jars the old resident. Considerably more than one in each ten is a Russian, and of course the number of those of the Hebrew race and Jewish faith is considerably more than that. Recent events give a new significance to the fact that 1,109 of those found in New Haven in 1910 were born in Austria. Moreover, the number of Germans newly arrived in 1910 suggests that the Teutonic population of New Haven just previous to the outbreak of the war was much greater than might have been inferred from the city's slight trouble with enemy aliens. The scattering nations not classified in the above list are, of course, negligible. The problem, if any problem is presented, is with those peoples which have large representation.

They have had a large influence on the social arrangement of New Haven, as has been indicated. Naturally, they have been gregarious. New Haven, like all cities which have felt the surging of the alien tide, has its Ghetto, its "Little Italy," its "New Poland" and its own Lithuania. The Italians, most numerous and needing the most room, are most widely separated. They are strongly represented in seven of the fifteen wards, the Third, Fourth, Fifth, Sixth, Seventh, Ninth and Twelfth, which means that they prevail in the southern, the southeastern and to some extent in one of the northern wards of the city. Their stronghold is the Fifth Ward, streets like Wooster, lower Chapel, parts of Water Street, Olive, Fair and Brewery being theirs almost exclusively. Mention has been made of their prevalence around Wooster Square. The adjoining section of Chapel Street, which forty years ago was one of the most exclusive of New Haven, has changed its character entirely. There was a time when many agreed that it had changed for the worse, but it has come about that even some particular citizens no longer despair of New Haven's Fifth and Sixth wards.

The Russian, or more typically the recently arrived Jewish population, is more condensed. Lower Oak Street and a part of Congress Avenue form a community of their own, in large measure. Time was when sensitive citizens avoided it. Now they find pleasure, and not a little instruction, in studying it. Time was when many regarded it as a plague spot, and there are more savory and cleaner spots today. But the observant notice that these new citizens are as willing to learn and as amenable to common sense as to the laws of health

when they understand them as are many who have lived in New Haven more years.

Citizens of German origin seem to have formed themselves into two groups, but even these are hardly condensed in any such manner as those of the newer arrivals. This was to be expected, for it is shown that in the case of every nationality in New Haven the longer the residence the greater the mingling. There is, however, a strong German representation on the western side of the Second Ward, particularly in the district of which Winthrop Avenue and George Street form two boundaries. This laps over into the Third Ward until it meets, somewhere in the vicinity of Congress Avenue or beyond, the stronghold of the Irish in the Fourth Ward. There is a large German element, less marked in area, in the Eighth and Ninth wards. This seems to be an expansion or overflow. New Haven was never inclined, up to the time of the war, to draw any lines against the Germans. They were regarded as the most welcome of new Americans, supposed to make one of the most valuable of the forming elements of our citizenship. The war produced a condition most trying to these people. Always loyal in spirit to the fatherland, even if they did not wholly approve all the ways of its ruling class, they sedulously refrained from any expressions criticising its war. But on the other hand, realizing the worth of the country they had made their own, and their duty and debt of citizenship to it, they were estopped from questioning its course. Their position before we entered the war was an embarrassing one; afterward it was at times extremely critical. If they gave utterance to any feelings they might have they were blamed; if they kept silence they were suspected. They had the sympathy of those who knew them best, and in the main the confidence of the discerning. They must await the just outcome of reconstruction.

New Haven some time since lost the habit of regarding the Irish as immigrants. The original source of increase of its population from other lands, they had grown into the life of the people through a presence of fifty years, to the extent that their alien origin had almost been forgotten. Yet the fact has to be mentioned that up to 1900 they led the number of foreign born at each census, and that in 1910 for the first time they were passed, their numerical conquerors being the Italians. However, the census of 1910 showed 9,004 persons born in Ireland, almost one for each fifteen of the whole population. The percentage of Irish had not been growing by immigration very rapidly in the previous decades, but enough is known of the increase of this race to show that it has a great strength in the New Haven of today. In 1900 the Irish had over 30 per cent of the total foreign born population. It is a reasonable estimate that those of foreign Irish birth, and those born of Irish or mixed parentage, together make at present almost 70 per cent of the whole number of alien origin, and a very substantial minority of the total population of New Haven.

The area occupied by newcomers who are classed as Austrian is about as indefinite as the classification itself. For most of those called Austrian in the census are popularly identified by other names. Prominent among them are

Czechs and Slovaks and Moravians and Bohemians. Seekers of liberty, appreciating fully the privilege of American residence if not of American citizenship, they have proved, in the main, loyal citizens of this country even in the great war. Their location in the city is shown most noticeably in the returns from the Third, Fourth and Eleventh wards, but so scattered are they that it is not feasible to trace them more exactly.

New Haven has a comparatively small number of French Canadians, found mostly in the Ninth and Twelfth wards. The sons of France itself, and of Denmark, Norway, Sweden and Turkey are pretty evenly scattered. There is a fair sprinkling of Greeks, but not sufficient to give them a separate census classification. The Indians, Chinese and Japanese are found to be most plentiful in the First Ward, though there is a representation in every ward except the Thirteenth and Fourteenth.

The census considers the negro population by itself; New Haven in general has shown a like disposition as to segregation. Not that there is a deliberate resolve to draw the color line; there is, on the contrary, much pretense against it. But there is what amounts to a definite separation of these people by themselves, and most of them, after a short experience with the spirit of New Haven, are resigned to what naturally appears to them the inevitable. The Ninth, as is well known, is their ward. New Haven has no ground for fearing any "black peril," as the figures plainly show. There were in New Haven in 1850, 19,356 white persons to 989 colored persons. The number of so-called native born was only 16,641 to 3,697 foreign born. This indicated a percentage of 4.8 colored to the total population as against a percentage of 13.4 foreign born to the total population. Thirty years later the number of colored persons was 2,192 to a total population of 62,882; against this, the number of foreign born was 15,668 to 47,214 native. This was a percentage of 3.4 colored against a percentage of 24.9 foreign born. Thirty years more, and there were 3,561 colored in New Haven's 133,605 population. There were out of the same total 42,784 foreign born. This represented a percentage of 2.7 colored to 32 per cent foreign born. The colored percentage has decreased in every decade, reaching its lowest point in 1910. There has been since that date the notable exodus of colored people from the South to the North due to the disturbed labor conditions caused by the war, for which no reliable figures are available. This may show a marked change in the proportions, but there seems at present no real ground for regarding it as serious. In any case, the colored people of New Haven are well able to hold their course of steady progress and self respecting citizenship which has made them in the past an element of strength and value in the city's population.

III

New Haven has no genuine race troubles between colors or between tongues. It is a peaceful city. The very air is conservative. Its people dwell together in harmony. Each race and people is permitted, with a freedom that in the

large view is most remarkable, to work out its destiny. There is, or was in the days when the realization of the alien flood first came upon the citizens of the older stock, considerable foreboding, publicly or privately expressed. But it has not been lasting, still less has it been justified by experience. The many of those who deem themselves the proper heirs of the land of New Haven have stood aloof as much as might be, and their chief assistance to the situation has been in hoping for the best. But there has been a minority that has wisely directed the process of assimilation. The most important of these have been the faithful teachers in the schools, especially some of the more far seeing principals who have served in the crucial districts in this period of change. They have met the tide of foreign invasion, standing as rocks that direct its flow. They have, to use a more adequate figure, taken the plastic clay and wisely molded it.

It has been a slow process, but it has been sure. Faithful work has won the victory. Never were there humans more eager to learn than the youth of the Old World, standing, as have those newly come to New Haven, in the light of the opportunities of the New. They could not have done better than to come to the sane, well organized, well officered and well equipped schools of this city. Their teachers cannot be too highly praised, but on the other hand, seldom have teachers had more thrilling inspiration. Never were brighter minds than those of the youth who were cracking the Old World shell, coming into the wonderful educational light of such a community as the New Haven of the opening twentieth century. The effect has been marvelous. The schools have soundly, effectively trained these youth, and the training has reacted on the parents. It is to the schools, fundamentally and first of all, that the credit must be given for making over the elders and forming the minds of the children.

There were evening schools, too, for the older seekers of learning. They were many, and of many races. New Haven found here a problem too great for it at first. The evening schools of 1890 to 1900 were crude and comparatively unorganized, but they did, with all their handicaps, a tremendously valuable work. They taught our customs, language, ways and laws. Gradually they became better organized, though they could not have more faithful teachers than those who served in the early days when this was settlement, missionary, as much as educational work. The increase of opportunity has been steady, and the effect increasingly apparent.

There has been along with this much wholly or partial settlement work which was worthy of note. Some mention has previously been made in these pages of the work of Saint Paul's and the Davenport branch of Center Church in the Wooster Square district, where the Italians most do congregate. This has been constant and consistent, and has borne its notable fruits. Welcome Hall and other church missions have done their part. There has been real settlement work at Lowell House, where lovers of humanity like Dr. Julia E. Teele and Mr. and Mrs. Robert A. Crosby have lived in close touch with the people in one of the most congested regions of the city, and served as the leaders

for an earnest and increasing group of learners of the blessed privilege of helping humanity by the brotherly hand.

The direct work of the schools for the children came, as time went on, to be supplemented by positive community center work for which the school building's facilities were employed as agencies. It took time and persuasion to convince the conservative taxpayers of New Haven that their expensive school buildings were not serving them adequately if open no more than six or seven hours for 200 days of the year, and that they had a still greater task to do. They would not, for a long time, see their responsibility for the help of those who had newly come, even their duty of self defense in aiding them to become better citizens. But the realization came in time. The reluctant consent of the Board of Education—reluctant not because of its own failure to see the point, but because of fear of the criticism of undiscerning citizens—was secured for the opening of the school buildings on certain evenings of the month for neighborhood and parents' meetings, for entertainments which parents and children might share together, for lectures and talks on subjects concerning the welfare of the people. It was an extension of the work of the schools, and it has had its material and growing result.

Another effort, in whose promotion New Haven had a substantial share, was the extension to New Haven of the influence of the "Guides to the United States," written by John Foster Carr of New York. These were little pamphlets, published in the principal languages of the immigrant, whose purpose was to tell the newcomer in the simplest terms and the friendliest way the things he most needed for progress toward Americanism. They were easy, practical guides to America, real helping hands. They were inspired by idealism, by real understanding of the heart of the seekers of freedom and opportunity, by consecrated desire to help them, not to exploit them. New Haven had a share in these in a double way. It received the benefit which Mr. Carr's invaluable books afforded to many of the people seeking this city from foreign lands; and as the Connecticut Daughters of the American Revolution in large measure financed the publication, New Haven, through a large number of its excellent women, was actively engaged in direct benefit to thousands of immigrants who went to other points. This guide-book has now been issued in five or six principal languages, and has done an incalculable amount of good in the formation of worthy American citizenship.

New Haven has, however, been only a sharer in the contributions to new America which has come in through the Ellis Island gates. Every town in the eastern side of the county has had its melting pot, too, in some cases more taxed than New Haven's. Detailed census figures are available only for the larger towns, but these make a significant showing. Meriden, with its 32,066 people in 1910, had 27 per cent, or 8,704 of native born to 23,217 of foreign born or foreign parentage. These were mostly German, Austrian, Irish and English, with Italy a good fifth. Wallingford, just below, had 7,367 of foreign origin to 3,758 natives. Orange, which includes West Haven, and is in effect a

suburb of New Haven, had in all 11,272 people in 1910; its growth has been very rapid since, and it may have twice as many now. It is more in the possession of the native sons than is New Haven, however, having slightily more than half its people native white of native parents. Branford's preponderance of newcomers has been marked for years, for out of a population of 6,047 in 1910, it has 4,025 either foreign born or native born of foreign parents.

So it runs through all the smaller towns. Guilford, Madison, North Branford and all the rest have been reached by the ramifying tide. The old farms have passed and are passing out of the hands of the old New England farmers, whose boys have, in many cases, moved to the tempting city and left them, fain to give up the unhelped struggle with the land. Thrifty, hard-working sons of the Old World have come in, have reclaimed the run-down farms, have repaired the falling or abandoned buildings. But there are whole neighborhoods where not a farmer of the old stock remains. It is a melancholy or a cheering change, according to the eyes with which one views it.

All in all, this radical change which the population of New Haven and eastern New Haven County has undergone fails to disappoint the close observer. A dwindling native population in these communities has surprisingly held its own. To its honor be it said that, with few and unimportant exceptions, it has been able to impress its spirit on those who have come, to fraternize with them, to make them New Englanders. Something in the "rock-ribbed granite hills" has entered into the blood of those who have come. They have seen of the spirit of New England and become filled with it. The melting pot has done its work well, and those refined by its fire are content. New England is still New England, the same, yet changed, and not for the worse, in these cities and towns. Here as nowhere else in America is revealed that wonder of the New World alchemy, which brings forth as gold tried in the fire the varied metal which comes beneath its influence.

CHAPTER XXIV

MAKERS OF MODERN NEW HAVEN

IN GENERAL PUBLIC SERVICE—MEN OF THE CHURCHES—LEADERS IN EDUCATION—COURTS AND LAWYERS—MEDICINE AND SOME OF THE PHYSICIANS—LEADERS IN GOVERNMENT AND POLITICS—BANKS AND BANKERS—NEWSPAPERS AND PRINTERS—MANUFACTURERS, MERCHANTS, ENGINEERS AND OTHERS

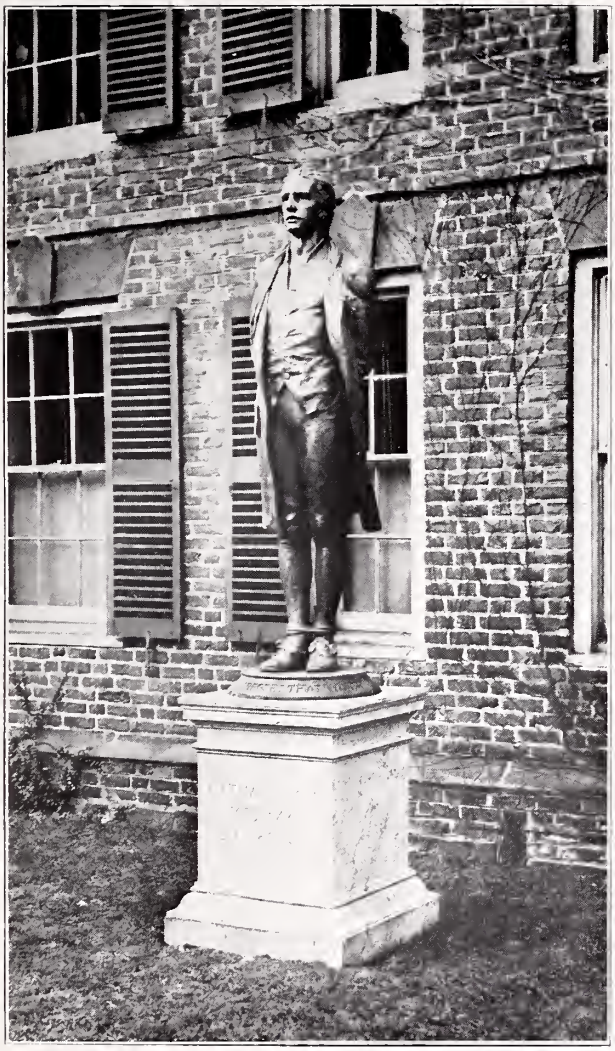
I

God made the country out of which New Haven, the city, was carved. Men —and women—have made the town, the modern community which now we view. To enumerate the makers would be almost an endless task. To tell the half of their work would be still nearer the impossible. No man may know who have deserved the more prominent mention. So one presumes not a little in selecting a few on whom the light has now and then flashed in such a way as to make it seem that they might be considered leaders in the community that is today.

In large measure the story of some has been told in the chapters that have preceded, and more of it will come in the chapters to follow. The test applied is the test of service in distinguished degree. Thousands of others served as well, even made possible the cumulative service of these men who are here called the makers of modern New Haven. The work of woman is in itself so important as to require a separate chapter. No attempt is made here to be biographical. This is only an attempt to give a glimpse of now and then a man as he is assigned to his place in the structure of the community.

But for one man, it would be rash to select New Haven's foremost citizen. But so few are the American towns who can claim in their citizenship an ex-president of the United States that with them there can be no question. Hon. William Howard Taft deliberately and advisedly chose New Haven for his place of residence when he retired from the presidency in 1913, and has ever since been an interested, loyal citizen of the town, participating, as far as so busy a man can do, in all its activities. In public work through the Chamber of Commerce, through Yale, through other agencies, he has contributed more materially than one may reckon to the advancement of this city. And he has always been an inspiration to the observing among his fellows. New Haven, as does the nation, knows his worth.

Reckoned, in his specialty of patent law, first in his city and among the foremost in his state, George Dudley Seymour is even better known in New Haven for other things. Few men have better deserved the designation "prac-



NATHAN HALE STATUE ON YALE UNIVERSITY CAMPUS, NEW HAVEN

tical idealist." He has found time, apart from a very exacting practice, to contribute in more ways than any but his closest associates know to the welfare of his city. He would make it better in architecture, in plan of public places and streets, in symmetry and beauty. He would inspire in its citizens regard for true values, respect for noble traditions, true patriotism and exalted common sense. He has not merely sought a "city beautiful." He has striven after a city practical, noble, healthful, prosperous in the highest sense. He has promoted ideal architecture; he has also backed a manufacturers' exhibit. When some Yale men wanted to place on the Yale campus a Nathan Hale statue of the common melodramatic type, he effectually opposed them with a plea for "the familiar Hale." And he prevailed. Then, to prove his appreciation, he at his own cost purchased the Hale birthplace in Coventry, and held it as a public memorial. The rest of the deeds he has done are not written. Most of them never will be. But in almost every truly valuable work done in New Haven in the past decade and more the searcher would find his hand.

If the man who guides the feet of the stranger, who crystallizes local history while it is nebulous, who makes practical in the intensest ways the art preservative is a noble server of the public good, then Wilson H. Lee's contribution to New Haven must be multiplied by sixty-five, for he makes directories for that many towns. He is proud that he is a printer, and would readily claim that as his vocation. But he is so good a farmer that he is a valued member of the State Board of Agriculture, and so good a dairyman that he has been president of the Connecticut Dairymen's Association. It's a way he has of doing everything he does in the best way, just as he does his patriotism and his public service. A few years ago he was president of the Connecticut Society of Sons of the American Revolution. His standing in the directory world is indicated by his former presidency of the American Association of Directory Publishers, and all these things indicate his standing in New Haven, and his worth to the community.

Isaac M. Ullman would set himself down as a manufacturer, but though he is successful there, that seems the least conspicuous of his local activities. In the state as well as the city he is known for his participation in politics. He admits that. He knows what many citizens seem not to know, that the machinery of government will not run itself. He likes to participate in the management. It may be said of him without reproach that he has made mayors of New Haven, and has made at least one governor of Connecticut. He has always worked as sincerely for the advancement of New Haven as he has in his terms as president of the Chamber of Commerce. He has set others at work, and led the way. When there is something to be done, from managing a city political campaign to managing a state Red Cross campaign, Colonel Ullman is the man who can do it.

Mr. Ullman has cordially given to Charles E. Julin, whose prominence in New Haven is largely due to his efficient work as secretary of the Chamber of Commerce, much of the praise for success credited to himself. Certain it

is that Mr. Julin's consistent, intelligent, industrious effort has told tremendously for the good of the city. He is a lawyer by education, but substantially all his practice is in the Chamber of Commerce office.

William S. Pardee has high standing among the lawyers of New Haven as an authority on the city charter, and his service for the general public welfare, which in recent years has withdrawn him largely from private practice, deserves for him a high place. His contributions to local and state government, his constant thought of how he may improve the community he loves so well, his cordial good fellowship at every time—these and many other qualities make him to those who know him well one of the valued citizens of New Haven.

For a generation, extending well toward the present time, Max Adler was a powerful factor in the better life of New Haven. A philanthropist in the highest sense, he constantly gave of himself as well as his money for every good cause. His fine loyalty to the faith of Israel but broadened him and made him the friend of every faith that was sincere. Educational, industrial, financial, administrative and social circles as well had felt the touch of his brotherhood, the fineness of his spirit and the wisdom of his counsel, and all alike miss him yet.

A born newspaper man, Lewis S. Welch, throwing himself with all his heart into the public service of New Haven, has in later years come to an even broader position. His work on Hartford and New Haven newspapers after his graduation from Yale gave him a sense of public opportunity, and his contribution to journalism in the conduct of the Yale Alumni Weekly through some of its trying years gave him a strong hold on the gratitude of Yale graduates. But New Haven knows him in these days as a man ever ready to give his best for the city, through charter or Chamber of Commerce or Civic Federation committee or any other agency that offers.

New Haven may be presuming to claim Frederick J. Kingsbury, the younger, as a participant in its community work, for his birth and business interests are elsewhere. But because of his residence he has so heartily entered into some of the activities of the city that his association seems very close. Especially through the Young Men's Christian Association and the Civic Federation he has given public service of great value.

In 1908 there appeared a remarkable book by a man born only thirty-two years earlier in New Haven. "A Mind That Found Itself," by Clifford W. Beers, has in the short time since proved an epoch-making work. It has proved so because it has been followed up by the inspired effort of its author, who believed and still believes in the purpose and conclusion of his book, that "what the insane most need is a friend." To tell in brief the outcome of his experience and his writing is to say that, following the foundation of the Connecticut Society for Mental Hygiene in 1908 and the organizing of the National Committee for Mental Hygiene the year after, there have come into being societies on the Connecticut model in Illinois, New York, Massachusetts, Maryland, Pennsylvania, North Carolina, District of Columbia, Alabama, Louisiana, California,

Rhode Island, Ohio, Tennessee, Missouri, Indiana, Iowa, Virginia and the City of Dayton, with all their wondrous influence for the improvement of the condition of the insane, and the prevention of mental disease.

From the university standpoint, Professor William B. Bailey's place is with the educators. But one who knows of the work which for the past four or five years he has done as director of the Organized Charities is bound to claim him for the city. His identification with this community had for several years before that been very close in many ways, such as through the Foote Boys' Club, Lowell House, the Civic Federation and the Connecticut Society for Mental Hygiene. An eminent and able educator, a statistician of note, he has proved himself above all a wise and effectual humanitarian, and it is in no merely sentimental sense that multitudes rise up to call him blessed.

An instance of a lawyer who has broadened beyond his profession, without disparaging that, is James T. Moran. He has brought fame to the city now as president of the Southern New England Telephone Company, but in the years before, as member of the Board of Education, as banker, business man and faithful churchman, he has consistently promoted the best causes in New Haven. A man of brilliant mental and executive ability, he has been a fairly dynamic force in New Haven's progress.

New Haven was and is conservative, but when a man comes bearing the light of brotherhood, it welcomes him with open arms. So it is that though his coming to the city was comparatively recent, Allen B. Lincoln already is one of the best known and respected of its citizens. The good works into which he has entered with all his zeal are almost too numerous to mention, but among them, of course, are the Civic Federation and the Chamber of Commerce. As business manager of the annual campaigns of the Mothers' Aid Society, as occasional organizer of other campaigns of the sort, his aid has repeatedly been sought, and never in vain. His participation in the Davenport settlement work has already been mentioned.

For two-thirds of a century this city has known the sterling citizen whom everybody lovingly calls General Greeley, now a veteran in years as well as of war. Successful in business as investor and banker, he has devoted his wealth without stint to every appeal, and has given his own effort unsparingly besides. Modestly avoiding prominence, he has had many important offices of civics and charity pressed upon him, and has earnestly accepted them.

The term "self made man" has been so overworked that it has come to have a little touch of opprobrium. Yet it is proper to apply it to Dennis A. Blakeslee, for he has made other things than himself, and made them well. He has made his firm the leading contracting concern in the city, and one of the leaders in the county. There is hardly a town in the state or a trunk line highway that does not show his firm's work, while railroads, steam and electric, as well as many other considerable works in this and other states show its sterling mark. Their two most ambitious works of recent years are the "railroad cut" in New Haven, a fine example of engineering and concrete construction, and a section

at Kitchewan, near Ossining, of the Catskills-to-Manhattan aqueduct, where they competed with the best engineers of New York and other states, and showed their superiority. Mr. Blakeslee, in addition to attending to his business, has found time to serve his town, his county and his state as representative, senator and lieutenant governor.

Though coming in recent years to be a leader in a city where real estate dealers abound, Frederick M. Ward has still found time for much public work, and New Haven owes much for its advancement in good directions to him. A man of high ideals, sane and practical in following them, he is a strength to more good causes than most of his neighbors know.

The city where he has his headquarters, and which has his first attention, gets only a part of the benefit of the large contribution to public enjoyment of Sylvester Z. Poli. In twenty years or so he has made a wonderful record. Starting in a minor way in New Haven with a small amusement house, he has gone on until he has established a chain of theaters of varying types in eight cities. In New Haven he has three, the old Hyperion being the last to come into his hands. He has also one or more theaters in Bridgeport, Meriden, Hartford, Springfield, Worcester, Scranton and Wilkes-Barre, Pa.

II

In New Haven, city of churches, the influence of the gospel preacher as a maker and moulder is as great now, in a different way, as ever since the pilgrim days. The city has had some men of marvelous power in the modern period. Its day of long pastorates, as we have seen, is not wholly past, though in most of the churches the present leaders are comers within a decade. Their leadership is acknowledged, their aid sought, in many a work not a little out of their line.

In the course of progress, denominational distinctions are often lost, and especially the institution now called the Yale School of Religion has doffed its sectarian garb, and become recognized as a broad leader. In these days this is not a little due to the strength and genius of the man who came to be head of this school about 1912, Dean Charles R. Brown. He has been called one of the ten great preachers of America. That is of less moment, however, than the fact that he is a man of rare idealism and discernment, who wins men of all creeds and ranks, and is beloved of all. However, his own church has men strong outside of their denomination. Doctor Maurer admirably maintains the traditions of Center. Rev. Robert C. Denison and Rev. Artemas J. Haynes have been a great pair in the old North Church. Doctor Phillips was a power for twenty years and more at the Church of the Redeemer, and had an unusual hold on all the city. Rev. Roy M. Houghton has ably taken up his work. Rev. Frank R. Luckey has for thirty years kept the faith at the Humphrey Street Church. Rev. Harry R. Miles has ably followed the work of Doctor Leete in Dwight Place Church and New Haven, as has Rev. Orville A. Petty followed Doctor

McLane at Plymouth. Rev. Edward F. Goin does a noble service for his people at Dixwell Avenue Church, and a broader work for the people of the city. Rev. Harris E. Starr, east of the Quinnipiac, and Rev. Clair F. Luther, west of West River, with Rev. William C. Prentiss in the old Grand Avenue Church, make up a group of strong men.

The other churches have had, through men of faith and brotherhood, no less an influence in this later period. The Episcopal churces have a great quartet in Rev. Stewart Means at St. John's, Rev. William A. Beardsley at St. Thomas, Rev. Charles O. Scoville at Trinity and Rev. George L. Paine at St. Paul's. Rev. Frederick Lent at the First Baptist is a man who commands great influence throughout the city. There have been several recent changes at Calvary Baptist, but they have not weakened the influence of this live, spiritual church, in whose pulpit Rev. James McGee, following such men as Hoag, Munro and Poteat, now wields an enviable power. The Catholic Church, through such veteran pastors as Father Coyle at St. John's, Father Russell at St. Patrick's, Father McGivney at St. Joseph's in Westville, Father McKeon at Sacred Heart and Father Harty at St. Joseph's in the city, has been a mighty force of community blessing. From the Temple on Orange Street has radiated, in the past twenty years, an influence for service and for good that has reached far beyond the followers of the faith of Israel, through such teachers as Rabbi Levy and Rabbi Mann. The Methodist Church has covered the city, and through a long list of consecrated men has worked for its upbuilding. Some among them, like Doctor Dent and Mr. Laird at the First Church, Mr. Munson and Doctor Goodenough at Trinity and Mr. Smith at East Pearl Street have entered largely into New Haven's general life. Churches numerically smaller have had, through men of good will, a part above proportion to their size. Rev. Theodore A. Fischer of the Universalist has been found shoulder to shoulder with the workers of New Haven in every task attempted, always a welcome comrade. Mr. Timm of the German Lutheran Church was for many years a participant in many public affairs, and long a valued member of the Library Board. Rev. James Grant, though denied by ill health the privilege of having his own church, has been a welcome preacher in every church, a joy at every feast and always an uplifting power. The city will never lose the good of the long service of Rev. William D. Mossman as leader of the City Mission work and one of the founders of the Organized Charities.

These men of the church are leaders now, as ever, in the universal war work. The Congregational group especially shows just now a notable record. Six of these ministers from New Haven and nearby are now in active sevice on the war fronts. Rev. Orville A. Petty of Plymouth went out with the One Hundred and Second as its chaplain. Doctor Maurer of Center, Mr. Starr of Pilgrim, Mr. Houghton of the Church of the Redeemer, Mr. Miles of Dwight Place and Mr. Brown of West Haven are in the Young Men's Christian Association war service, most of them in France. In the Episcopal Church, Rev. George L. Paine has just resigned from St. Paul's to enter a similar service, and now Mr. Laird, lately of the First Methodist, has joined the war service.

The influence of the leaders in the Congregational churches made New Haven the place of a national church gathering in 1915. This was the sixteenth National Council, which brought to the city some thousands of delegates and guests from all parts of the country and beyond. A capable commitee of ministers and laymen, headed by Rev. Oscar E. Maurer, handled the arrangements, and were so well supported by citizens in general that the visitors testified that no council up to that time had been so satisfactorily entertained.

III

There is a long list of educators who have had more than a professional influence on their community. The presidents of Yale have given their first thought to that great institution, and that has been enough to take all their attention. But also, with few exceptions, they have been active citizens of the community. This has been especially so in the cases of Doctor Dwight and Doctor Hadley, presidents in the recent period. Both were born in New Haven, and their city has markedly felt the influence of each. Doctor Dwight, released in 1899 from the duties of the presidency, never ceased to the time of his death to have a keen interest in public affairs, and served the city in more ways than most of his fellows knew. The burden of the presidency in the years since would have been enough for an ordinary man, but Doctor Hadley, as is well known, is in a way a superman. His public service and interest have been national as well as local, and they have been great. Not far behind these has been Rev. Anson Phelps Stokes, for many years secretary of the university, who has thrown himself into the life of New Haven with the enthusiasm of a native.

Many might also be mentioned among the teachers of the university who have exerted a positive influence in the formation of the city, and contributed by personal work to its progress. Foremost among them, no doubt, is Prof. Henry W. Farnam, in every way a live, valuable citizen. A man with very wide affiliations and constant demands on his attention, he has never failed to respond to every local appeal for his help. Prof. Irving Fisher, as busy a man in many ways, has been as assiduous in serving New Haven. Prof. Charles Foster Kent was the first president of the Civic Federation, and has participated in many church and civic works. Dr. Russell H. Chittenden, head of the scientific school, has been a loyal citizen in many ways, and the contribution of Prof. L. P. Breckenridge of the same institution has been material. Prof. Hiram Bingham has "mixed" well with the men of New Haven, always ready to lend a hand, and George Parmly Day, treasurer of the university, has participated in many good community works.

The contribution, direct and indirect, of Arthur B. Morrill to the welfare of New Haven has been considerable. An educator of eminent rank, the head of the Normal school, has been an inspiration and example of good citizenship to old and young. Superintendent Frank H. Beede of the schools has never

been a detached citizen, busy as he has been, though his contribution through the upbuilding of the schools has been all that the city could ask. In this he has been ably assisted, of late years, by the associate superintendents, Claude C. Russell, Junius C. Knowlton and John C. McCarthy. Nor should mention be omitted of George T. Hewlett, since 1900 secretary of the Board of Education, who has been identified with many a public work. Charles L. Kirschner, principal of the high school, Frank L. Glynn and Robert O. Beebe, successively directors of the trade school, should also be mentioned. In business education a leader who has aided the community in no small way is Nathan B. Stone of the Stone Business College.

IV

A community with a legal history based on such traditions as the record of Roger Sherman and James Abram Hillhouse is competently maintaining its standards in the modern time. For almost two centuries New Haven, jointly with Hartford, administered the law for the state, and provided temples of justice. It later came to have the only school of law in the state, and from that, as well as from the standing of its lawyers, it still retains its prestige as a leader of the Connecticut bar. From the ranks of its lawyers have come three of the four governors which the city has furnished in the past forty years. It has always been well represented on the benches of state and nation, and in the present period has had a chief justice of the State Supreme Court, Hon. Simeon E. Baldwin. It now has a circuit judge in the United States District Court, Hon. Henry Wade Rogers, called from his high place as dean of the Yale Law School; a United States commissioner, William A. Wright; an associate judge of the State Supreme Court of Errors, Hon. John K. Beach; one judge of the Superior Court who is a resident of the city, William L. Bennett, and another who has his office in the city, James H. Webb.

New Haven, as the county seat, is now occupying its fifth courthouse since the first primitive structure on the Green was built in 1717. That building served until 1767, for the requirements of the courts were then very modest, according to our standards. The next structure, standing on Temple Street, midway between where Trinity and Center churches now stand, was bare, but it served for almost fifty years. Then the courts moved into what New Haveners of this generation have known as the old State House, on the Green west of the churches. Their requirements outgrew it before a new courthouse could be provided, and we find them using, from 1861 to 1871, spare room in the City Hall. In that period the county took active steps to provide a new building, and the result was the brown stone edifice which still stands north of the City Hall. This was completed in 1873, and was palatial for those times.

But soon after the new century came in, New Haven County, though in the meantime it had provided a fine building in Waterbury where some of the courts of the district were held, felt that it must have a new and adequate courthouse at the county seat. A committee appointed by a meeting of the county's senators and representatives at Hartford on February 20, 1907, found

that the then existing county courthouses were not adequate, and submitted as its report a vote of the Bar of New Haven County, resolving that it approved the decision of the committee to recommend a new building. The committee and the lawyers agreed on the northwest corner of Elm and Church streets as a desirable site, and the latter appointed a committee consisting of John K. Beach, Isaac Wolfe, Harry G. Day, Henry C. White and John H. Webb to act in conjunction with the county committee.

The committee for the county, appointed June 27, 1907, consisted of Hon. John Q. Tilson, speaker of the House; John K. Beach of New Haven and Senator Dennis A. Blakeslee and the county commissioners, who then were Edward F. Thompson, Jacob D. Walter and James Geddes. About two years later John K. Beach resigned, and Frank S. Bishop of New Haven was appointed in his place. The committee continued in charge of the work until the building was completed, except that James F. Cloonan of Meriden succeeded Mr. Thompson as county commissioner.

The architects chosen were Allen & Williams of New Haven, and the plan they submitted was similar in effect to St. George's Hall in London. It was in 1909 that the work was begun, with the Sperry & Treat Company of New Haven as the general contractor. It was reported finished, furnished and ready for occupancy on March 24, 1914, at a total cost of $1,324,869.35. It surpasses any county building in the state, and is one of the finest in the New England region. Standing at a prominent corner of the Green, it makes one of the most distinguished features of the central group of architecture. Within it is substantially and luxuriously appointed, with ample provisions for all the county courts and offices. Its distinguished mural paintings have been done, including the decorating, by T. Gilbert White, and the sculpture, which includes two figures of heroic size before the building, by J. Massey Rhind.

In such a home meets a distinguished company of lawyers. There were 228 of them in New Haven in 1917. The three governors whom they have recently furnished are Hon. Henry B. Harrison, 1885-87; Hon. Luzon B. Morris, 1893-95; Hon. Simeon E. Baldwin, 1911-15. The last was the first governor to be elected for a second term since the term was made two years in 1884. More recently the bar of New Haven has provided a secretary of state, Hon. Frederick L. Perry. In this period New Haven lawyers have provided two members of Congress, Hon. James P. Pigott, in 1893-95, and Hon. John Q. Tilson, who was member-at-large from 1909 to 1913, was chosen from the Third district in 1914 and re-elected in 1916.

These are not the only ones who have been called to higher office. Hon. Burton Mansfield, justly honored in many circles of his fellow citizens, leader among churchmen as well as lawyers, was appointed insurance commissioner of Connecticut by Governor Morris in 1893, and when Governor Baldwin wanted the right man for the place he reappointed him in 1911. So admirably has he filled the office that Governor Baldwin's Republican successor continued him in it. Besides that he holds numerous positions of trust, financial and industrial, as well as legal. John Currier Gallagher, who succeeded Edward A.

NEW HAVEN COUNTY COURTHOUSE, NEW HAVEN

Anketell as clerk of the New Haven County Superior Court in 1907, and remained in the position until his death in 1912, had been assistant for years before that, and was one of the honored members of the New Haven group. Mr. Anketell, on his part, had been clerk of the courts of the county for eighteen years before that, and stood high in his profession.

William K. Townsend, native of New Haven, long one of the most distinguished members of its legal group, was another who rose to the rank of a federal judgeship, being appointed to the United States Circuit Court in 1892. Henry G. Newton is another whose departure is so recent as to make his memory very vivid. He was one of the most respected members of the New Haven bar for over forty years, and at the time of his death had long been a referee in bankruptcy. His place in many relations in New Haven was a very large one. Charles Kleiner, for thirty-four years a member of the New Haven bar, has just closed a remarkable term of eight years as corporation counsel, a period in which he has abundantly justified the confidence of his fellow lawyers and citizens in his sterling character, fine legal training and careful judgment. Livingston W. Cleaveland, who though eminent in his profession, occupies an even higher place in New Haven esteem, has held for several terms the probate judgeship, and is prominent in many efforts for the common good. John P. Studley, for three terms New Haven's mayor, rounded out his public career by a service as judge of probate, and was succeeded by John L. Gilson, the present able and popular holder of the office. Rocco Ierardi, one of the able younger lawyers, was for several years prosecutor in the police court.

New Haven has several law firms which are notable in their history, though their individuals have been no less distinguished. One of the more prominent of these is White Brothers, unique in the fact that four generations, from Dyer White of the colonial days to Roger White, 2d, served the public as conveyancers, substantially on the same site. A younger firm by far, but as distinguished in its way, is Clark, Hall & Peck, which has a statewide reputation for skill and reliability in the searching of titles. One of the most prosperous firms in these days is Stoddard, Goodhart & Stoddard, a group of strong men whose ability covers a wide range. Bristol & White is a firm now including some of the ablest members of the bar, John W. Bristol, Leonard M. Daggett, Henry C. White and Thomas Hooker, Jr. Watrous & Day is made up of George D. Watrous, just regarded as one of the leaders of the bar, an attorney of the highest ability, a professor in the Yale Law School and a citizen of sterling worth; and Harry G. Day, who divides his attention between eminent service in his profession and the executive guidance of the New Haven Hospital.

A notable group includes men who have retired, others who have had their eulogies written. Besides Judge Townsend and Judge Newton, already mentioned, there is Earliss P. Arvine, who rests from a useful life and service. Henry T. Blake is still active, though not in legal practice. John W. Alling, after long service as president of the Telephone Company, has also somewhat relaxed the strenuous life.

The list might greatly be extended. Seymour C. Loomis has a high standing

in his profession, but finds time for much non-professional public work. Donald A. Adams, though continuing his legal work as a teacher as well as a practitioner, has carried the secretarial work of the Civic Federation for two years past and done much other public service. Harry W. Asher has an enviable place in his profession. Bernard E. Lynch is trusted as a counselor and honored as a citizen. Matthew A. Reynolds, an attorney of high ability, has also served the city as a public official, notably as a member of the Board of Fire Commissioners. Eliot Watrous, in addition to a handsome private practice, is often found engaged in unpaid public endeavor. George W. Crawford occupies a high position among his fellows, and peculiarly and ably serves the people of the colored race, to whom he always gives wise and reliable counsel. A. McClellan Mathewson, in addition to his private practice, has rendered the community a large service, in his time as police court judge and since, in work for the boys of New Haven. For many years he headed the local council for the Boy Scouts, and his interest in the rising generation is real and constructive.

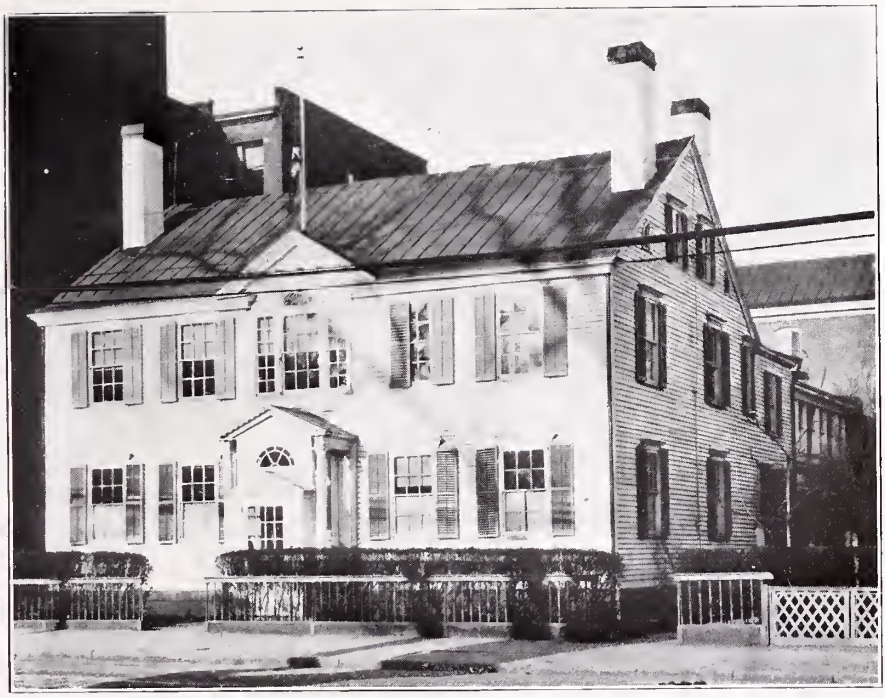
V

In nothing has New Haven made greater advances in the recent period than in the benefits derived from the practice of medicine. It was never backward in that respect, for in it for generations some of the ablest of American physicians have labored. But it was unfortunately true that, in the period just before the beginning of this century, the tide of wealth that was aiding the science of medicine through the schools was running stronger in almost every direction than toward Yale. And on Yale Medical School New Haven depended in great measure for its medical inspiration.

The "beloved physicians"—and New Haven has had many of them—worked on in zeal and faith. They have kept New Haven in the front rank. And in this time the fruit of their works appears. Friends with wealth and the love and pride of Yale have come to the rescue of its medical school. They are making it one of the foremost in the country, and greater things are ahead for it. This reacts in a direct way on New Haven. For there has been materially strengthened an alliance which has existed from the beginning between Yale Medical School and the New Haven Hospital. The leading hospital in the city, recently greatly enlarged in its space and equipment, is to have more than ever the service of Yale—the new Yale. The New Haven Dispensary, which has for forty-six years existed to serve at the lowest cost those who most need medical advice and assistance, is also to have its scope and service increased. The general medical advance has for some years reacted on the New Haven public health service, which has been reformed on modern standards.

All this has been the work of faithful men who have industriously applied their learning. Most of them have been identified with the trio, Yale, the hospital and New Haven. Some have branched off from this alliance to form other hospitals, and sorely New Haven has needed them. At one time, and that rather recently, this city was far behind others of its size in its hospital

NEW HAVEN HOSPITAL, NEW HAVEN



THE GRADUATES CLUB, NEW HAVEN

accommodations, and still its growth keeps up the pressure. To meet the need physicians of the homeopathic school founded Grace Hospital some twenty-two years ago, and though never oversupplied with funds, it has done an excellent work. A few years later the private institution known as Elm City Hospital, of which Dr. Clarence E. Skinner was the inspiration, was started in a building erected for its purpose at the southern end of Park street, and continues, under changed management, its able service. St. Raphael's Hospital, under the auspices of the Catholic Church, was founded soon after 1900, and has so well served the people that those who wish good treatment and care, seek it without paying attention to the limitations of religious creed.

Of the physicians of New Haven in these days of the new development of Yale, it is natural that the dean of that school should be regarded as the leader. Dr. George Blumer has that position by right of eminent attainment, and without jealousy. There are older physicians, of whom most persons would mention first Dr. William H. Carmalt, old in practice, general and special, old also in the confidence, respect and affection of his fellow citizens. Dr. William C. Welch, of a long line of distinguished physicians, eminent in his profession, rarely fine in his personal character, devoted as are few men to the welfare of his fellows, true friend as well as reliable healer, is rounding out a long service for the people who love him. Dr. B. Austin Cheney, veteran of the war, sterling practitioner of the old school, a man whom all New Haven honors for his personal as well as his professional qualities, completes a remarkable trio.

A group of those who have finished their work is too distinguished to receive less regard. "Old Doctor Sanford" was not so many years ago one of the true type of "beloved physicians," whose presence did good like a medicine. His work is carrried on by Dr. Leonard C. Sanford, scholar, lover of nature, physician of eminent attainments. New Haven still remembers with gratitude and tears Dr. Otto G. Ramsey, brilliant surgeon, sacrifice to the demand of the people which his skill created. A multitude of those whom he served for the pure love of humanity still grieves at the untimely ending of the work of Dr. William J. Sheehan. Dr. Jay W. Seaver, though his work was mostly with the university in an official capacity, was long a resident of New Haven, and many friends recall his work with tenderest memories.

Two who stand out as surgeons maintain ably the high standard set by that department of healing. Dr. William F. Verdi has demonstrated a skill which has spread his fame far beyond the bounds of his community. Dr. William P. Lang, younger, with already an enviable reputation for careful, skillful work, is coming to fill a large place in the needs of New Haven, and to be demanded in many other communities. There is a group of notable specialists, from whom, in incomplete justice, may be selected Dr. Oliver T. Osborne, Dr. William C. Wurtemburg, Dr. Henry W. Ring, Dr. John E. Lane and Dr. Allen R. Diefendorf.

Dr. Stephen J. Maher, also a specialist, has made a place for himself of international as well as state and local eminence by his study of tuberculosis. This has justly placed him at the head of the state commission, in which position he

is doing a work for the healing of humanity and the lengthening of life which this generation will inadequately appreciate. Dr. Charles J. Bartlett, whose work at present is largely with the Medical School, has in recent times served New Haven in other highly important ways. His work as president for several years of the Civic Federation has already been mentioned. His service for New Haven's health in connection with the health department covered several years, and its fruits are abundant. In this connection it should be said that, though his name appears less prominently in the reports, the contribution of Dr. C.-E. A. Winslow of the University to the same cause is not a small one. And Prof. Yandell Henderson, through the Medical School and through his frequent public service in such causes as charter revision, is a citizen not to be overlooked.

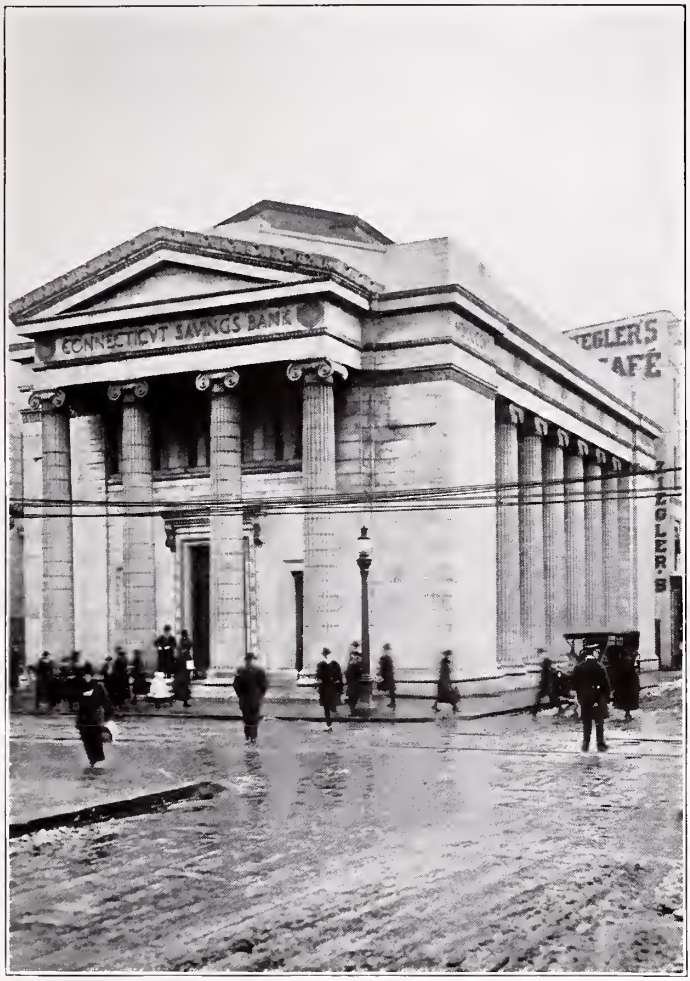
Dr. Nicola Mariani is a physician whose appeal is naturally to the Italian people, and who delights to serve them. But not a few in New Haven know him as a gentleman of the rarest breeding, a man of high public spirit, as well as a physician of skill. Dr. Isaac N. Porter is recognized in the fraternity as of eminent ability, and though his practice is mostly with his own people, there are not a few of all races who, seeking healing, are fain to disregard the color line.

New Haven had 218 physicians in 1917. Each has his place, and many who regard him as the best in the city. But no list would be complete without such names as those of Dr. C. Purdy Lindsley, Dr. William P. Baldwin, Dr. Arthur N. Alling, Dr. Leonard W. Bacon, Dr. Henry P. Sage, Dr. E. Reed Whittemore, Dr. Gustavus Eliot, Dr. Edwin C. M. Hall, Dr. Burdette S. Adams and Dr. E. Herman Arnold, the last further distinguished by his conduct of the New Haven Normal School of Gymnastics.

VI

In many directions have citizens of New Haven brought honor as well as service to their city. The shortest path to fame, oftentimes, is by way of politics. There already has been some mention of the contributions which the legal profession has made to politics and government. Its three governors in two decades do not, however, exhaust New Haven's list. The business ranks contributed one governor in Rollin S. Woodruff. From 1907 to 1909 he was the state's chief executive, one of the most independent, upright and forceful governors of the past two decades. Previous to that time he was lieutenant governor for a term, and still earlier he was state senator. In New Haven he has been president of the Chamber of Commerce, and one of the city's foremost business men.

The most distinguished New Haven figure in national politics in this period was doubtless Hon. Nehemiah D. Sperry, now resting from his labor. His work in New Haven as a builder, public officer and postmaster belongs to an earlier period, but from 1895 till 1909 he was congressman from the Second district, and performed at Washington the crowning service of a useful career. New Haven was not the birthplace of Hon. John Q. Tilson, who in a way has



CONNECTICUT SAVINGS BANK, NEW HAVEN

come into his place, but he, after being member of the State Legislature and speaker, is in this time of war performing a notable service as congressman from the New Haven district.

A sterling citizen, whose longest work in New Haven has been as a manufacturer, occupied the mayor's chair in 1897-99. The biographical works of the time are silent about Frederick B. Farnsworth, because he wishes them to be. It is his way. He didn't please the politicians when he was mayor, which means that he pleased the people. He has always lived a plain, rugged, public serving life. He has succeeded in his business, and is now able to sit back and watch for opportunities to do good. His eyesight is keen, and he seldom misses one. That the general public so seldom knows of it is, perhaps, a tribute to his discreet ability.

There was another mayor for a brief time who deserves better than perfunctory mention. When tragedy removed Mayor Rice from his place in 1916, Samuel Campner was president of the Board of Aldermen. Automatically called to the mayor's chair, afterward confirmed in the office by legislative act, he performed a difficult task with a fidelity, a modesty and an ability that earned for him the enduring gratitude of the discerning, though they were too few to re-elect him.

New Haven had, in the second decade of the twentieth century, a demonstration of the possibilities of citizenship which was at once pathetic and inspiring, an example of public service which was both thrilling and tragic. New Haven is a democratic city, but the office of mayor has usually gone to some man of well recognized prominence, either in public affairs or in politics. When Frank J. Rice was named for the office in 1909, he was known mostly as the popular president of the Young Men's Republican Club, a manager of some large central properties for a prominent real estate owner, a former member for several terms of the Board of Councilmen.

He came to the chair of mayor a plain, simple, sincere citizen, with the desire to serve his city uppermost in his mind. He made no promises except the comprehensive one to do his best. He did, however, outline a few of his plans. One of them was to give New Haven some better sidewalks, and that, though one of the least of his achievements, is characteristic of his administration of city affairs. He found the sidewalks of ancient and billowy brick, of cracked and crumbling asphalt, of unfinished gravel. In less than six years he had, against indifference, prejudice and selfish opposition, given New Haven more than two hundred miles of modern concrete sidewalk, and accomplished this simply by keeping at it.

For almost seven years Frank J. Rice gave of his best to serve New Haven. It should have been eight full years, but he wore out before the end of his time. In the truest, highest sense he spared not himself. He took his office and his opportunities seriously—too seriously—perhaps. He was never satisfied unless a problem was solved in the best possible way, unless the very best appointment was made, unless he could give his most intense attention to every subject. He responded to every call the people made upon him. He grew into the heart of

the people. They re-elected him in 1911 by a plurality of 2,029. He gave them another term of unselfish service. In 1913, a definitely democratic year, he was again elected, by a plurality of 1,201. In 1915 the city broke all records by re-electing a mayor to a fourth term, and the mayor was Frank J. Rice, this time by a plurality of 2,013.

By the time New Haven had really come to know and appreciate Mayor Rice it lost him. Too late his friends found they had been asking too much of him. Too late his political critics hushed their clamor when they found they had worried his sensitive spirit to the breaking point. Midway in the first year of his fourth term he broke under the strain, and though for several months he made a brave effort to rally, he came back no more to the desk in City Hall where he had so faithfully done the greatest of his life's work, and on January 18, 1917, his brave spirit rose to the land of his eternal ideals.

It was seven days later, in the course of an address before an association of Yale alumni in another state, that President Hadley went out of his way to pay to Mayor Rice what, taken in its settings, must be considered a remarkable tribute. He was speaking on the ideals of public service which Yale teaches, and had mentioned the union of New Haven and Yale in the great anniversary Pageant of the previous fall, when he said:

"The mayor of New Haven did not participate in this celebration. He had done much to help in the early stages, but at the time when it came he was on his death bed—dying in office after having honorably served the city for several terms. He was not a Yale man, but with each successive year of his office he understood Yale better and worked more actively with us. With the announcement of his death came a message from the city asking if the funeral might be held in Yale university. On Sunday last thirty thousand citizens of New Haven, of every nationality, lined the streets to see the body of the chief magistrate borne from the City Hall to Woolsey Hall, and then to its last resting place. Thus was celebrated the last scene in the drama which commemorates the coming of Yale to New Haven. The Pageant had a worthier epilogue than human hand could have written."

VII

There were in New Haven at the beginning of 1900 ten banking institutions, the outgrowth of a single bank started in 1795.* There are as many now, of the same class, but their arrangement is somewhat different. Then eight of these were national banks, centrally located, of the familiar sort. Now there are only five national banks. Of the survivors, one is a combination of three banks and another of two. To make up the number, there are a state bank and four trust companies, one of which is a combination of two.

In 1899 the ten banks had a combined capital of $4,014,800, and surplus and profits of $1,922,913. Now the ten institutions have capital amounting to

* The banking data are necessarily of 1917.

FIRST NATIONAL BANK, NEW HAVEN

THE UNION AND NEW HAVEN TRUST COMPANY, NEW HAVEN

$4,775,000, and surplus and profits of $4,457,392. The oldest and now the largest is the New Haven National, combination of the old New Haven National, the New Haven County National and the City banks, with capital of $1,200,000 and an equal surplus. Its president is Ezekiel G. Stoddard. The present First National is an amalgamation of that bank with the Yale National, effected in 1917. It has a capital of a million dollars, and surplus of $650,000. Thomas Hooker, of the old Hooker family, one of the leaders in New Haven's banking development, is president. The bank next in strength is the Second National, which occupies the finest banking and office building in the city. It has a capital of $750,000 and a surplus of $700,000. Samuel Hemingway, another of the foremost bankers of the city, is its president. The Merchants National Bank, now well established in the old Ford Building at the corner of Chapel and State streets, which it has made into a modern banking house, has capital of $350,000 and a surplus of $250,000. Its president is Harry V. Whipple. The National Tradesmen's Bank, of which George M. Gunn, of Milford, is president, has a fine banking house on Orange Street, capital of $300,000 and a surplus of $400,000. The single state bank is the Mechanics, a strong and growing institution, which in 1910 completed one of the fine bank buildings of the city, on Church Street. It has a capital of $300,000, surplus and profits of $458.709, and William H. Douglass is chairman and vice president. The active president is Frank B. Frisbie.

The old Union Trust Company was the pioneer of that sort of institution in New Haven, and for some time held the field alone. Early in the nineteen hundreds the New Haven Trust Company was formed, and in 1909 completed a fine banking house on Church Street. Within two years after that it formed a combination with the older institution, and is now the Union and New Haven Trust Company, of which Eli Whitney is president. It has capital of $650,000, and surplus and profits of $663,429. The People's Bank & Trust Company, formed soon after this union, aims to be a popular institution, and does an excellent service. It has capital of $50,000, and surplus and profits of $132,077. Its president is Joseph E. Hubinger.

The other trust companies are the outgrowth of the banking needs of expanding New Haven, and account as well for the consolidation of some of the central banks. The Broadway Bank & Trust Company was founded in 1913 to serve the business men of the western and northern parts of the city. It has capital of $100,000, and John B. Kennedy is its president. William M. Parsons, who about the time of its founding retired from the Chamberlain Furniture and Mantel Company, is its secretary and treasurer. The other trust institution is the American Bank & Trust Company, founded a year or two later to serve business Fair Haven. It has capital of $75,000 and a surplus of $3,177. Its president is Myron R. Dunham.

There are three savings banks, all of them of maturity and standing. The oldest is the Connecticut, but the strongest is the New Haven, while the National makes a substantial third. Nineteen years ago they had combined deposits of

$18,278,458. Last year the combined deposits of these three were $44,391,254. The trust companies, with the exception of the first, have savings departments, and the combined deposits of the six banks are $45,540,726. The New Haven has $21,062,000, and its president is Lewis H. English. The Connecticut Bank has $18,644,926; its president is Burton Mansfield. The National has $4,684,328. The three trust companies together have savings deposits of $1,149,472.

About 1914 there was founded in New Haven a bank on the Morris plan, backed by some of the soundest and ablest business men. It is a popular loan institution, but an investment bank as well, and its management and prosperity have demonstrated that it fills a needed place in New Haven finance. It has a capital of $100,000. John T. Manson is its president, and Judson D. Terrill its secretary and manager.

New Haven has never been an insurance center, but it has been represented in that business since its early years. The Security (fire) Insurance Company has had nearly a half century of confidence and prosperity, and now has a capital of $1,000,000, with a surplus of $836,745. Its president is John W. Alling.

New Haven's Building and Loan Association is a conservatively managed and prosperous institution, with assets of $359,727. Its president is F. L. Trowbridge.

The oldest of the public service institutions is the New Haven Gas Company, founded in 1847. It now lights and heats, in addition to New Haven, the towns of Branford, East Haven, North Haven, West Haven, Hamden, Orange and Milford, including all the neighboring shore resorts, a total population of more than 185,000. It has an authorized capital of $10,000,000, and its outstanding capital is half of that. Its president is Charles H. Nettleton, a resident of Derby, but aside from him its directorate is composed of New Haven men, George D. Watrous being vice president.

The New Haven Water Company was incorporated in 1849, by New Haven men, to serve the city with water. It has been conducted so honestly and ably that it stands for all the country as one of the best arguments against the public ownership of utilities of this sort. Eli Whitney is its president and treasurer, and has for many years been in large measure its genius, though the company owes much of its standing to the able management of David Daggett, who was its secretary for many years previous to his death in 1916. From eight great reservoirs, holding in the aggregate three billions of gallons of water, the company serves now the needs of New Haven, East Haven, Hamden, Branford, Milford, West Haven and some contiguous territory. Its high pressure service is from the pumping stations near Whitney and Saltonstall lakes, from which the higher ground in its territory is supplied. The other service reservoirs feed by the gravity system, but some of the largest are storage reservoirs. In addition to the two lakes mentioned, water comes from Wintergreen and Maltby

NATIONAL SAVINGS BANK, NEW HAVEN

MECHANICS BANK, NEW HAVEN

lakes, from Fair Haven, and the three reservoirs in Woodbridge, Sperry, Dawson, and newst of all, Lake Watrous, partly in Woodbridge and partly in Bethany. The company's authorized capital is $5,000,000.

The United Illuminating Company, a utility of comparatively recent origin, is a consolidation of companies in New Haven and Bridgeport, and chiefly serves these two cities and the towns between, though it now reaches in all directions from the cities. It has a capital of $3,000,000, and James English of New Haven is president.

In the center of a great railroad system, New Haven is greatly influenced by the railroad and the men who make it. Two of the constructive presidents of the road in the modern period have been Charles S. Mellen, who had his residence here, and Howard Elliott, who though too busy in his brief term to spend much time in New Haven, proved a good citizen. Many other prominent officials of the road have lived in the city, and participated in its activities. Two who have especially joined in its life have been Vice President Edward G. Buckland and Lucius S. Storrs, president of the Connecticut Company.

The old-time tavern long ago has disappeared, but the modern hotel which has come in its place has much to do with the making of a community. New Haven, in the past ten years, has seen two of its old hotel landmarks go, one the "Tontine," which stood at the corner of Church and Court streets, razed to make room for the new postoffice, and the other the "New Haven House" of more than a generation. The latter is replaced by New Haven's superior modern hotel, the Taft, erected in 1911, and securing its name from obvious sources. Louis E. Stoddard had as much as any New Havener to do with its financing and erection, but Merry & Boomer, a well known hotel management firm, has contributed materially to the reputation it has as one of the best hotels in New England.

At the gates of the new railroad station that is to be the Gardes several years ago reconstructed the old hotel which William H. Garde made famous in 1896 and the years following, and his son, Walter S. Garde, is conducting there now one of the best appointed and managed hotels in the state.

VIII

New Haven has had newspapers ever since 1755, when a publication whose name and substance seems to have been lost was established. It was so good as to die at the age of nine. Only two years later, in 1766, a small newspaper with the large name of the Connecticut Journal and New Haven Post Boy was established. That, by evolution to the Journal and Courier and the Journal-Courier, is today edited by Colonel Norris G. Osborn. The Courier, as New Haven calls it, has since 1880 been published by John B. Carrington and the Carrington Publishing Company, though the coming of Colonel Osborn in 1907 brought considerable new capital into the concern, and gave the paper a new spirit and new life.

The New Haven Register was founded by Joseph Barber in 1812, and for more than half a century was known throughout New Haven county and the state as a staunch organ of the Democratic party. The party left it in 1896 to follow after Bryan, and later, under a changed ownership, it became independently Republican. It became a daily in 1842. Not far from that time it passed into the hands of Minott A. Osborn, who made it one of the leading newspapers of Connecticut. It remained in the hands of him and his son until 1895, when a stock company was formed which purchased the family's interests. Colonel Norris G. Osborn remained as its editor until 1907, when he went to the Journal-Courier.

The New Haven Palladium was born in 1828, a Whig in politics, a Republican when that party was formed. It departed this life in 1911, leaving many friends to mourn it. Between those years it had an honorable and valuable existence, being as ably edited, perhaps, as any newspaper has ever been in New Haven. Something of its quality is indicated by mention of such names of its editors as James F. Babcock, Cyrus Northrop, A. H. Byington, later consul at Naples, Colonel William M. Grosvenor, Abner L. Train and Amos P. Wilder, afterward consul-general at Hongkong.

The Union, New Haven's original one-cent newspaper, was founded by Alexander Troup in 1871. Originally appealing to the class called the workingmen, at times in its career reputed sensational, it has lived down all its false reputation, and taken its place in even rank with other newspapers of New Haven. Alexander Troup, long one of New Haven's valuable citizens, made it a power in his time, and his sons have still further advanced it. It has been Democratic for the most part, and its editor was a close friend of William Jennings Bryan.

The Morning News was born of a composing room strike in 1882, and for sixteen years lived a somewhat precarious existence. It had, however, a high standing at one time, under the ownership of Professors Baldwin and Henry W. Farnham, who made it the high expositor of political reform. But for six years a city of 90,000 people had six newspapers, and it was too many. The Morning News met the inevitable fate of the overcrowded.

About 1891 the Republicans of New Haven felt that they needed a party newspaper in the evening field, and founded the Evening Leader. Colonel Charles W. Pickett was made its editor, and continues in that position until now, though there have been various changes in ownership. It continues to be a Republican newspaper. About 1910 its name was changed to the Times-Leader.

The Saturday Chronicle was founded in 1902 as a weekly review of New Haven politics, society and special events. It has been a well published, well conducted journal in many ways, but it has not been especially prosperous. For several years Clarence H. Ryder published it, but in 1912 Leo R. Hammond, who had just resigned the Palladium to its fate, took over its management. It is now the official organ of the Civic Federation.

New Haven has five scientific or technical journals, two each of Italian,

BROADWAY BANK AND TRUST COMPANY, NEW HAVEN

NEW HAVEN SAVINGS BANK, NEW HAVEN

German and labor newspapers, and nine Yale publications. Not all of these are exclusively of interest to the college. The Yale News, for instance, the oldest college daily, is a newspaper of value to the whole community. It was first issued as a four-page, nine-by-twelve sheet in January of 1878. No names accompanied the publication as a guarantee of good faith, but it is known to have been projected by Frank V. McDonald and Herbert W. Bowen, '78. The former was a man of independent means and independent spirit, disapproving of certain college secret societies, and it was pretty well understood at the time that he started the News for the purpose of guying the senior societies Skull and Bones and Scroll and Keys. The position of the News was stated in a two-column article published in March of its first year, which began: "We have been asked what motive we could have for such a relentless persecution of senior societies. What is the use of grinding them so unceasingly?" The article then proceeded to give emphasis to what was conceived to be the undemocratic characteristics of the society system and the consequent injury to the great body of students. But this was a passing phase of the News, interesting as it is in connection with its foundation. Within two months the founders had turned the paper over to S. M. Moores, now the Hon. Morrill Moores, member of congress from Indiana, who ran it under his own name. In the forty years since it has had a sometimes strenuous but always progressive existence, and today it is not only the oldest but the best college daily published, a newspaper model for those who would publish most in least space.

The Yale Alumni Weekly was founded in 1891, and Pierre Jay of '92 had as much to do with its founding as anybody. It was intended, as a weekly edition of the News, to gather up especially good bits of college information and pass them on to busy graduates. Lewis S. Welch took the management in 1896, and published the Weekly for the following ten years, shaping it gradually to its present useful form. The Yale Publishing Association, which then took it over, has with Edwin Oviatt as editor and George E. Thompson as business manager developed the publication into most admirable form, in which it finds increasing favor with Yale graduates and many others. Both are sons of New Haven, and among its most useful citizens. Mr. Oviatt performed in 1916 a historical and literary service for which Yale and New Haven must increasingly praise him, in his book "The Beginnings of Yale," a work of immense value and a well told story. Mr. Thompson, who has shown himself a manager of high ability, is unsparing of himself and his time in many forms of public service, having recently been made treasurer of the Young Men's Christian Association.

The Yale Review, a quarterly now published by the same association, is a survival in name only of an earlier magazine, and is now in its eighth year under the new management. It has in that time taken a high place as a magazine of international importance, of whose production New Haven is justly proud.

The "art preservative" in New Haven antedates the newspaper only by a year. It has a long and detailed history, full of ups and downs, but the fittest of those who have made it have survived. Early newspapers, and demands

of the college for printing, furnished the business for a score of concerns which in the century following 1754 had their day and ceased to be. The oldest present firm is Tuttle, Morehouse & Taylor, which dates substantially from 1851. The men who have made it a great institution in our time are Cornelius S. Morehouse, a printer of the highest skill and finest ideals, a contemporary and friend of Theodore L. DeVinne, and George H. Tuttle, son of the original Tuttle of the firm, now its head and manager. This firm, with a wonderful record of achievement, ranks high among the printers of America.

Another printing firm of more than state importance exalts New Haven in the publication world. Its progenitors began to print directories in New Haven as early as 1840. Price, Lee & Company, now incorporated as the Price & Lee Company, was organized in 1873 as a publishing firm. A strictly printing firm, the Price, Lee & Adkins Company, was organized in 1889. The publishing name remains the same today. The printing house was reorganized in 1915 as the Wilson H. Lee Company, which reveals the name of the man who for nearly forty years has made the business in both departments. The house now issues forty-one directory publications, which serve about sixty-three cities and towns in Connecticut, Massachusetts, New Jersey, New Hampshire and New York.

Another of the old firms, engaged in newspaper making, is the Carrington Publishing Company, which for more than half a century has issued the Journal-Courier. It has a history going back to 1852.

New Haven has forty-six printing houses at present, some of them long established, but more of them of recent growth, though doing, for the most part, the good work which the standard of the leaders requires. Among these leaders are the Whaples-Bullis Company, Van Dyck & Company, the Tuttle Color Printing Company, the Ryder Printing House, the Harty Musch Press, S. Z. Field and Bradley & Scoville, the last being also blank book manufacturers.

IX

Great among the makers, in a city whose manufactories are so important as are New Haven's, are the men who make those industries and direct their course. Not a few of these men, much in every work for the city's advancement, have repeatedly been mentioned. The genius of the great Winchester industry for many years, a business man to whom it owes much of its growth, is Thomas G. Bennett. Though now out of the active management, his work is well continued in these days by his son, Winchester Bennett. To Henry B. Sargent is naturally and rightly ascribed much of the success of the great firm with which he has since 1871 been identified, but his work for the welfare of New Haven has been broader even than that. Walter Camp's activities have touched New Haven at many points, but he has given first allegiance to the clock making firm which Hiram Camp had so great a part in founding. No less valuable a citizen is Edwin P. Root, who has a large part in the carrying on of this business, but finds time for many New Haven activities besides. He has been in the clock

SECOND NATIONAL BANK, NEW HAVEN

business since 1877. His interests are varied, and not the least of his service for New Haven is as director of the Public Library.

The Acme Wire Company, which within a short time has had a wonderful development, and is now one of the leading industries, owes a large part of its success to the personal executive ability as well as the capital of Victor M. Tyler, its president and treasurer. Next to him Edgar L. Hartpence, its masterly general manager, has had much to do with raising it to a concern employing almost a thousand men. Both are citizens whom New Haven values for many other reasons. The work of Max Adler and Isaac M. Ullman in developing their great industry, and their part in the upbuilding of New Haven, are well known. Henry L. Hotchkiss and H. Stuart Hotchkiss have been powers aside from their connection with the city's rubber industry. Howard E. Adt, one of the geniuses of the Geometric Tool Company, is a citizen whom New Haven prizes highly, while Percy R. Greist of the Greist Manufacturing Company has been foremost in many efforts for the good of New Haven. John B. Kennedy, conspicuous for high citizenship, patriotic leadership and banking ability, makes it his principal business to direct the English & Mersick Company, makers of lamps and carriage hardware.

Andrew R. Bradley, George P. Smith and Theodore R. Blakeslee are the men behind New Haven's leading confectionery industry, and all are citizens of service and progress. Mr. Bradley recently passed from earthly activities. Mr. Blakeslee, youngest of three brothers who have been very much in the making of New Haven, is a man of high ideals, who is ever ready to serve the public good. Harry B. Kennedy, president of the Hoggson & Pettis Manufacturing Company, is active in church and public work, a sincerely helpful citizen. Samuel R. Avis, though a veteran manufacturer, is best known through his valuable service for years at the head of the board of public library directors. Louis C. Cowles, head of one of New Haven's sterling firms, C. Cowles & Company, which makes carriage hardware, is a gentleman and a citizen of the fine old school. Clarence B. Dann, of Dann Brothers, Joseph E. Hubinger, head of a large starch industry, and Edwin S. Swift, thoroughbred manufacturer and whole-hearted citizen, are other members of a great company.

Many merchants have made New Haven, which was intended by its founders, it will be remembered, as a great trade center. Their ideals have been more than realized. Men have gone on and names have changed, but many a business has continued the policy of its founders since far back in the last century. Older citizens well remember A. C. Wilcox, later A. C. Wilcox & Company, whose store on Chapel, between Orange and State, was deemed one of the great trading centers half a century ago. After Mr. Wilcox's death, it became Howe & Stetson, and was greatly enlarged. There was another evolution in 1906, when the business was purchased by Shartenberg & Robinson. It is now Sharten-

berg's, and Henry M. Shartenberg, an able citizen as well as merchant, is its directing force. An older department firm is the Edward Malley Company, now well advanced in the second half of its century. At or near the corner of Chapel and Temple streets it has been since Edward Malley the elder started in a little country store building. Through successive managements, generally under Malley financing and control, even if under other names, it has progressed to its present degree of size and efficient service. Walter E. Malley is the present head of the corporation. Mendel and Freedman have for approaching thirty years conducted a popular department store on Chapel Street, and are old merchants as well as respected citizens, with a remarkably efficient and modern store at the present time. What was Brown and Bolton, then was F. M. Brown & Company, and since 1898 has been Gamble & Desmond, is one of the sterling firms of the city, now conducted by the second generation of its founders. Such a "hallmark" store as one expects to find in a conservative community like New Haven is the Charles Monson Company, established under its present name in 1892, doing business on the south side of Chapel Street below Orange. Its present head is Charles M. Walker, an influential and progressive citizen.

In many other lines New Haven has had able merchants, who have labored for the public good as well as for their own advantage. There was Nathan T. Bushnell, whose hardware store was always a place for superior goods; another Bushnell, younger, but of the same family, has long been prominent in the wholesale grocery trade; C. S. Mersick established a remarkable firm for the wholesale and retail distribution of building and plumbers' hardware, and it has been advanced in recent years, as C. S. Mersick & Company, former Governor Woodruff being its present head. John E. Bassett & Company is the modern continuation of a firm with considerably more than a century of existence, which is now more efficient than ever in the sale of sterling hardware. George J. Bassett is its present head. Edward P. Judd was long "the bookseller" of New Haven, a man of wonderful ability, and a firm he founded still leads. Frank S. Platt is identified with a farm supply and seed business which has a wide reputation. The Chamberlain Company, which the late George R. Chamberlain and William M. Parsons made a leader among furniture firms, is now headed by Robert R. Chamberlain, son of the former. Frederick Meigs founded a prominent clothing business, which still bears his name, and Colonel George D. Post is the local head of another leading clothing firm. Miner, Read & Tullock and Dillon & Douglass are two wholesale grocery firms made up of men who have had a large share in the progress of New Haven.

In a literal way some men have made the city which is today. This is the day of the engineer. Of men eminent in this profession New Haven has not a few. It is a great task to direct the engineering activities of the enterprise which the New Haven railroad has become in these days, so it may be safe to give its

chief engineer, Edward Gagel, a leading place. He has deserved his success, and done great things for the city in which he lives. One of the oldest of New Haven engineers is Albert B. Hill. Some years ago he was city engineer, and in the years since he has steadily grown in experience and ability, always contributing to the best interests of New Haven. Many of the works of the New Haven Water Company stand as monuments to his ability. Frederick L. Ford had a high reputation when he came from Hartford in 1910, where he had been city engineer. He came to the same position here, and under him the office has been exalted and its work been made much more effective.

Clarence Blakeslee is the engineering member of the firm of C. W. Blakeslee & Sons, and has made possible some of its most important construction. He is a thoroughly able engineer as well as a citizen of high public spirit and fine character. Perhaps his greatest work so far is the construction of a section through an unusually difficult piece of territory, of the Catskills-to-Manhattan aqueduct. Aside from this the greatest engineering work of the Blakeslee firm was the construction of the "cut" through the city for the New Haven road, and of this Dwight W. Blakeslee, another of the Blakeslee brothers, was the engineer, and lost his life in the work. Charles A. Ferry's ability as an engineer has already been told in the story of the Yale Bowl, which he designed. He was a thorough engineer before, or he could not have done it. His wide reputation, then achieved, has since been enlarged. He is a citizen, besides, of truly fine character. Charles C. Elwell's ability was abundantly recognized by the New Haven railroad before he came to the city, and has grown since until he was made, first engineer for, and later a member of the Connecticut Public Utilities Commission. New Haven values him highly as a man. Alexander Cahn has grown up in New Haven, and from the time he chose engineering as his profession he has demonstrated that his choice was the right one. He has done much excellent work, and the city owes him a great public debt.

There are some makers who do not classify, for they stand by themselves. There is hardly an institution to which New Haven of the past half century owes more of abiding construction than to the Young Men's Christian Association. Organized in 1866, it has had a career of struggle, for the most part, but of late it has come into its own through service. In its beginnings small, always needing more resources than it had with which to meet pressing demands, it has been carried on from the beginning by men of sacrifice. Clarence B. Willis was its first secretary, and gave it a wonderful start. Living in rented rooms, not well fitted to its needs, for over three decades, it came about the beginning of the century into its own home, a commodious building on Temple Street. It had even greater burdens to carry then, and it staggered under the debt. Noble citizens, such as Pierce N. Welch and John T. Manson, substantially assisted it with funds, but it was not until after 1910 that it approached a supporting

basis. Some of its secretaries in the recent period have been William G. Lotze, Robert S. Ross, and the present secretary, who has proved a saving executive, and led the association to its best work, Judson J. McKim.

The makers of the future are not neglected. In the present decade New Haven has made the leadership of its boys a public work. The public has financed the Boy Scout movement and given it paid executive management. Over a thousand of the boys are organized in nearly forty troops, attached to churches and other organizations. For three years, before the opening of the war, Gilbert N. Jerome was the first paid executive. In 1917 he resigned to enter the war aviation service, and the direction of the work fell heavily again on the veteran scout leader, James P. Bruce, though a loyal local council assisted greatly. Judge Mathewson was head of that council for several years, but in 1917 Clarence W. Bronson was chosen to the position.

The story of the makers of modern New Haven could hardly be better rounded out than by mention of a service which the nation's history already has recognized, but which New Haven can never too intimately know. Among the financial and industrial developers of New Haven in the days just before and after the Civil War was Cornelius Scranton Bushnell, native of Madison, an honored son by adoption of New Haven. He was a man of remarkable force, a patriot of saving vigor. How he saw the invention of John Ericsson, how he believed in its virtue for the saving of the nation, how he petitioned Washington in vain for financial backing for the first Monitor, how he found the money himself in his own resources and those of his friends, how he made it possible for the Monitor to appear at Hampton Roads at just the psychological time—these are but the high points in the history of his service.

Mr. Bushnell was not, as the world judges, a successful man. But there were those in New Haven who believed he achieved what was vastly more worthy of recognition than success. The outcome of their faith was the organization at New Haven, on March 9, 1899, of the Cornelius S. Bushnell National Memorial Association. The fruit of that association, in addition to the promotion of a true estimate of Mr. Bushnell's character and work, was the erection in May, 1906, on Monitor Park, at the junction of Chapel Street and Derby Avenue, of the Cornelius S. Bushnell Memorial. It is a simple shaft bearing at its crest a victorious eagle, and having inscriptions historically commemorative of the work of Ericsson and Bushnell. It is a public adornment to New Haven; its erection is an ornament to the city's appreciation of patriotic service.

BUSHNELL MEMORIAL, NEW HAVEN

CHAPTER XXV

MILITARY NEW HAVEN

THE GOVERNOR'S FOOT GUARD AND ITS ANCIENT AND MODERN SERVICE—THE HORSE GUARDS AND THE INFANTRY COMPANIES—NEW HAVEN'S PLACE IN THE WAR SERVICE OF TODAY

I

The Davenport pilgrims came bearing arms; they are bearing arms today. They were a peaceful people, but they realized that peace must be conquered and maintained by the sword. There was no question of universal military service in those first days of the colony. Every male of able body between the ages of sixteen and sixty was to be provided by the state with "a muskett, a sworde and a bandalier" and the things that went with them, and turn out at stated times to be instructed in their use. Bearing arms, in those days when mortal foes surrounded, or were supposed to surround the elect on every side was a matter of self preservation.

So every man was a soldier in the early days. The conditions bred a militant race. There was no military class in the distinctive sense. Indeed, for the first century and a half of New Haven's history, its people did little fighting. But they were able to send effective forces, when need arose, for the aid of their neighbors and their governors in the Indian fights and in the French and Indian War. So it was that Connecticut was able to present some sturdy, well trained troops when the war of the Revolution came.

That, however, is a matter aside from the present purpose, except as it bears on the fact that New Haven has had a continuous and effective military organization from that time to the present. The main body of soldiers, trained from year to year, independent of the semi-private companies which from time to time were organized for social effect and military glory, formed the "Train Band" or "Trained Band", the continuing military force out of which grew the Connecticut Second regiment, and on that New Haven bases the claim that this is the oldest military organization in America. Even without that distinction, it has a history in whose value and nobility New Haven, always its central point of rendezvous, takes pride.

In the main the history of military New Haven is a history of the formation and growth of separate organizations, some of which have made their contribution and lost their indentity in this larger organization, some of which have never belonged to it. New Haven's oldest military organization is the Second

Company, Governor's Foot Guard. It is popular, in these days when we seem to have made soldiering a matter of hard business, and shorn the soldier of all gold lace and gay color, to scorn the "ancient and honorable" private company as a relic of a grandeur and glory that was. This is in forgetfulness of historical fact, as well as of the contribution which such companies have made to patriotic inspiration if not to actual service. The Governor's Foot Guard has outlived this false contempt. It does not depend on tradition alone for its justification.

On December 28, 1774, sixty-five men of New Haven met and signed an agreement that they would study together, under competent instruction, the military exercise until such time as they believed themselves competent therein. That thereupon they would form themselves into a company, choose their officers and suitably equip themselves at their own expense. It does not appear whether these men had any premonition of the war that was so soon to come; if they had, they failed to show it in their declaration of intention.

Be that as it may, they went ahead with commendable speed and enthusiasm in their task of training and organization. In less than two months they had progressed so far that they thought it proper to select their uniform, and that was no dun and undecorative sartorial prescription, either. Dress coat of scarlet, with collar and cuffs, silver buttons, white linen vest, breeches and stockings, black half leggins, and small fashionable and narrow ruffled shirt were among its details. A month later they elected their officers. Benedict Arnold, as we well remember, then a druggist and sea captain, was made the company's captain and commander. Two weeks earlier this same sixty-five had prayed the General Assembly of Connecticut, then in session at New Haven, for a charter, and that document was granted without delay.

So it came about that this sturdy body of men, well officered, equipped and as their betters testified, well trained, were ready for action when an emergency came. Their readiness made history for them. We are necessarily familiar with the action which they took consequent to the reverberation in New Haven of "the shot heard round the world." Private organization as they were, they drew themselves up in battle array and demanded powder from the public stores. Perhaps the selectmen were wholly within their rights in demurring, but the Foot Guards had that which was more effective than argument. They got the powder and they made quick time to Cambridge.

They went promptly, but they did not go thoughtlessly. Almost all of the company went, though there was no compulsion. They went realizing that it might be to battle and blood. They responded to the call of freedom and of country. They resolved, as we know from a proclamation which they signed at starting, to go soberly, decently and in submission to authority. They did not, moreover, go as rebels to the authority of England. Their proclamation was not anticipatory of the Declaration of Independence, though it did have a little of that tone. An action which they took just before starting on their march is still more significant, and had a great bearing on their later history,

Filled with a sense of their responsibility, they lined up on the lower Green and listened to words of counsel and admonition, as we may suppose, from the pastor of the North Church, Rev. Jonathan Edwards the younger. It is a matter for regret that these words were not preserved for us, but out of that address grew a Foot Guard custom of great value. It may be that there is something of the spirit of sport and show in the annual celebration, continued to this time by the company, of that start for Cambridge. It gives occasion for the entertainment of guests, for a gorgeous parade through the streets, for a review on the Green, for a feast at night. But it also gives occasion for a service in church, which is altogether of serious intent and effect. The patriotic music, the service of memorial for comrades deceased in the year, above all the sermon by the chaplain, make a most impressive and valuable occasion. The public is freely invited, and the discerning come.

The company was not destined to see bloody service on that trip to Cambridge. The deed that precipitated the war was done before they arrived, and there was little for them to do, for the first fever had gone down. Their records show that General Putnam accompanied them for the latter part of their march, but neither he nor they found much to do. They remained at Cambridge for three weeks, quartered in the splendid house from which the patriots had driven Lieutenant Governor Oliver because he was too friendly with the British. Then they marched back to New Haven.

It may appear that the company had little influence on the progress of the Revolutionary struggle. Such was not the case. Boston and Cambridge were then the center of things. These clashes at Concord and Lexington were but incidental, in the view of the time. It had not been decided whether the colonies should take up arms against England. They had little idea what their strength might be. But the appearance on the field of such a company as this, well armed and drilled and especially—what counted most of all in those days, though we may smile at it—gorgeous in their uniform, had a tremendous moral effect. They were the only completely equipped company on the scene, the equal, it was said, to any of the British troops, and half a hundred men so equipped and drilled looked large in those days of small armies.

The Foot Guards have always frankly owned Benedict Arnold as their first commandant. He marched with the company to Cambridge. He did not, it seems, come back with them, but he had his honorable discharge. It was while in Massachusetts that he conceived the idea that the capture of Crown Point and Ticonderoga might be a serious interference with the British plans by interrupting communication with Canada, and he was commissioned by Massachusetts a colonel to command such an expedition. The enterprise so appealed to the Foot Guards that twenty members of the company elected to go with their captain. It was then that he parted with the company. That trip to Canada, while not a Foot Guard expedition, was cherished in the annals of the company, and in 1911 the company celebrated it by a tour over the Canadian route which Arnold and his followers took, being everywhere received by the now friendly Canadians with the extremest hospitality.

The career of the Foot Guards since that first expedition has been in the main a peaceful one. The company has had its ups and downs, but generally a prosperous existence. It met General Washington on his way through New Haven to take command of the Continental troops, and escorted him as far as the historic "Neck Bridge," this being the first armed military escort tendered to the general. They had been compelled to make their Cambridge expedition under the name of the "New Haven Cadets," being technically rebels against the constituted authority. But only eight years later the General Assembly showed that all was forgiven by ordering the selection of New Haven to deliver to the custody of the company sixty-four stand of arms, in recognition, it would seem, of their valiant service in time of war.

On all occasions thereafter the company acted as the escort of the Governor whenever he was in the New Haven district, always participating with the First Company in inauguration events, and of late years tendering him a reception at New Haven each year. The company has also assiduously observed all those laws of hospitality which exist between organizations of this sort, no matter what distance divides them. When Lafayette visited New Haven in 1824 he was suitably escorted by the Foot Guards. They have been the center of glory in many parades during their century and a half. The most cordial relations have existed between them and similar military bodies in other states. Early in the nineteen hundreds they were guests of the Richmond Blues at Richmond, and in 1908 the company returned the compliment, giving the Blues for three days the freedom and the joys of New Haven. Such are their ties with other companies that at the New Haven week parade in 1911 they were able to bring to New Haven for participation the most distinguished military companies from Connecticut, Massachusetts, Rhode Island, New York and New Jersey.

The company has never avoided military service, of which it has had not a little experience. That same readiness to serve in actual war which took the company to Cambridge at the first has always been shown in the organization or in its individual members. Jointly and severally, the members of the company declared their readiness for the defense of the home town in the War of 1812. The company was called out in 1813 to quell a race riot at Long Wharf between Swedish and Portuguese sailors on one side and American sailors on the other, and was effective. Twice the following year there was a scare of British invasion, and each time the company stood ready, but the point of actual warfare was not reached. The company participated in the fortification of Beacon Hill in 1814, and later the same year, when the enemy landed at Branford, it assembled, but again the war failed to come to New Haven.

The Foot Guard had a most honorable record in the years of the Civil War, though not distinctly under the name of the organization. The company became Company K attached to the Sixth regiment, C. V., and its muster roll shows three commissioned officers, thirteen non-commissioned officers and seventy-six privates. Captain Henry C. Gerrish headed the company at that time, and lost his life in the service, along with ten others. The home organization

was retained throughout the war, and the company was in service for seventeen days during the draft riots of 1863.

In the Spanish War, at the expense of the company, 341 men were enlisted, and an infantry company of 106 officers and men were prepared for serivce and equipped. Many of these men entered the regular service for the Philippines or elsewhere in the years following.

In the present war the company has furnished some members for the service, but its greatest work has been as a home guard. Few thought ever to see the Foot Guards in khaki, but that was their garb in 1917 and the following year. They have been practically on a war footing, and though most of the men were past the age for military service, they stood ready to be effective in emergency. So the record of the company of participation in all the wars of this country's history is so far complete.

The company has had many notable leaders in its fifteen decades. When Captain Arnold resigned, he was succeeded by Hezekiah Sabin, Jr., a New Haven merchant. James Hillhouse the first was the third commandant of the company, being followed in turn by Daniel Bishop and Nathaniel Finch. In 1810 the major commanding was Luther Bradley. At the time of the reorganization in 1893 Benjamin L. Brown was elected major, and held the position for several years. For some time previous to 1909 Major Frederick W. Brown was commandant, leading the company into one of its most prosperous periods. That year Captain George T. Hewlett was promoted to major, and for the following five years devoted himself with a zeal and enthusiasm greatly to be praised to the maintenance of the organization in accordance with its standing and history. He was succeeded for a year by Major Joseph A. Wooster, a descendant of General Wooster. In 1916 Major John B. Kennedy became commandant, and still holds the position. Under him the company has been maintained at a high standard of morale and efficiency, altogether in harmony with its best traditions. Himself of Revolutionary ancestry, he fully appreciates the noble history of the company he commands, and has admirably succeeded in instilling his own spirit into every member. To him is due in no small measure the admirable showing made in the present war emergency.

II

Military training went steadily on in the years after the Revolutionary War, but it was thirty-four years before another private company was raised. There were two companies of the Governor's Foot Guards, due to the fact that the seat of government alternated between Hartford and New Haven. So it came about that in 1808 New Haven men with a penchant for equestrian display thought that forty years was long enough for Hartford to have enjoyed the monopoly of a Governor's Horse Guard, and the Second Company, Governor's Horse Guard, was formed. It speedily became popular with men of sufficient means to furnish their own mounts and equipment—no light burden of ex-

pense, we may believe. For the horse guardsman must not only have his own mount—and the horse had to be a live and stylish animal—but a uniform that was wondrous to behold. It consisted, at the time of organization, of a blue suit, trimmed with buff and a hat with a long white plume. These "knights" were glorious enough for any governor.

They had, in the first half of the century, many times of festivity and of glory. But they lacked the historical distinction of the Foot Guards, so the prestige of the horsemen seems to have lapsed materially in the days preceding the Civil War. That stimulation of military activity brought them back. The company was reorganized, and celebrated the achievement by new suits. At that time they are described as wearing a gray suit trimmed with red, black leather leggins and bearskin hats. The officers wore chapeaux with plumes. The horses were decorated in harmony, being caparisoned with red collars and red pommels for their saddles. Thus restored, though they saw only nominal home guard duty during the war, they came into and remained in prominence. Toward the end of the century, however, they lapsed again. From which it naturally follows that about 1901 the Horse Guards were reorganized into cavalry, becoming a regular part of the state militia. This time they stole a march on Hartford, and became Troop A of the state cavalry organization.

Troop A, in turn, had its valuable but brief existence. For something like fifteen years it was popular, and became strong enough to build its own armory at 865 Orange Street, the state failing to help with funds. The character of the great war having made cavalry superfluous, Troop A of New Haven, Troop M which was later organized and Troop B of Hartford were reconstructed into machine gunners.

The first infantry organization of those which later became a part of the state's national guard was the New Haven Grays, as for a century they were known. The company was organized in 1816, and was preparing to celebrate its centennial when great events began to upset all the plans of men and military organizations everywhere. It was from the start a first class company, made up of the finest young men in New Haven, well organized, well officered and well drilled. It was New Haven's "crack" company, living strictly up to the striking uniform which it adopted, whose color gave it its name. Its superiority was no mere matter of local opinion, as the state military records for years will testify, but a reality of devotion to duty, drill and marksmanship.

In the years between its foundation and the Civil War the company lived the social life of the military organization of the time, entertaining and being entertained. Sophus Staples, a young lawyer, was its first captain. He left the city the following year, and was succeeded by Dennis Kimberly. At the opening of the Civil War the company offered itself in a body, and went out in the Second Regiment, Connecticut Volunteers, of which Alfred H. Terry was colonel. At that time E. Walter Osborne was captain. It returned to New Haven shortly after the battle of Bull Run, for it had volunteered for only

three months. In 1862 it responded to the call for ninety-day volunteers, but its services were not required. Shortly after that a company was recruited in the name of the Grays for the Twenty-seventh Connecticut Volunteers, and several of its officers went with it.

Since the war it has had some of the best of its history, consistently maintaining its standard in the Connecticut military organization. Several years ago it became plain Company F of the Second Regiment, and at the time of the national reorganization of the militia was required to abandon its distinctive gray for khaki. It always retained its name until the final submergence which followed the outbreak of the present war. It went into service on the Mexican border in the summer of 1916 under the command of Captain Ellis B. Baker, Jr. Called into service again after the entrance of the United States into the war, it was merged in Company F of the First Regiment in the new One Hundred and Second, and left for France under the command of Captain Raymond B. Barnes of New Haven.

In 1828 there was a strife in the Grays that resulted in another company. Charles E. Whittlesey expected to be elected captain that year, but the office went to another. He and his friends felt so strongly that the position belonged to him that they seceded and formed another company, which they called the National Blues. Mr. Whittlesey was elected captain, but he declined the office, and Mason A. Durand was chosen. The company had an excellent organization and record in the years before the Civil War. It did not enlist in that war as a company, but the greater part of its members enlisted as individuals. After the war it was reorganized. In 1870 it became Company D of the Second Regiment. In 1884 Andrew H. Embler was its captain. For several years previous to the federalization of the militia George C. Freeland was captain. He went with the company to the Mexican border, and made so good a record there and in the year following that when the company went out as a part of the One Hundred and Second, he was captain of the combined company.

The remaining New Haven companies were for the most part the outgrowth of home guard needs in the Civil War, though to this the Sarsfield Guards, who afterwards became Company C of the regiment, should probably be considered an exception. This company, as it has in recent years been known, was formed in 1865, but it was the outgrowth of the Emmet Guards, which date back to 1857. They had mostly disappeared in the years just previous to the Civil War. Its stress aroused the young Irishmen of New Haven, some of whom had formed the Emmet Guards, to the reorganization of the company immediately after the war, as the Sarsfield Guards. Under that name it had a fine record, which has since been maintained. The company became Company C of the Second Regiment. As such it went to the Mexican border and showed up as real soldiers. It was a valuable constituent of the new Company C in the combined regiment that went to France in the fall of 1917. It took its captain, however, from the First regiment, Alfred W. Griswold of New Britain.

At the beginning of the Civil War a company called the City Guards was

formed, which a year later became the New Haven Light Guards. It had a large part in home defense during the war, and many of its members served in different regiments at the front. After the war it was reorganized, and soon after became, as Company E, a unit of the Second Regiment. It had its taste of war training at Nogales, and went into service in France a year later under Captain Joseph E. Felsted of New Haven.

There was organized during the Civil War part of a regiment of colored men, which called itself the Wilkins Guard, after its first leader. It equipped itself, accomplished a good organization, and as the First Separate Company was admitted to the Second Regiment in 1879. It had participated in all the activities of the regiment thereafter until 1916. When the Connecticut troops were called for the Mexican service, this company was not included. Except so far as its members have enlisted with some of the colored troops at various points, it is not included in the present service. But it has an admirable history and record. Its present captain is Samuel W. Titus.

The Machine Gun Company was organized about 1880, and had a good record in the twenty-seven years preceding the opening of this war. It had been largely recruited, in recent years, from New Haven citizens of Italian birth. It went into the war under the command of Captain John Shipke of Wallingford.

The organization out of which grew the Second Regiment, formed in colonial days, has had a varied existence, but can be traced continuously. At present it seems lost in the maze of military forces in France, but it is in a positive manner preserved by the Second Regiment of the Connecticut Home Guard, of which Colonel J. Richard North is commander. That out of this regiment the Second Regiment of the Connecticut National Guard will be reorganized after the war is over is a contingency not at all improbable.

The Connecticut Naval Battalion, now the Naval Militia of the Connecticut military organization, had its beginning in 1893, when a single division was formed under Lieutenant Edward V. Reynolds of New Haven. It had grown to three divisions in 1897, and its commander was Edward G. Buckland. Its battalion headquarters has been New Haven from the first. Its commander in 1917 was Cassius B. Barnes of New Haven, and most of its battalion officers were from New Haven and vicinity. It has grown to five divisions and an aeronautic section, and is now doing service in the war as an auxiliary to the regular navy.

III

This record of the private and public military organizations of New Haven takes on a look of strange unreality against the background of the great war. Events of the years 1917 and 1918 have altered all standards. New Haven has been a very important center of recruiting and war service and war work. Where something like a thousand men were two or three years ago in the military service of the state, there now are over four thousand in various branches of the nation's military service. In detail, these are: National Army, 1,023; 102nd

regiment, 649; 101st, 103rd and 104th regiments, 160; Black Watch and First Connecticut, 130; Medical Corps, 200; Aviation and Engineers, 170; United States army, 870; Navy, 960.

This makes a total of 4,162. It does not, of course, take into account those serving in the Home Guard, a number considerably exceeding, for New Haven and vicinity, the thousand or thereabout who made up the old contingent in the National Guard. Nor does it indicate the other hundreds, women as well as men, who at home are doing constant service directly for war purposes. These center in the organization known at the New Haven War Bureau of the Connecticut State Council of Defense, of which Hon. John K. Beach is chairman, and Professor John C. Tracy director.

CHAPTER XXVI

THE PART OF WOMAN

WOMEN AS INDIVIDUALS AND IN VARIOUS ORGANIZATIONS—THEIR REMARKABLE CONTRIBUTION TO THE PREVENTION OF JUVENILE DELINQUENCY—THE ACHIEVEMENTS OF THE SOCIAL SERVICE DANCE COMMITTEE

I

One may well imagine that when the tired pilgrims climbed from their boats of the tumbling sea to the solid if slippery terra firma of West Creek banks in that April of 1638, the men led the way. It was the order of the times. We hear little of the women in the histories of that day. But looking back now, it is impossible to imagine any of the activities of even that day in which women failed of a substantial if silent part. In the centuries since woman has had an unfailing influence in the development and the betterment of New Haven. In the period of which this history treats it has been an organized and recognized part.

The men ran the churches of John Davenport's time. They continued to take an apparently great interest in them as long as they had political and governmental features. Later they lost their interest, in large measure. They were content to elect the officers and fill all the conspicuous offices, but the doing of the detail work, and in some cases the raising of a good deal of the money, they presently became wholly willing to leave to woman. How woman accepted without challenge this burden thrust upon her, how for two centuries she performed her task for sheer love of the end to be sought, content to have all the honor and all the praise go to the men—these are matters of common record not only in New Haven but elsewhere.

Earliest in its period of influence, cumulative up to the present moment, her work in and through the churches must be put first in the record of woman's part in the building and shaping of New Haven. Women's home and foreign missionary societies are now in their second century. Women's aid societies, more especially for local work, are at the very foundation of the growth and influence, and even of the continued existence of many, if not most, of the churches. And no one who regards thoughtfully the history of New Haven can fail to recognize how great a part the constantly increasing number of churches has had in its formation. For that, therefore, which most especially makes the character of the city we may justly give woman eminent credit and praise.

It may have been forgotten that when in 1833, there was formed in New Haven a society for the creation and management of an asylum for orphans, the name given to it was "The New Haven Female Society for the Relief of Orphans, Half-Orphans and Destitute Children." There has been no difficulty, however, in recognizing that this institution known as the New Haven Orphan Asylum was founded by women, has been largely supported by women and is in the main conducted by women. It was started with Mrs. Abram Heaton as its first president, in a cottage on Grove Street, near Church. Five years later it had to move to quarters on Oak Street to accommodate its growing work. To be sure, it was a mere man, James Brewster, who became the "angel" of the institution in 1854 and built the beginning of the edifices which it still occupies on Elm Street, but he received his inspiration from the unfailing work of the women. Men have helped, then and since. Men always used to help with their work and money in the annual donation days. James Brewster's son, Frederick F. Brewster, came to the rescue again in 1916, when the growth of the institution made it imperative that it have more room, he gave a large tract of land in Whitneyville for the new plant, and gave a generous start to the $250,000 fund for new buildings. Men helped raise the rest of it. But when the new buildings, whose erection is delayed by war conditions, are erected, women, as they have done from the first, will still carry on the noble work. And the foremost of the women, in this case, will be Miss Lina M. Phipps, who for years has been the guiding spirit of the institution.

St. Francis, the Catholic institution which jointly with the one just mentioned, cares for the orphaned young of New Haven, was founded in 1865. Its business affairs are managed by a corporation consisting of all the Catholic pastors of the New Haven district which it serves, but the Sisters of Mercy do the actual work of the institution, and here again the women have been for half a century past laboring for the good of New Haven.

It is distinctly stated that the Home for the Friendless, which for some years past has been located at Clinton Avenue in Fair Haven, was "started by benevolent ladies." By such it has been conducted ever since, and through them the money is raised for its support. Its original plan was to serve a purpose somewhat like that of the Florence Crittenton Home, but since the Crittenton institution has come into such adequate prominence, the Home for the Friendless is given opportunity to do a somewhat broader work, and cares for destitute wives with small children, for women without means who have become enfeebled in health, or have reached advanced years without friends or resources. It is, indeed, in a large way what its name indicates. At the head of its board of management is Mrs. J. M. Greist.

The Florence Crittenton Home, established in the eighties, was for nearly thirty years on Oak Street at the head of Dwight, but in 1913 was enabled to erect on Campbell Avenue in West Haven a building more adequate for its growing work. Though one of the chain of homes which were started by a man, its inspiration was a woman, and women have of necessity carried on its work.

The Young Women's Christian Association was organized in 1880, and of course women were back of it. It was chartered in 1882, and shortly after that acquired the building on East Chapel Street near Wooster Square out of which has evolved its present equipment. Miss Helena Wilcox, whose home was in Madison, was identified with it in the earlier years. Last year a campaign was conducted for securing funds for an enlarged building. It was successful, but like much work of this sort, it is being delayed for better labor and building conditions.

In 1872 there was formed a society called the United Workers, of which women were the controlling factors and chief workers. The society did an excellent general work, but its most conspicuous activity for a part of its history, was its conduct of a boys' club. This was started in 1875, and probably was the first boys' club formed in New Haven. It was supported and its workers paid through the efforts of the women. The value of its work is readily recognized.

No more valuable work has ever been started by men or women in New Haven than the day nurseries, now the care of the Mothers' Aid Society. Nobody but a woman would have thought of the idea of saving homes from breaking up by providing for women suddenly thrown on their own resources for the support of themselves and their children a place where those children might be cared for while they worked by day. The women pay a fee for this care, which saves their pride but does not support the work. The women of the society see to it that the deficit is made up. These nurseries have again and again been praised as a force for conserving the future citizenship of the city. There are three of them now, the Leila on Greene Street, the Hope of George Street and one for Italian children on Oak Street. The president of the Mothers' Aid Society is Mrs. Frank S. Butterworth.

A work of similar nature is that of the Elm City Free Kindergarten society which provides for the care of young children who may not have satisfactory home conditions, or whose mothers may not be able to take care of them at all times of day. It has kindergartens at 49 Oak Street and 93 Water Street. Its president is Mrs. Henry Brewer.

Men and women have worked together in the Lowell House settlement work at 198 Hamilton Street, which has repeatedly been mentioned elsewhere, but the women have usually been in the majority. Its president is Prof. Henry W. Farnam, and Dr. Julia E. Teele is its secretary.

The Visiting Nurse Association is primarily a work of women. Supported by private voluntary subscription, it sends trained nurse visitors wherever in the city they are most needed, usually for temporary service. The value of the work thus done in relieving sickness, caring for those who need more time and care than a physician can devote to them, and teaching habits of right living and disease prevention, is beyond computation. The president of this association is Miss Lillian Prudden, and the superintendent for some years past has been Miss Mary G. Hills.

Such works as these are works of mercy and benevolence. Perhaps they

are the most valuable that women have done in this community. But they are not all. For the work of women reaches to every field of endeavor in its constant course. Women, of course, have their patriotic societies here, and they are not patriotic in name only. The Daughters of the American Revolution have two chapters, of members worthy of their ancestry. The Mary Clap Wooster Chapter was organized in 1893, and its present regent is Miss Emily Louise Gerry. It is now one of the largest chapters in New England, and in all its twenty-five years has done a consistently practical and earnest work. Such an endeavor as helping to finance the work of John Foster Carr in providing practical guidebooks for immigrants is a good example of what its members have done. A second chapter, the Eve Lear, was organized in 1915, and as its founders were in part from the older chapter, its standing is equally high. Its regent is Mrs. John T. Manson.

The New Haven Woman's Club was organized in 1900 as the Mothers' Club, which name may indicate something of its original purpose. It was to improve the welfare of the younger generation, to make New Haven a better place for it to live in. It has worked in many ways, educational, literary, social and other. About three years ago, feeling that it might broaden the appeal of the club, the name was changed to the New Haven Woman's Club. Its organizer was Mrs. Frances Sheldon Bolton. Its president in 1917 was Mrs. James Prior Wood.

A younger association, in age and character, is the New Haven Girls' Club, which was organized in 1914. It has its headquarters at 14 Trumbull Street, with a large membership, and is doing a good work.

The New Haven Council of Jewish Women exists to serve the welfare of women of that faith in and near New Haven, and has a worthy record of service for the welfare of the community.

The New Haven County Farm Bureau, organized about five years ago, opened to women of earnest endeavor an opportunity which they were quick to seize, and New Haven women have already had an enviable share in a work which is becoming state and nation-wide. The league aimed to improve the condition of the farmer, but women must look after the farmer's wife. From New Haven, the headquarters for this county, women have gone out to all the towns around with advances of the efficient plans of the Farm Bureau, and of the Federal Department of Agriculture for showing the farmer's wife how better to help herself. Important results of this work have already been shown in the reports of the Farm Bureau.

II

Women have associated from the start in the work of the New Haven Civic Federation, but no more positive or important fruit of their work has appeared than in the achievements of the section for the protection of minors.

In March of 1915 the federation published a study of the problem of girl delinquency in New Haven, by Miss Mabel A. Wiley. It was not sensational.

It showed, probably, conditions no worse than might be found in most cities of the same size, and some smaller than New Haven. But taken in connection with reports that had been made of delinquency among boys, it convinced thinking men and women that it was high time to do something more and different for offsetting the waywardness of some of the unprotected young.

Especially did the city need, they believed, a children's court. But why stop at that? There was no proper provision for children, that is, minors, from the time of their arrest until the time of their trial. The Organized Charities Building, though ill fitted, had served this purpose in a way, but the number of delinquents had increased to the point where it could no longer do this. It was not a jail and could not, if it was minded to do so, ensure the retention and delivery to the court the next day of those left in its care. Moreover, there was no means except the service of an overworked probation officer to see to the proper direction of delinquents kept on probation by the court. And there was no woman probation officer.

Women had brought these matters to public attention; women met the emergency. They would not have been able to do this so soon or so effectively but for the material assistance of two of their number. The gift to the City of New Haven, fully refitted and prepared for its work, of the Children's Building at 281 Orange Street, has already been mentioned. With it goes a story.

Early in 1916 it was announced that some philanthropic citizen or citizens, whose name was withheld, had purchased the building on Orange Street and would refit it for a place of detention and trial for juvenile delinquents. There was some wonderment, but the work began at once. Not until the spring of 1917, when the building was completed and opened, were the names of the donors made known. The gratitude was greater than the surprise when they were revealed as Mrs. Percy T. Walden and her sister, Mrs. Frank D. Berrien, and the building a memorial to their father and mother, Mr. and Mrs. Joseph Whittlesey. But there was a surprise of another sort when the full nature and purpose of the building were made known.

For this was not a jail; it was a home. It was not a place of stern tribunal; it was a place where the judge and the delinquent might talk it over in quiet and without the publicity and other undesirable features of the police court, and come to a settlement giving the youth all the chance the law allowed. The whole arrangement was such as to attempt a cure for delinquency, not that aggravation of it which the police and courts had so long, from no particular fault of their own, been producing. It is as fine a tribute as could be given to the spirit and discernment of womanhood in New Haven—for this was distinctly a woman's work—to describe the building somewhat in detail:

The building is one of the fine old residences of Orange Street, still bearing, outwardly, all the attraction of the earlier days. It has none of the earmarks of a police building or place of detention. Inside, it has a court room which looks as though it might be the library of a gentleman prepared to receive visitors, that gentleman being the judge. It has two adjoining rooms where

probation officers meet the boys and girls who report to them. It has detention quarters for boys, which include single bedrooms, not cells, with equipment for shower baths, central recreation room and supervisor's room. There are detention quarters for girls, which also consist of comfortable rooms with single beds. There is a pleasant dining room and house kitchen.

This is only a part. The court has to observe the law as to penalties, and of course in the most flagrant cases the law must take its course, but there are very few of these. This building is not intended for the incorrigible, but for the majority who are corrigible. When the boy or girl enters that building—it is through the basement—a bathing and sterilizing department does its best to make him or her and the clothing clean outwardly. After the court has done its part, the child is sent home if there is a place that can properly be called its home. Often there is not, and that is the reason why the child is in detention. In such a case, there are the disciplinary schools, one for the boys and another for the girls. These are under the direction of the Board of Education, and are used for the compulsory instruction of chronic truants as well as for those who have been arrested. They are in many ways attractive schools. For the boys they have their shops as well as schoolroom, with shower baths, playground and garden. The girls have the same advantages, except that they may learn domestic science instead of woodworking.

In some ways the work of this building is preventive as well as corrective. Its whole attitude is that of winning, not punishing, the unfortunate child. It is recognized that although what is for convenience called delinquency is more often the sin of parents than of their offspring, and the whole plan of the organization is to prevent, if may be, its repetition in another generation. Those who have observed the workings of this institution in its comparatively brief time of operation are convinced that its theory is sound, and that its plan will be a success.

III

Some five years ago a company of thoughtful New Haven women started after the same end—that of preventing delinquency—by another course. The vice of the dance hall, and the vice it bred, had been sadly shown. It was, as it then existed, doing more than any other single thing to ruin the young girls—and for that matter, the young men—of the city. The police wouldn't or didn't stop it. It seemed that the sensible thing was an antidote. Why not try offering the young people a place for dancing which should have more attractiveness than the dance hall of commerce, but none of its vicious elements, with a supervision that would be real, but unobjectionable?

The first problem was to find the place. It did not take the ladies long to discover, if they did not know to begin with, that certain of the modern schoolhouses, having large assembly halls with good floors, were nearly ideal for the purpose. But the Board of Education was not easily persuaded that such a use

of the school halls was justifiable. By which they meant, perhaps, not that they cared themselves, but that they felt unequal to the task of convincing the taxpayers, some of whom would never get the ladies' point of view, and cared mighty little, seemingly, about the girls who were going wrong in the dance halls, that their costly school buildings should be used for dancing. Meanwhile, the Board of Education tried to cover their excuse up with objections about the difficulty of janitors, lighting, music and the like.

The ladies, seeing that they should need all the strength of organization as well as the arts of persuasion, had meanwhile formed themselves into the Social Service Dance Committee. The number was small at first, then increased, and now has settled down to fifteen. Mrs. Stewart Means, the moving spirit of the whole affair from the first, was and is the chairman, and for most of the time Mrs. Charles W. Vishno has been the able second in command, though most of the ladies who have formed the changing committee from time to time have been on it because they saw the point, and were willing and able to help.

It is not especially a matter of interest to trace the process of convincing the guardians of the school buildings and securing the halls. It is sufficient to know that they got them—five of them, eventually. They took them mostly in the congested districts. Green Street, Truman Street and Strong schools were the ones mostly used. Barnard School, in one of the less congested parts of the city, was opened later simply because the dances became so popular that those who might be expected to prefer less democratic places of gathering simply demanded them. The fifth was Ivy Street School.

These were not free dances, however. The thing was run on a business basis. The enterprise cost money. It was intended for those, in the main, who had been paying money to attend dances at less desirable places. An admission fee of twenty-five cents for the young men and fifteen cents for the young women was charged. And as the attendance at certain times of the year rose to 1,500 a night, it is easy to see that the income was considerable. But so was the expense. The Board of Education was paid $6.50 a night for each school hall, which was supposed to cover the extra pay for a janitor and the lighting. The orchestras were paid, not volunteer. There were paid dancing instructors and helpers, the work of the committee being only supervisory. The committee acted, so far as possible, as chaperons, giving a social status to the affairs.

These dances have been tremendously popular. Care has been exercised not to have unpleasant overcrowding, but there have been no vacant places. Those who came came again. They had a genuinely good time. They met young people of their own age and of their own neighborhood. They had the best of music and dancing of the highest class—not neglecting the popular. The ladies who chaperoned had the time of their lives. They saw life as some of them had never seen it before. They saw good being done by wholesale. And incidentally, but important, the committee always had a good balance after all bills were paid.

And what was the effect on the common dance halls? The cheapest and the

worst of them died without a struggle. The course which some of those determined to survive took is perhaps the most interesting development, at any rate, the most convincing proof of the success of the effort. In Fair Haven, where Strong School was on Friday evenings taking away all his people, the proprietor of the principal dance hall saw a great light. He had a good hall, perhaps as good as Strong School's. Yet the young people would go to the school when it was open. What was the attraction? It must be the management of the ladies. So this proprietor, wise in his generation, came to the committee with a proposition. They should take charge of his place two or three nights a week, and he would be content with such a percentage of the profits as they saw fit to give him. The ladies were not greedy; they were too pleased with their moral victory to want any pay. But they made an equitable business arrangement, and for some time took partial charge of this public dance hall, whose owner made good capital out of their prestige.

When hot weather made the closing of the school dances imperative, the ladies looked about for some means of keeping the work going through the summer. They found the proprietor of the only dance hall at Savin Rock willing to give them entire charge one evening in the week. He offered them forty per cent over all expenses. They were content with twenty-five.

The committee now looks forward to the time when it may have its own central hall in the city, where it may run dances several nights in the week, as the school dances are conducted only on Friday nights. But in any case, it feels that it has justified its faith, and those who know anything about the results of the work think so too. The members of the committee for 1917-18 are:

Mrs. Stewart Means, chairman; Mrs. Charles W. Vishno, Mrs. F. W. Williams, Mrs. W. A. Rice, Mrs. Robert C. Denison, Mrs. Henry C. White, Mrs. Edward W. Hopkins, Mrs. F. J. Diamond, Mrs. F. T. Bradley, Mrs. Burton Mansfield, Mrs. F. C. Porter, Mrs. Arthur T. Hadley, Mrs. Alfred W. Wakeman, Mrs. C. J. Bartlett, Mrs. Joseph Whitney.

There is one woman who, in addition to participation in several of the activities already mentioned in this chapter, has been a leader in many others. Mrs. Berry L. Mott was for several years president of the Connecticut Congress of Mothers, and through it and other organizations as well as individual work has been very active for child welfare. For a year she was regent of Mary Clap Wooster Chapter, D. A. R. In the present war emergency she is active in a number of connections, chiefly, for the past year, the charge of a war farm which women maintained near Race Brook, and which was a great success. She has also for many years been a leader among the women in the work of Calvary Baptist Church. She is typical of many of the women of New Haven.

The work of the New Haven Chapter of the Red Cross has for years been carried on largely by women, and never more than in the present time. Rev. Robert C. Denison is chairman, but Mrs. Edward G. Buckland, as vice chairman, is very active in carrying on the work. Some of her best assistants are

Miss Edith Woolsey, Mrs. Raynham Townshend, Mrs. J. Morris Simmons and Mrs. Isaac M. Ullman.

Such are only a few of the features of woman's public work in New Haven. Her lines of endeavor increase with every year, as the scope of her activities and opportunities widens. As it stands, it is a record in which to rejoice.

CHAPTER XXVII

FRATERNITIES AND CLUBS

THE ANCIENT ORDER OF MASONRY IN NEW HAVEN—ODD FELLOWSHIP—THE KNIGHTS OF COLUMBUS, ITS HISTORY AND PRESENT WORK—FRATERNITIES IN GENERAL—SOCIAL CLUBS—THE TRADES UNION

The universal tendency of man to fraternize has its demonstration in New Haven to an extent not often surpassed. There may be 175,000 men, women and children in the city today, but it seems as if there were fraternities, societies and clubs enough to hold them all. As a matter of fact, a great many of them are members many times over, and he who doesn't belong to something is poor indeed. Every organization in the long list has its purpose, some serious, some seemingly trifling. There is a wide range, from the Chamber of Commerce for the promotion of everything to the society for the promotion of cremation. Almost every fraternity which the broad empire of America can furnish is found here. And there are not a few that have been imported from other empires.

Thirty years ago, the historian was able to detail the list by name. Now that is a task too great for anybody short of the directory-maker. For there were, by the latest official count, 473 organizations of all classes in New Haven. These classified somewhat in this way: Fraternal, 204; religious and benevolent, 46; social clubs, 47; war veterans associations, 12; miscellaneous, 164.

Inevitably, these reach a multitude of individuals—in fact, as has been said, practically all the individuals in New Haven. But it is obvious that they cannot be treated in detail. Some effort will be made to pay special attention to the oldest and most historic, along with those which have had the greatest influence on the life and development of New Haven. Several of these, in fact, have been treated or will be treated elsewhere.

I

It is not alone as representative of the oldest fraternal orders that Masonry should be given first place in New Haven's fraternity record. For the lodge which stands first in the list of its Masonic bodies is "Old Hiram, No. 1." And that means, in brief, that Hiram Lodge, No. 1, A. F. & A. M., was the first chartered lodge in Connecticut. It was instituted by virtue of a warrant granted on the 12th of August, 1750, by "St. John's Grand Lodge of Boston,

as descending from the Grand Lodge of England." General David Wooster, whose name is not otherwise unknown in New Haven annals, was the applicant.

General Wooster (he was Captain Wooster then) was the first master. The old charter, dated November 12, 1750, is still preserved in the archives. The first meeting was held the following month, and the lodge has had a continuous existence ever since. It has been the ancestor of many societies of its order. The old records are fragmentary, but sufficient to show steady interest, growth and prosperity. There were many movings in the early years, though an effort was made to provide an abiding home. The first meeting is believed to have been at Jehiel Tuttle's inn, which is said to have been on the west side of College Street, just north of Elm. Two years later, the lodge moved to Joseph Goldthwaite's, and appears to have met there mostly for the following decade. Then there is mention of the "Bunch of Grapes" Tavern and the Fountain Tavern, kept by Christopher Kilby, one of the brothers. In 1769 and the years following there is various mention of Brother Robert Brown's, the Masons' Arms and Brother Lathrop's. This moving habit was continued until 1801, when there was an establishment in the house of Amos Doolittle which lasted until 1813.

At the beginning of 1813 the lodge took up quarters in Harmony Hall in the Union School Building, which stood on the east side of Little Orange Street near the corner of Crown. It was a two-story structure, and at this time the first floor was fitted for a school building and the second for a hall, which hall now became the home of the lodge. Most of the stock was owned by the members of the lodge, so that this might be called the first home owned by the society.

This headquarters served until 1841, when the growth of the order in New Haven, and the prosperity of Hiram Lodge, made a more adequate building seem indispensable. This time it was proposed that the lodge erect its own building, wholly suited for its purposes. There was, however, an alliance with the Union School corporation which had to be continued or adjusted. The committee charged with the matter arranged with the corporation to sell its building on Little Orange Street, and erect a new building with the top floor fitted for lodge purposes. The effort succeeded, after some controversy, to have this new building called the Masonic Temple. It was occupied by Hiram lodge in 1844, and served not only for this lodge, but for many years for all the Masonic lodges of New Haven.

But within less than thirty years these quarters had become inadequate. The Grand Lodge found them so unsatisfactory that it declined to hold its grand session there in 1870, and found accommodations in the old State House. The Masonic bodies appointed a joint committee to secure a new temple. At that time Cornelius S. Bushnell, one of New Haven's leading citizens, a member of Wooster Lodge, was planning the erection of a lodge building at the southeast corner of Chapel and Union streets, and the committee arranged with him to make the building a Masonic Temple, with the top floor laid out according to the wishes of the craft. This temple was completed in 1872, and was said at the time to con-

tain, in the "Blue Room" provided for Old Hiram, one of the finest lodge rooms in the country. It had been decorated, we are told, at an expense of $8,000. Each of the other lodges leased its share of the Temple.

But that temple, after serving for over thiry years as the best home the New Haven Masons had ever had, was found in the path of that merciless division of New Haven which the railroad made when it constructed its "cut" in 1905, and the building was purchased for destruction. Somewhat suddenly, Old Hiram was compelled to look for other quarters. Many of the other lodges had established themselves in Masonic Hall on Church Street, which had become and still is the headquarters of most of the Masonic bodies of the city. But Hiram found that the space available to it there was not adequate to its considerable needs. Seeking other quarters, it tarried for a time in a building belonging to the Elks on Crown Street, but soon went to what had formerly been the Masonic Temple on Court Street, then the Steinert Building. There, in what was called Fraternity Hall, quarters comfortable but not altogether satisfactory, it met for the next ten years.

The move it made in 1915 is justly regarded by Old Hiram as the most satisfactory in its history. For this was into a building erected almost exclusively for its own purposes, at a convenient central point in the city, handsome without and sumptuous within. Hiram lodge is very proud of its building at 234 Crown Street—not far, in a direct line, from where the fathers first landed only a little more than a century before its institution—and so are all New Haven people who pass it.

One hundred and sixty-eight years of Masonry in New Haven is but outwardly sketched by these movements of its oldest lodge. The oldest records, in their incompleteness, fail to show just how many charter members the lodge had, but the tattered old initial page of the record book holds the names of twelve men who were present at that first meeting at Jehiel Tuttle's. It was on May 4, 1916, at the old lodge's newest home on Crown Street, that Winton C. Peck, raised to the sublime degree of Master Mason, made the one-thousandth member. But in those years, also, the one lodge has grown to six lodges of the A. F. & A. M. with several thousand members. In the immediate New Haven district there are also lodges at West Haven, Hamden, Branford and North Haven. There are two chapters of Royal Arch Masons in New Haven and one in West Haven. There are two councils of Royal and Select Masters in New Haven. It has its commandery of the Knights Templar, and three bodies of the Ancient and Accepted Scottish Rite. So has the one body of 1750 grown to fourteen Masonic bodies in New Haven alone. The eleven others in the county eastward of New Haven are most of them direct descendants of the New Haven body, mostly of Old Hiram. Nearly all of them are veterans, now, as to age and standing.

Hiram Lodge, No. 1, instituted in 1750, has been duly described. Its master for the present year is Samuel A. Moyle. Following historical rank, Wooster Lodge, No. 79, was instituted in 1851. Its master for 1918 is Carl W. Johnson.

The next lodge to be instituted in New Haven proper was Trumbull, No. 22, in 1869, of which George C. Stock is now master. Connecticut Rock Lodge, No. 92, was instituted in 1864, and Carl A. Kandetski is master for the present year. Adelphi Lodge, No. 63, was not a New Haven body when instituted in 1823, being across the Quinnipiac in what was then East Haven. It thus comes next in age to Old Hiram. It meets in Masonic Hall on East Grand Avenue, and its master for 1918 is Ellsworth E. Cowles. Olive Branch Lodge, No. 84, in the Westville district, has since 1857 had a flourishing history. It has its own Masonic Hall at 905 Whalley Avenue. Hugh Gibb is its master for 1918.

West Haven also has its Masonic Temple, and its flourishing lodge, instituted in 1873, is Annawon, No. 115. Joseph E. Southerton is its present master. Branford has one of the old lodges of the state, Widow's Son, No. 66, instituted in 1825. It meets in its own commodious Masonic Hall. James Milne, Jr., is its master. Day Spring Lodge, No. 30, of Hamden, is very old among the lodges, having been instituted in 1794. Its meeting place is in the Town Hall at Centerville, and its worthy master for 1918 is Leroy C. Wright of Whitneyville. North Haven's lodge is Corinthian, instituted in 1867. H. Wilson Clinton is its master for 1918.

Franklin Chapter, No. 2, Royal Arch Masons, was instituted in New Haven in 1818. Its present master is Daniel H. Gladding. Fair Haven East also has its Crawford Council, No. 19, of the same order, instituted in 1852, and Edwin C. Hitchcock as master.

New Haven has No. 2 Commandery of the Knights Templar, instituted in 1825. Its eminent commander for 1918 is John B. Freysinger of Stamford.

The bodies of the Ancient Accepted Scottish Rite in New Haven are the E. G. Storer Lodge of Perfection, instituted in 1874; the Elm City Council, P. of J., 1876; and the New Haven Chapter Rose Croix, also instituted in 1876.

Of the Order of the Eastern Star, the women's auxiliary of the Masonic order, there are six chapters: Excelsior, No. 3; Myrtle, No. 6; Mystic, No. 20; Ethel, No. 28; Golden Rod, No. 34; Palestine, No. 67.

Of the Order of the Amaranth, Unity Court, No. 3.

Colored Masonry has also a long standing in New Haven, with its own Masonic building at 76 Webster Street. It also has No. 1 lodge, being Widow's Son, F. & A. M. There is also Oriental Lodge, No. 6.

The other colored bodies are Eureka Chapter, No. 9, Order of the Eastern Star; St. Paul's Commandery, No. 9, of Knights Templar; Arabic Temple, No. 40, A. A. O. N. M. S.

II

Though the origin of Odd Fellowship in England dates well back toward the beginning of the eighteenth century, the century following that was well advanced before it had made positive beginnings in this country. September 3, 1839, the date of the institution of the first lodge in New Haven, was only

twenty years later than the institution of the first lodge in the United States, and it was the beginning of Odd Fellowship in Connecticut.

That was substantially eighty years ago. In that time Quinnipiac Lodge has grown to ten lodges in New Haven, with a membership of 2,930 and assets of $105,994. But the spirit of equal franchise entered into Odd Fellowship earlier than it did into some other orders. Only thirty years later than the institution of the first lodge of independent male Odd Fellows the first Rebekah lodge was started here. This was Naomi Rebekah Lodge, dated August 20, 1869. Today there are four Rebekah lodges in the city, with a membership of 601, and assets of $9,987.

Only four years later than the institution of the first lodge in New Haven there was found a sufficient number of those who had passed the three primary degrees of Odd Fellowship to form an encampment. The first to be instituted was Sassacus, on August 17, 1841. At present there are three encampments, with 514 members, who hold assets of $16,197. Of the Patriarchs Militant, or military branch of the order, there are two cantons in New Haven, Sassacus and Aurora.

New Haven is the mother of Odd Fellowship in Connecticut, having No. 1 of lodges, Rebekah lodges, encampments and cantons. Properly, then, the Grand Lodge has its headquarters in the city. In the Odd Fellows Building on Crown Street, William S. Hutchison, for many years the grand secretary and administrative officer of the Grand Lodge, has his headquarters, and there the Grand Lodge has its gatherings.

The history of Odd Fellowship in Connecticut is largely a record of the promotion work done from New Haven. An organization whose principles are the bonds of friendship, love and truth, whose pillars are faith, hope and love and whose foundation is belief in a Supreme Being, naturally inspires the missionary spirit. No narrow lines are drawn against those who would enter it, but there are plain requirements as to moral character, and certain objectionable occupations, chiefly saloonkeeping, bartending and gambling, are barred. On such a basis, largely from headquarters in New Haven, has been built up in Connecticut an edifice of 25,857 members, who meet in 91 lodges. The total assets of the Grand Lodge at the end of last year were somewhat over one million dollars, of which $835,821 consists of invested funds. In the Grand Encampment there are 5,643 members, and its assets at the end of the year were $82,333. There are 61 Rebekah lodges in the state, with a total of 9,600 members, 6,345 of them female and 3,255 male. This is Connecticut's part of the 2,203,301 persons belonging to the order in the world.

The names of the ten lodges of the I. O. O. F. in New Haven, in the order of their institution, are: Quinnipiac, No. 1; Harmony, No. 5; Montowese, No. 15; City, No. 36; Croswell, No. 39; Svea, No. 40; Polar Star, No. 77; Germania, No. 78; Relief, No. 86; Humboldt, No. 91.

The encampments are Sassacus, No. 1; Golden Rule, No. 24; Aurora, No. 27.

The two cantons of the Patriarchs Militant are Sassacus, No. 1, and Aurora, No. 12.

The four lodges of the Daughters of Rebekah are Naomi, No. 1; New Haven, No. 3; Deborah, No. 14; Columbia, No. 15.

There are three bodies in New Haven of the G. U. O. of O. F., or order of colored Odd Fellows. These are Christian Star Lodge, No. 1484; Unity Lodge, No. 6398; Household of Ruth, No. 52.

These have their own headquarters on Goffe Street.

III

Among the almost myriad societies, fraternities and various social organizations in New Haven, one stands out with such prominence as to give it eminent historical distinction. For the Knights of Columbus is the only fraternity, now of national or even larger magnitude, which had its initial organization in New Haven. It is, moreover, the development of the past thirty-six years. In New Haven still is San Salvador Council, No. 1, and in New Haven, as from the beginning, is its supreme office. It has been an aid of the Catholic Church through the holding together of its men. Its principles have been the noble ones of the church, exalting in a direct way and keeping in the minds of its men the ideals for which it stands. It has a wonderful record, and New Haven is proud of it.

All this and more the story of the origin of the movement, of its progress and achievement, will best tell. It may best be told from within, and it merits such prominence. William J. McGinley, supreme secretary of the order, has furnished these facts in the history of the Knights of Columbus:

The preliminary organization was accomplished in the City of New Haven February 2, 1882, by Rev. M. J. McGivney, Rev. P. P. Lawlor, James T. Mullen, C. T. Driscoll, Dr. M. C. O'Connor, Daniel Colwell, William M. Geary, John T. Kerrigan, Thomas M. Carroll, Bartholomew Healey, Michael Curran and James McMahon. At a preliminary meeting, Rev. M. J. McGivney was selected as a committee to visit Boston and request the Massachusetts Catholic Order of Foresters to grant these gentlemen a charter for a local branch of their society. The petition was refused, and Father McGivney, on his return, presented to his associates plans which he himself had constructed for the establishment of a society of Catholic men.

On March 29, 1882, the Connecticut Legislature granted a charter to Rev. M. J. McGivney, Rev. P. P. Lawlor, James T. Mullen, C. T. Driscoll, Dr. M. C. O'Connor, Daniel Colwell, William M. Geary, John T. Kerrigan and Michael Curran. These men are justly entitled to the honor of having designed and planned the ceremonials and degrees of the order. However, the distinction of having selected the name "Knights of Columbus" for the society must go to Rev. M. J. McGivney, who from the start was unquestionably the leading spirit in laying the foundation upon which this splendid Catholic fraternity has been erected.

The specific purpose of the organization was to establish a Catholic fraternal

society that would be an uplifting influence in the lives of Catholic men socially; the bringing together of successful Catholic men to the end that they might, through their united efforts, advance the cause of Catholic charity and Catholic education, and still further that they might, through their insurance department, furnish at least temporary financial aid to the families of deceased members.

On February 2, 1882, the organizers met and established themselves as the Supreme Committee, composed of the following supreme officers:

James T. Mullen, Supreme Knight.
John T. Kerrigan, Deputy Supreme Knight.
Rev. M. J. McGivney, Supreme Council Corresponding Secretary.
James T. McMahon, Supreme Council Financial Secretary.
Michael Curran, Supreme Council Treasurer.
Cornelius T. Driscoll, Supreme Council Advocate.
Rev. P. P. Lawlor, Supreme Council Chaplain.
Dr. M. C. O'Connor, Supreme Council Physician.
Daniel Colwell, Supreme Council Lecturer.

On May 15, 1882, the Supreme Committee granted the first subordinate council charter. This council was located in the City of New Haven, and was named San Salvador Council No. 1.

The necessity of some plan for the officering and control of subordinate councils now engaged the attention of the Supreme Committee, which finally decided on the following: Grand knight, deputy grand knight, chancellor, warden, treasurer, corresponding secretary, financial secretary, chaplain, advocate, physician, lecturer, three trustees. At this time the Supreme Committee exemplified the ceremonials of the society for the new subordinate council. They consisted of First, Second and Third degrees, together with an elaborate presentation of charter to subordinate councils.

The plan of developing the organization from this time was one of organizing subordinate councils in the different cities and towns throughout the state of Connecticut, and it was not until April 15, 1885, when a subordinate council was established at Westerly, R. I., as Narragansett, No. 21, that the influence of the order was extended beyond the parent state. The original organizers had no larger vision of the society's future than that its usefulness would be confined to Connecticut. Their imagination did not picture the great part that it would in the future play in the social life of the Catholic men of America.

At this time the Supreme Committee enacted a law providing that a Supreme Council should be established composed of the Supreme Committee and delegates from subordinate councils, each council to be entitled to one delegate to each fifty members. This method, after a time, proved embarrassing, because of the number of delegates it provided for the Supreme Council, and resulted on May 14, 1886, in action of the Supreme Council resolving itself into the "Board of Government," this board to be composed of what had been the Supreme Committee, and grand knight and past grand knight of each subordinate council.

Meanwhile, the order had been extended to still other states. On April 23,

1891, Council No. 60 was established at Brooklyn, N. Y. On April 10, 1892, Bunker Hill Council, No. 62, was established at Charlestown, Mass., and a little over a month later Home City Council, No. 63, was formed at Springfield, Mass. At the same time it became apparent that further changes in the method of government would be necessary. Provision was therefore made for the establishment of state councils, to be composed of two delegates from each subordinate council in the state. By virtue of their offices, the grand knight and past grand knight of each council became such delegates, the state council being convened and presided over by the supreme knight. The first of these state councils was organized at Providence on April 22, 1893. On April 24 the second was organized at Boston, Mass., and only two days later a state council for Connecticut was formed at New Haven.

On April 29 of the same year the Board of Government was succeeded by a new body called the National Council, composed of the state deputy and past state deputy of each state council, together with one delegate for each thousand members of the insurance class. It was further provided that where the number of councils and membership in any state was not sufficient to organize a state council, the supreme knight should appoint a chief executive officer, to be known as "territorial deputy," who by virtue of his office should be a delegate to the National Council.

Associate members, consisting of men advanced in years, or for other reasons unable to pass a satisfactory insurance examination, were first admitted to the order in 1893. They derive all benefits with the exception of the insurance feature. The World's Columbian Exposition at Chicago in 1893 gave the society a great impetus in some previously undeveloped states, including New York, and in 1895, after the institution at New York City of Council No. 124, the organization of the Atlantic Coast and Middle States was accomplished. The first grand exemplification of the fourth degree took place at Lenox Lyceum, New York City, on February 22, 1900, when over 1,200 candidates from all parts of the United States, including many prominent ecclesiastics, received the honors of the degree.

At present the organization is represented in every state and territory of the Union, every province of the Dominion of Canada, in Newfoundland, the Philippines, Mexico, Cuba, Panama, Porto Rico and Alaska. The membership is of two classes, insurance and associate, and on February 1, 1918, was made up of 123,577 insurance and 268,483 assoeiate members, a total of 392,060.

In the thirty-six years of its existence, the society has accomplished great results in providing education and comfortable homes for Catholic orphans, preserving them in the faith, and insuring their training as patriotic and useful citizens; endowing scholarships in Catholic colleges, providing lectures on Catholic truth; participating in various charitable works, such as endowing hospital beds, sending sick members to sanatoria and otherwise meeting the needs of those within its reach. It has established at the Catholic University of America, at an expense of $50,000, a chair of American history, with a further expendi-

ture of several thousand dollars in connection therewith for library purposes. The order has presented an endowment fund of $500,000 for fifty scholarships at the Catholic University of America, thereby going far toward placing that institution on a sound financial basis.

The order has already paid to heirs of deceased members $10,475,000. It has been largely instrumental in leading the United States Government to establish in the City of Washington a memorial to Christopher Columbus. Finally, in several cities of the country the order has been active in the work of establishing libraries of Catholic literature, and throughout its whole sphere of activities it is accomplishing a wonderful work in the erection of council homes, which are the scene of Catholic social activity, and must inevitably result in the permanent elevation and advancement of the people.

So much for history. The rest of the story of the Knights of Columbus is a statement of present time. The organization has proved its virility and humanity by its participation in the struggle of the world. When certain of the troops of the United States went to the Mexican border in 1916, the Knights saw the need of rendering to the men such a service at the front as the order had for years been giving them at home. Almost involuntarily, under the urge of that need, it established buildings and recreation centers at some fifteen points along the border, intended for all who would use them, but with especial reference to the needs of Catholics. This work was supported out of the organization's own fund, without any public appeal.

This gave the heads of the order such a vision of the possibilities of the future that when the war broke in 1917 they were ready. Immediately they tendered the services and resources of the order to the President. The offer was accepted, and the organization took steps to raise a fund of a million dollars for the work. The call for this was sent out to members. But the inadequacy of such a sum was early apparent, and it was speedily followed by a call for three millions, and to this the response came from everywhere. This is but a beginning, and at present the organization, planning without restriction to extend its work in the fullest manner wherever our soldiers go, anticipates the need of calling for several millions more. The work, if it ever was within sectarian limits, long since outgrew them, and the Knights at home and abroad are working side by side with every agency for the moral support of the men who fight.

The official statement says that the buildings of the Knights of Columbus are open all the time for all soldiers, to be used for recreational, social and religious purposes. There is no propaganda for the benefit of the order. The supreme purpose is to do good. The religious use of the buildings, of course, is by the church which stands back of this order. But there is no competition with the Young Men's Christian Association except to outstrip it in doing good. None of the money is wasted, most of the added detail work which this enterprise makes necessary being done by regular employes of the order, either at Washington or New Haven.

The program, being steadily carried out, in large measure, includes the erection, equipment and maintenance of at least three buildings in each of the army cantonments, two buildings in each of the national guard encampments, and one each in the various other military and naval stations. Volunteer chaplains are to be furnished wherever there is need. It is planned to spend almost three millions of dollars for work in the United States, and about five millions more for the work overseas.

At the end of 1917, the society had seventy buildings completed and in operation in this country, with five others under way or authorized. These were situated at the cantonments and encampments all the way from Ayer, Mass., to American Lake, Wash., and from Palo Alto, Cal., to Jacksonville, Fla. And seven chaplains in the service of the order had been stationed at points where buildings were not then erected. There were forty-nine chaplains and 137 secretaries already at work in the buildings. Abroad there were one commissioner and one secretary, and seven chaplains in the service of the order. This overseas work had dated mostly from December first of 1917, for not until that time had permission been granted for voluntary chaplains to go within the lines.

Such is a sketch of the magnitude of a great work, begun and carried on from New Haven. It may rightly be considered much more than a development of a social organization. It is rather the record of an organization with a great purpose, that has risen nobly to a great occasion.

IV

There is a host of other organizations, some of them represented by many constituent bodies. Of these, probably the most prominent is the Knights of Pythias, an old organization long established here and having now twelve lodges.

The New England Order of Protection, a younger organization, having the insurance as well as the social purpose, has long been flourishing in New Haven. It has now twelve lodges.

The Ancient Order of United Workmen has been represented in New Haven since 1868. It has now ten lodges, flourishing and serving their purpose well. The Order of United American Mechanics has six councils. The Foresters of America have seven camps, the Ancient Order of Foresters two, and the Independent Order of Foresters one. There are four camps of the Woodmen of the World.

The Fraternal Benefit League has eight councils. The Royal Arcanum has five. The Improved Order of Heptasophs has four bodies. The Degree of Honor has two lodges. The Patriotic Order of the Sons of America has two camps, and there are three castles of the Knights of the Golden Eagle.

The U. O. G. F. has seven lodges, and the Improved Order of Red Men has four. The Knights of The Maccabees have one organization, and the Ladies of The Maccabees have four. There are two lodges of the Modern Woodmen of

America. There are six representatives of the Order of Shepherds of Bethlehem, and two of the Star of Bethlehem. There are two lodges of the Patriotic Order of America, and two of the Sons of St. George.

The Sons of the American Revolution are represented by a strong chapter, which does a patriotic work of great value for New Haven. The Daughters of the American Revolution, mentioned elsewhere, are doing their full part. Irish patriotism is promoted by three divisions of the Ancient Order of Hibernians. There are three bodies of the Independent Order of B'rith Abraham. To this host might be added a considerable number of societies having a single representative, which are included in the 164 "miscellaneous."

The Benevolent and Patriotic Order of Elks is represented in New Haven by a single body, but that is a strong and effective one, with its own building on Crown Street. Its membership is large and live. It is identified with many community works, notably an annual Christmas benefit for the needy, which is entirely worthy of the first letter of its name.

The Eagles, one of the youngest of orders in the city, has a single aerie, which is progressive and prosperous.

There are fourteen temperance societies, including four Woman's Christian Temperance unions and two lodges of the Golden Cross, four Loyal Temperance leagues and a lodge of Sons of Temperance. The familiar "T. A. B.," well known for its worthy work among Catholic men, young and old, is represented by three societies.

Twelve organizations represent the veterans of the wars that have been. The Grand Army of the Republic has seven posts, with long and honorable history. There are two posts of the Sons of Veterans, one of Naval Veterans, one of Union Veterans and one of Spanish Veterans.

V

It has been grandly said that "the social clubs of New Haven exceed in number and general features of attractiveness those of any city of its size in the United States." Be that as it may, they seem to be sufficient to answer all purposes. The oldest of them is the Quinnipiac Club, which was founded back in 1871, when the social club was, at least for New Haven, a novelty. It was frankly named from the Indians, and its first president was Frederick B. Mallory of the Mallory, Wheeler Company. Some of the presidents since him have been Hon. Nehemiah D. Sperry, Gen. George H. Ford, who was one of the original members, William S. Pardee and the present incumbent, Gardiner E. Wheeler. It has been a prosperous club from the first, including in its membership many of the worth-while men of New Haven. It "boarded around" for the first eighteen years of its existence, but in 1889 purchased its present home on Chapel Street adjoining the Taft Hotel on the east. The builders of the hotel tried in vain to purchase the property, that they might have a greater front on Chapel Street.

The Union League Club, perhaps because of its larger namesake, has sometimes enjoyed the reputation of being a political organization. In fact, it was organized to promote the interests of the Republican party. But of late years its other object, to promote the welfare and enjoyment of its members, has come to the front, without permitting politics to suffer. It was organized in 1884, and Thomas R. Trowbridge was its first president. Since him some of the presidents have been George B. Martin, who held the office in 1899, and the present head, Seymour M. Judd. It has a fine building erected especially for its occupancy at 1032 Chapel Street, on the site of the old Roger Sherman homestead. It has been famous for its political gatherings and its entertainment of visiting Republicans of distinction.

Even more frankly political in its purpose is the Young Men's Republican Club, which has its commodious and convenient home at the corner of Crown and Temple streets. It was the outgrowth of the enthusiasm of the Blaine campaign of 1884, when it seemed that something should be done to draw the young men of New Haven into the Republican party. It has ever since been a popular organization for Republicans, some of whom were not strictly youthful. But measured by its force and vigor, it has truly been one of the boys. Its membership rises well toward the 2,000 mark. In 1899 its president was John F. Gaffey. For some years in the early nineteen hundreds Frank J. Rice, later to be one of New Haven's most notable mayors, was its president. Its present executive is Frank L. Shay.

In 1885 some of the Hebrew citizens of New Haven formed the Harmonie Club to serve the social needs of the members of their race. It has had since an honorable history, and its fine home at the foot of Elm Street has often been opened for social affairs which attracted all interests of the community. It was organized under the name of the Utopia Club. Max Adler was its honored president in 1889, and for more than ten years afterward. Its president now is I. M. Rosenbluth. The club numbers in its membership many prominent and respected citizens not only of New Haven but of Connecticut, being without doubt the most prominent Hebrew organization of its sort in the state.

The Knights of St. Patrick is a prosperous and excellent club whose membership is of citizens of Irish birth, and has been highly popular from the start. It established itself first at the corner of Crown and Temple streets, opposite the Young Men's Republican Club, where it splendidly fitted up for its purposes an old and historically famous house. When that was purchased by the United Illuminating Company in 1906, the club removed to 223 Orange Street, where it has a still better clubhouse.

Another club of the same nationality is the Knights of Columbus Club, whose home is now at 436 Orange Street. It is a strong organization, providing the best amusement and social facilities for young men and old in the large and growing Knights of Columbus circle.

There is an abundance of collegiate clubs, but the Graduates' Club, admitting to its membership graduates of all colleges, belongs distinctly to the city. It

NEW HAVEN COUNTRY CLUB

occupies at 155 Elm Street one of the oldest houses in New Haven, remodeled for its purposes. Organized in 1895, it has in its over two decades had a most prosperous existence. Naturally, its membership is mostly of Yale men, but it extends a true Yale hospitality to the graduates of any college who enter its membership. Its president this year is the Hon. John K. Beach.

New Haven has a group of three clubs whose motive is mostly athletic. The oldest of them is the Country Club, organized just previous to 1897, and soon after acquiring grounds and erecting a fine clubhouse on the shores of Lake Whitney. There it has an excellent golf course, tennis grounds and other athletic facilities. The New Haven Lawn Club exists to meet the needs of those who wish more central and perhaps milder athletic exercises. Its clubhouse on Whitney Avenue is an attractive place for social gatherings of its members and their guests, and it has an ample equipment of tennis courts. The Race Brook Country Club, organized in 1910, has a delightful modern clubhouse near Race Brook in the upper part of Orange, with golf links and other athletic advantages, and accommodates especially the growing number of men in West Haven and western New Haven who seek advantages of this character.

The Congregational Club, sometimes classed as a church organization, has a more distinctly social purpose. It was founded in 1883, its objects being, in the words of its constitution, "to promote the better acquaintance of its members with each other, and the general interests of Congregationalism and Christianity in and about New Haven." It accomplishes these objects, and fellowship besides. Its first president was Rev. John E. Todd, and in its twenty-five years distinguished clergymen have alternated with prominent laymen, it being against precedent to elect for a second term. The president for the current year is the Hon. Robert O. Eaton.

VI

The successful fraternity has always had a definite purpose, worthy ideals. Amid the host of such fraternities in New Haven the Trades Union stands out. It is the inclusive co-ordination of many societies, formed to conserve the interests of many trades and industries. As far back as 1860 there were labor organizations in New Haven, but for nearly two decades they were no more than social clubs of men with a common interest. It was in 1877 that the first union with a vital purpose was formed. There was a union of the cigar makers, and there was a union of the tailors. That year they wanted to help the striking cigar makers of New York City, and held a picnic for the purpose. That was the first sign which indicated an amalgamation of the trades. The following year the Typographical Union entered their alliance. Gradually the plan grew to create a central body which should formally co-ordinate these and all other labor organizations of the city.

It was in 1881 that this took shape in the Council of Trade and Labor Unions,

afterward changed in title to the Trades Council of New Haven. H. H. Lane was its first president. The organization has been active and growing in the thirty-seven years since, and has adopted and held to a high standard. It has held many public meetings, at which it has listened to such men as Henry George, John Swinton, Heber Newton, Prof. William Graham Sumner and President Hadley of Yale. It has founded no less than three daily and two weekly papers in New Haven, and has assisted several papers outside of the city.

From the beginning it has taken an active interest in public affairs. In 1881, accepting the general theory that municipal ownership of water supply was best for a city, it urged establishment by the city of its own waterworks. It also urged the formation of a Bureau of Labor Statistics. It has resisted from the first all efforts of political interests to control or swing the vote of its membership in any given direction. It has been discriminatingly loyal to the interests of fellow workmen in other cities and states. In 1883 it gave a banquet in honor of the French delegates to the Boston Industrial Exposition, and since that time has had the friendly interest of the workmen of Paris.

It was in May, 1884, at Hartford, that the Connecticut branch of the American Federation of Labor was formed, and in this the New Haven Council took an active part. It afterward had a leading influence in the promotion of labor organizations throughout the state, and in inducing their affiliation with the state and national bodies. At present it includes over thirty locals, representing most of the different crafts and trades, with a total membership of over 10,000 men and women.

Never was the organization more awake to its opportunities, nor a greater factor in the life of the city, than under its present officers and at the present time. It has been a force, not only in the city but in the state, and has won the attention and respect of the legislature as a civic rather than a political body. Within the past year, Patrick F. O'Meara, president of the New Haven Trades Council, has been appointed a member of the State Board of Arbitration and Mediation, a notable recognition not only of the man but of the organization. In New Haven the Trades Council and its forty allied organizations are recognized as making an important factor in the city's civic as well as industrial affairs, and as tending to exert a strong influence for the welfare of the community.

In the last year the council has participated in such efforts as the successful opposition to the widening of Temple Street for the benefit of a few motorists, for the establishment of a comfort station and for the promotion of the Liberty loans. In the matter of growth it has had a prosperous year, and especially have its women's organizations shown vigorous progress. Its present officers are:

President, Patrick F. O'Meara, delegate from the Plumbers and Steamfitters; vice president, Frank A. Fitzgerald, of the Hoisting and Portable Engineers; recording secretary, Joseph J. Reilly, of the Typographical Union; financial secretary, August F. Striby, of the Bakers and Confectionery Workers; treasurer, Daniel B. McKay, of the Street Railway Employes; organizer, Ira M. Ornburn,

RACE BROOK COUNTRY CLUB, NEW HAVEN

of the Cigarmakers; sergeant-at-arms, Francis P. McCabe; board of trustees, John A. Dunn, Bartholomew Saverty and George Lewis; executive board, Elizabeth Dunnigan, E. L. Warden, John J. Landrigan and Thomas Mann.

Within a year the council has secured headquarters befitting its importance, and greatly facilitating its work, in the Sagal Block at 215 Meadow Street. As now furnished, this is one of the finest homes of labor in New England, giving ample room for business headquarters, meeting halls and social enjoyment.

CHAPTER XXVIII

MERIDEN

COLONIAL ORIGINS AND HISTORY, ITS NAMING, INCORPORATION OF TOWN AND CITY, LATER GROWTH AND DEVELOPMENT TO THE CITY OF TODAY

At the sharp northeastern point of New Haven County is a town whose appearance on the map is most misinforming of its importance in the state and county. It is the town whose dynamic force is the virile young City of Meriden, and it owes its place in the state and much of its history to its inclusion of that city. There are but 16.38 square miles of it altogether. It is irregular in shape as well as small in area. Two of its sides are straight, but they follow no compass cardinals. On the north and west it is notched like a circular saw. But the notches stand for history or striking features of topography. It is a town of character.

Meriden always stands out in the view from afar. From the heights of New Haven, of Carmel, of Totoket, there ever loom up in the blue distance the Hanging Hills, with their sharp "Old Man of the Mountains," West Peak, the highest point in New Haven County. Or perhaps Lamentation, lower but longer, first catches the view. Between them is a pleasant valley. And though the heights as striking features have their part, it is with the valley that we have to do.

West Peak, the pride of Meriden aspirants, is a watchtower worth achieving. From its thousand feet above the sea one can spy out the whole country, with nothing effectual to obstruct the view. To the far west of the county he can pick out, one by one, the points that form the multi-terminals of the Berkshire and Litchfield highlands, and further south is that striking range which ends them all with sentinel West Rock at its point. To the east is Higby, the mount in which Middletown rejoices, just beyond Meriden's own Mount Lamentation. Southeast there are Totoket and its associate points, watchtowers for Branford and Guilford. And almost due south the old Giant sleeps, his northern contour not signally different from that which New Haven gets from the southward. Beyond, blue in the sunlight or gray in the storm, is the ever changing sea that reminds Meriden it is an inland region. But it is an inland region in which to rejoice.

Meriden's early history is as distinctive as its face. It is young and yet it is old. Though considerably lacking of six score years as an incorporated town, it has beginnings which make it dare to rise in the presence of communities like Plymouth and Hartford and New Haven. For the place Meriden and the name

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MERIDEN TOWN HALL

Meriden had their standing as early as 1660, and have their lines all the way from that day to this. It has been said that Meriden owes its settlement to the Hartford colony, and in a manner it is true. It has been as vigorously claimed that it is a part of the New Haven family, and that also is the case. Prima facie evidence that the latter is so is found in Meriden's present inclusion in New Haven County. But this did not come about without some friction of the familiar sort between Hartford and New Haven.

That purchase which in 1638 Davenport and Eaton made from Montowese the son of the sachem of Middletown, indefinite as it was in its boundaries, seems to have been conceded to run on the north to about the center of what is now Meriden. The region between the present northern boundary of Wallingford and that line, then or somewhat later known as Pilgrims' Harbor, was conceded to Wallingford from the first. But from there northward to the present line between Meriden and Berlin Hartford claimed the territory.

This region was not, at first, settled by many people. About 1661 Jonathan Gilbert, pioneer, came down from northward and acquired, by virtue of purchase from the Indians, a large tract—practically the whole of the upper part of Meriden—which he called Meriden Farm. He and those who followed him, whatever they paid for the land, seem not to have been as fortunate in holding their title as were the Davenport purchasers. There is documentary record that they made that purchase from the Indians at least three times over, and tradition has it that some of the land was purchased five times.

In connection with this "Meriden Farm" hangs a tale about the naming of the place. The reference works loosely state that the city we now know was named Meriden from the little town of Meriden in Warwickshire, England, and the trusting let it go at that. But that town has not, either in its character or its surroundings, any likeness to the Meriden we know or the Meriden which was two centuries and more ago. None of the Connecticut pilgrims, moreover, had any connection with that town. Mr. Curtis, Meriden's accurate historian, has been at considerable pains to look up this question, and the summary of his conclusions is interesting. He says that, though he finds no evidence to support the theory that Meriden was named from the town near Coventry, he believes there was an English place which gave it the name. This was not a town, but was, as was Meriden in the beginning, a farm. And it was in topographical features very like to the place of old Jonathan Gilbert's settlement. This was Meriden or Meriden farm, about three miles south of Dorking, in Surrey County. Only three miles from it is the parish of Ockley, where Rev. Henry Whitfield, the Guilford pioneer, was pastor for many years, and where Rev. John Davenport and Rev. Thomas Hooker frequently visited. Mr. Curtis's conclusion, then, is that some of the early pilgrims who came from or were familiar with that very locality in England, struck with the similarity of the places, named Jonathan Gilbert's farm Meriden. Or perhaps he did it himself. As to the significance of the word, Mr. Curtis, fully aware that an English name was never given without a reason, digs to the roots of "meri," meaning pleasant, and "den," meaning

vale. And it is a pleasant vale, though its rural look has been ever since most of us can remember blotted beneath brick blocks and city pavements, and the smoke of factories joins with its trees to make shade.

So Jonathan Gilbert was the lord of Meriden for many years, and his estate went to his son-in-law Captain Andrew Belcher, and in turn to his son, Governor Jonathan Belcher. The three generations had to do with the tavern which Jonathan Gilbert originally established there. For this, be it known, was on the "Old Colony" turnpike which ran between Hartford and New Haven, and that was then, as now, one of the most traveled roads in Connecticut. So it was that Meriden became one of the familiar spots to all the travelers, at least, of the colony, for the trip from capital to capital, in those days, was too long to make without stopping to gain refreshment for man and beast. And the man, the tavern slates showed, required the more refreshment.

In the course of time, we may assume, the owners of Meriden farm found that they had more land than they wanted, and neighbors gathered in the vicinity of the Old Colony road. With their names the older historian is more concerned. One should be noted for the place-name he has left, Edward Higby, who bought the tract which includes Higby Mountain to the east of the Meriden tract. That height made a natural division between the towns and the counties, but it also made a sort of connection. There is strife between Meriden and Middletown to this day, but it is the strife which exists between ambitious neighbors.

For a good many years the neighbors were few and scattered, this by reason, seemingly, of the fact that the broad acres attracted wealthy, at least ambitious farmers. So we find in those early days such a group as Bartholomew Foster, with 360 acres, John Merriam, with 300 acres, and Nathaniel Roys, with a tract large enough to be dignified as a "grant." By 1724 settlers named Robinson, Parsons, Aspinwall, Andrews, Rich and Scofel had come to join the group that made up the upper, or Meriden section of the town.

What was to be the center of the city of Meriden still had its distinctive name "Pilgrims' Harbor." Mr. Curtis thinks this also was imported from the same English locality which produced Meriden. He finds a "Cold Harbor" in Surrey County, named so after a cold spring it contained. In Pilgrims' Harbor also there was a spring. The spring is gone now, and the natural beauty of the old valley is hidden by city pavements and the like, for this is the center of the city of Meriden. Harbor brook has met the obscurement of the stream which is settled upon by a city. So have the lowlands along the south branch of the brook, called in those days "Dog's Misery," been brought to grade and building lots. What now we know as South Meriden was then Falls Plain. In these localities such names as Royce, Hall, Curtiss or Curtis, Yale, Hooper, Mix, Atwater and Hull were among the founders, and these and others still stand as landmarks, so to speak, in a multitude of modern names which all the world has brought to Meriden, as it has to most other New England communities.

These parts of the Meriden that was to be did not unite in strength, however,

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CURTIS MEMORIAL LIBRARY, MERIDEN

very early. But they did feel a sort of community spirit as early as 1728, when by petition of the people in the three villages and the act of the general court the "North Farmers" lands were set off as a parish of the town of Wallingford. Thus they gained their religious independence. For their civil they waited until 1806. The town so formed had the same boundaries as the old parish of Meriden. The City of Meriden, which is confined mainly to the section of old known as Pilgrims' Harbor, that is, the valley of the brook, was not incorporated until sixty-one years later. It has, however, had in its half century a record of remarkable achievement and progress.

Wallingford, the mother, kept ahead of the child—if Meriden may properly be called the child of Wallingford, for several years. Wallingford and Meriden had together, six years before the separation, 3,214 people. Four years after Meriden came to stand by itself, it had 1,249 people—was, in fact as it appeared, no more than a husky country town. In the next thirty years it had increased only 631. Not until the census of 1850 did it pass Wallingford. Its progress after that was rapid, a good index of the importance of its manufacturing and general industrial development. It had more than doubled in the next decade, and by 1870 had become 10,495—that being the first census after it became a city. In ten years more it had almost doubled again, in 1890 it had grown to 25,423, in 1900 to 28,695. Its century, or soon after, found it a city of 32,066 people, and it is in 1918 estimated at approximately 35,000.

We have, then, the old town and the new city, whose history is very ancient and interesting, whose modern development, even, is very recent. It is known far and wide as the "Silver City." The development of the manufacture of goods from silver and similar metals gave the city its fame, to be sure, but it should be noticed that among the thirty-two lines of manufacture and 120 factories which make the industrial Meriden of 1918, silver is only one and its factories are only nine. Its manufactures at the present time are feeling the universal inflation, but Meriden, less than most of the larger cities of Connecticut, is subject to a present feverish activity which may be expected to die down after the present flame has passed. Its prosperity is substantial, like its people. Its foundations as well in manufacturing as in citizenship, religion, education, finance and architecture, rest on the "seven glad hills."

The town which was formed from the parish of Meriden early in the last century had its own church and a few scattering schools. The city that now rises has two Congregational churches instead of the one, and in addition five Baptist churches, two Protestant Episcopal, four Methodist Episcopal, seven Roman Catholic, three Lutheran, one each of Universalist, Jewish, Peoples' Undenominational and Christian Science. As auxiliaries to these are the City Missionary society, the Young Men's and Young Women's Christian Associations.

The town of Meriden has the modest area of 10,473 acres. In the center of it, a municipality wholly surrounded by country, is the city of Meriden, an irregular octagon, approximately two miles wide and two miles long, composed of five wards. The Town of Meriden had in 1916 a grand list of $24,582,884, all but

about two millions of it being within the city. Without the city limits agriculture continues to be the principal industry, the growing city serving as a promoter of prosperous market gardens and dairy farms. The city has a low tax rate, only eight and three-fourths mills in 1916.

Meriden is a most accessible city. On the main line between Springfield and New Haven, it has frequent service from the railroad. That rocky and winding railroad which some years ago wandered from Cromwell across to Waterbury still has a station in the city, though it is hardly regarded, locally, as a public service utility. Meriden's most generally used transportation service, however, is electric. That part of the old Meriden and Waterbury line which is between Meriden and Middletown was some years ago electrified, and is now run as a swift suburban service between the two cities. It swings from Meriden northeast through Westfield in the town of Middletown, and enters that city over the tracks of the line to Berlin, which has also been electrified. Southward an electric line runs to South Meriden, Tracy, Yalesville and Wallingford, and westward and northward there is a winding line which runs through to New Britain by way of Milldale, Plantsville, Southington and Plainville, connecting for Bristol, Lake Compounce, Waterbury and New Haven. There is also a line to Berlin. The town has postoffices at Meriden, Station A and South Meriden, with ten sub stations.

Meriden has five public parks, two of which will compare favorably with those of any city in the state. The planners of the city did not find room for a "green," but there has been since 1880, near the center, a breathing space of fifteen acres—City Park. It is a handsome and well kept public square, beautifully shaded and attractive. It has been, moreover, a foundation.

Central in Meriden's park system is the name of Walter Hubbard. There is hardly an institution or a good work in Meriden in whose foundation or construction the searcher will fail to find the hand of this man, who for more than half a century was in a large sense Meriden's leading citizen. But great as was his part in the city's industrial foundation, material as was his work in many other ways, he did no nobler or more lasting service than his part in making this park possible. So it stands to exalt his name—a thousand acres of commanding height and delightful woodland and meadow, in many ways Connecticut's greatest park.

It was Walter Hubbard, too, who in 1901 purchased the greater part of what is now Brookside Park, extending for three-quarters of a mile along both sides of Harbor Brook, named it and gave it to the city. It is a beautiful spot of shade and ponds and grass, another of the notable parks of the state.

Bradley Park, in the southwestern part of the city, is another breathing space, and provides relief from the heat, and the blessing of green grass for a congested section. Hanover Park in South Meriden has been a commercial enterprise, conducted first by the Meriden Street Railway Company, later by the Connecticut Company. It is an amusement resort of the somewhat common type, but has many attractions and serves a useful purpose.

Courtesy of H. Wales Lines Co.

STATE ARMORY, MERIDEN

Meriden had its disastrous fire, only a year later than Chicago's great conflagration. Perhaps, for a city of only 10,000 people, a fire loss of $150,000 was as serious as Chicago's thousand times that. That was the point at which Meriden turned from the volunteer to the paid fire system. The city now has a fire service composed of one truck and five hose companies, with motorized equipment of the latest type and the most efficient fire fighting agencies. In connection with this the city has its own very adequate water supply system, whose construction was commenced in 1867. An excellent gravity supply of water is secured from sources in the Hanging Hills, and to meet the great factory needs there is a pumping station across the border of Berlin. Meriden now gets its water from four large reservoirs, so situated as to grade that they sufficiently supply fire, factory and residence needs for all altitudes in the city.

Meriden's sewer system is in its character a model for larger cities. At first it may have seemed a misfortune, now it should be viewed as a blessing, that no large water course was at hand to give the cheap and easy means which many cities so negligently and shortsightedly adopt for the disposal of their sewage. Meriden was compelled to find another way. To be sure, when it commenced its sewer system in 1892 its problem was a comparatively simple one. The system employs broad irrigation and filtration, the sewage being, by a considerable feat of good engineering, siphoned beneath the bed of the Quinnipiac River and conveyed to filtration beds on the desert below South Meriden. This plant, constructed at an original cost of nearly $150,000, has been extended as the city's needs have increased, until it has cost more than double that.

These are but significant indications of the way the young city of Meriden has met all its physical problems as they have come up. It is a competent, efficient community, controlled by men of character as well as of substance. It is in many ways a typical American city. In many ways, as we may discover, it is a decidedly original one.

CHAPTER XXIX

MERIDEN (Continued)

CHURCHES, SCHOOLS, CIVIC AND SOCIAL PROGRESS—MEN WHO HAVE MADE MERIDEN, PHYSICIANS, LAWYERS, LEADERS IN LOCAL, STATE AND NATIONAL LIFE

I

Meriden is lightly reckoned, by some who know it superficially, a community where the material is uppermost. Such an opinion diminishes in direct proportion to the care with which the town is studied. As the young town and the younger city are found, on examination, to have roots in the depths of colonial history, so the supposed mere industrial community is revealed, with real understanding, as an edifice of character and fineness. Sometimes they speak of New Haven as the city of churches. It would need to add half as many to its present number to have as many in proportion as Meriden. So, on through the list, it will be found that in schools, in public institutions, in civic and social advantages, Meriden is more than able to match, proportionately, its older, larger and more pretentious neighbor and mother community.

Meriden, too, has the ancient church of the fathers. Back in the days when Center Church was alone in its glory in New Haven, where only here and there a church of the Pilgrims stood at the oldest points of settlement around the county and the state, the First Church was founded in Meriden. That was in 1729. The five or six hundred people who had by this time settled on the now divided Meriden and other farms did not so much mind the long journey to attend church in Wallingford, but they had begun to feel their community importance, and a separate church was an achievement, even if it was a responsibility. They did not, however, take their church as far north as the vicinity of Jonathan Gilbert's old time tavern, on Meriden farm. They came south to Pilgrims' Harbor, and built on Meeting House Hill. It seems, moreover, that they built somewhat before they were fully organized, for the date of the church is given us as 1729, while the date of the building is set at 1727. There were fifty-nine persons who formed this body, and began separate worship under the leadership of Rev. Theophilus Hall, though there were some temporary preachers before him.

The church had grown in numbers and strength so that in 1755 they needed a new building, and this was erected on Broad Street. The third edifice was built in 1830, on the same site. It was the noble building which still, after re-

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WALTER HUBBARD MEMORIAL CHAPEL, MERIDEN

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FIRST CONGREGATIONAL CHURCH, MERIDEN

peated alterations which have not marred its distinguished architecture, serves Center Church. For in 1848 there was a division of the people. Prosperity and population had come to Meriden in the period just before that, and the church had so increased its membership that it felt the need of a new and larger building. This was erected, in 1846, on Colony Street, half a mile from the old site. But something arose which caused a difference of opinion among the members. Most likely the then familiar question of the abolition of slavery had something to do with it. At any rate, something like half a hundred members withdrew and formed the Center Church. The old building on Broad Street was vacant, and they secured possession of it. There they have remained and worshipped ever since—they and the new worshippers who have come in the changing process of seven decades.

The first pastor of the First Church, Rev. Theophilus Hall, remained until his death in 1767. At the time of the division Rev. George W. Perkins was pastor, serving the church from 1841 to 1854. It was from 1866 to 1868 that the brilliant Rev. William H. H. Murray, famous son of old Guilford, more famous "Adirondack Murray," was pastor of this church. The Rev. Asher Anderson, who came to the church in 1890, was in the dozen years of his stay one of the best known and popular Congregational clergymen of Connecticut. Since 1902 Rev. Albert J. Lord has been pastor, and the church has advanced to a position of even more positive religious leadership in the community. It was incorporated in 1893. Today it has almost a thousand members, and is one of the strongest churches of its denomination in the state.

It was a notable example of New England church architecture which the separating few who formed Center Church secured in 1848. It was and is one of the best specimens in Connecticut of the pure Doric edifice, its most prominent rivals in this section being the old North Church on New Haven Green and the distinguished old Congregational Church in Madison. Set on a hill, preserved within in harmony with its appearance without, it is an inspiration to worship and to service.

It was Rev. Ashabel A. Stevens who came to lead the seceders who formed Center Church. He remained with them until 1854. Rev. James C. Wilson was pastor from 1892 to 1896, being succeeded by Rev. John H. Grant. In 1911 Rev. Thomas B. Powell, previously assistant pastor of Plymouth Church of New Haven, and later at Livingston, Montana, was called. His winning and self sacrificing leadership has greatly built up the church, which now has a membership of approximately 500. Under previous pastors the people had kept the church appointments within in harmony with its dignified architecture. The bare old windows had been replaced with leaded glass of colonial pattern, and the decorations had been made to conform to the Ionic type of architecture.

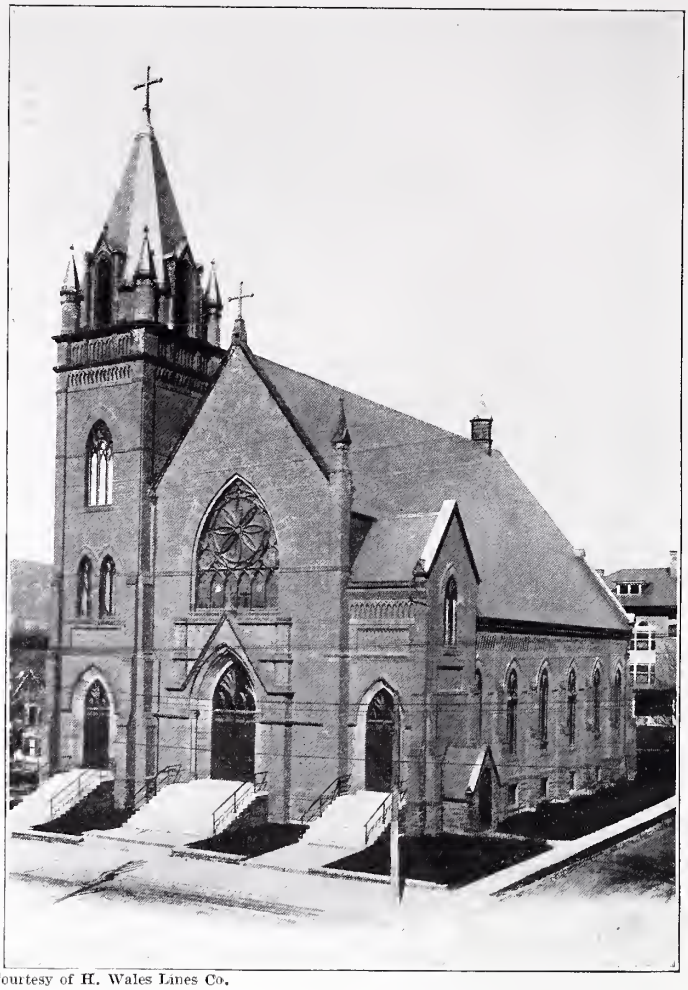
Mr. Powell found a fine old church building, but his experience had taught him that the modern church needs something more than an audience room by which to serve its community. The only approach to chapel or parish house was the basement, which after the manner of many New England basements had been

fitted up as a "lecture room," and had to serve for Sunday School, prayer meetings and all social gatherings. Moreover, the problem of securing a place on which to erect a parish house, if the church was ready to build one, was difficult. The building stands on an extremely steep side hill, so steep that the basement, and even the rear of the sub-basement, stand out of ground. No available land for another building was found in the vicinity. Anything in the nature of a lean-to would spoil the architecture of the church.

So Mr. Powell suddenly decided to make a virtue of the church's difficulty and necessity. First, he "dug out" the basement. That is, he so excavated at its sides that, except at the front, it is completely a daylight room. Then he extended the sub-basement under the whole building. So he had, beneath the church, what was virtually a parish house of two stories. This was rearranged, redecorated and in general made into a modern auxiliary church building. At a cost far beneath that of a separate building, with the maximum of convenience and without in the least marring the symmetry of its fine structure, the Center Church had an efficient parish house. In this work, which the pastor inspired and directed, the people have supported him amply with enthusiasm, hard work and funds.

The second of the churches of Meriden, also founded when the community was still a part of the town of Wallingford, is the First Baptist, organized in 1786. Adherents of the Baptist creed, scattered all over the town of Wallingford and the parish of Meriden, previous to this time worshipped at some convenient place midway between the two towns. This combined congregation was for some years led by Rev. John Merriman. His death in 1784 seems to have been in part the cause of the formation of a separate church. Two years later the Baptist Church of Meriden was formally organized. It had but twelve members at that time, however, and they did not feel able to support a pastor, but followed "elders" for several years. One of the first of these was Samuel Miller, who for some time conducted the worship as a layman, but was ordained a minister in 1806. As the church's first pastor he served until 1829. It was during his pastorate that the church's first building was erected, about 1801. After several short pastorates, the church called Rev. Harvey Miller, son of the first pastor, in 1838. He in turn was succeeded by Rev. D. Henry Miller, D. D. It was during the pastorate of the former that the present fine colonial type church building was erected. Other pastors of note who have served the church are Rev. W. G. Fennell, for eight years from 1892, and Rev. Burtt Neville Timbie, the present pastor.

The next of the Baptist churches to be organized was Main Street in 1861, an offspring of the First Baptist which has now outgrown the mother. There was worship in a chapel building until the church became strong enough to erect a substantial edifice. This it did in 1867-68, the same being its present fine brick and stone home. This church was called the West Meriden Baptist until 1881, when it adopted the present name. The society was incorporated in 1886. Eight pastors led the church for the first quarter-century of its existence, from Rev.



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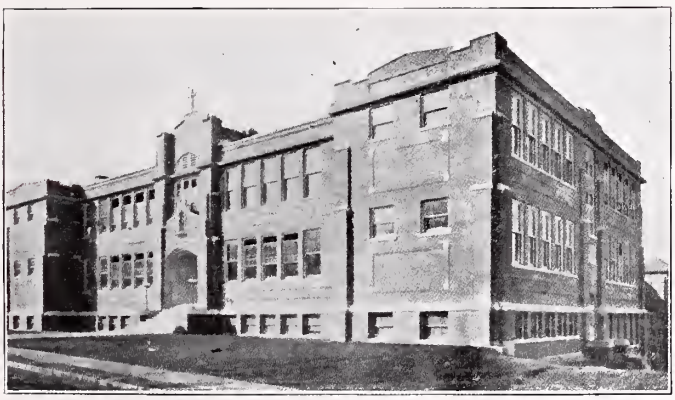
ST. JOSEPH'S ROMAN CATHOLIC CHURCH, MERIDEN

ST. ROSE ROMAN CATHOLIC CHURCH, MERIDEN



ST. STANISLAUS ROMAN CATHOLIC SCHOOL, MERIDEN

E. M. Jerome, who was with it in its founding days, to Rev. Edwin W. Husted, who served it for the years following 1891. The pastor at present is Rev. J. W. Musson.

The other Baptist congregations in town are the Olive Branch Sunday Mission, of which Warren J. Parker is superintendent, the German Baptist, founded in 1873, whose pastorate was vacant in 1917; the Swedish Baptist, established 1887, Rev. Alfred Engdahl, pastor; and the Italian Baptist, founded in 1910, of which Rev. Joachim E. Parella is pastor.

When St. Andrews, the oldest Protestant Episcopal Church in Meriden, was established, Cheshire had been separated from Wallingford only nine years, and Meriden was still a part of that town. Cheshire, from early times a center of Episcopal faith, was sponsor for the new church, and for several years furnished it with leadership at long distance. The church was founded in 1789, but for the first thirty-five years it had no resident rector, depending on missionary service from Cheshire and Wallingford. In 1824 the Rev. Ashbel Baldwin settled as its rector, and in the following sixty years the church had fourteen rectors. In 1885 the Rev. Arthur T. Randall came to the church, and has since remained. Now in the fourth decade of his service, he is rounding out a remarkable period and enviable position in the community. The church's house of worship, erected in 1866, is one of the city's fine examples of architecture.

All Saints' Episcopal, one of the younger churches of the city, was organized in 1893, and the same year its admirable church building was erected on West Main Street. Its rector then, and for several years following, was Rev. E. Sprague Ashley. He was succeeded by Rev. I. Newton Phelps, and the present rector is Rev. Francis S. Lippitt.

The First Methodist Church of Meriden, whose building is at East Main and Pleasant streets, dates its organization from 1844. It has had a useful and prosperous career, and some men of power in its pulpit. Some of the notable ones of the recent period have been Rev. John Rhey Thompson, who was its pastor from 1889 to 1894, Rev. F. B. Stockdale, and the present able leader, Rev. Victor G. Mills. The South Meriden Methodist Church, now presided over by Rev. Archibald Treymaine, was founded in 1851, and for several years the two churches together served all the Methodists in the town and city of Meriden. But in 1885 growth and expansion had made a third seem desirable, and Trinity Church was formed. Its first pastor was the able Rev. William F. Markwick, later pastor of the St. John Street Church at New Haven, and some of the others have been Rev. Duane N. Griffin, now of Hartford, Rev. B. S. Pillsbury and Rev. Frederick Saunders, the present pastor. The latest of the Methodist churches, which has been doing a good work since 1890, is the Parker A. M. E. Zion, of which the pastor is Rev. Clarence A. Gooding.

The first of what is now a strong galaxy of Roman Catholic churches was St. Rose's, founded in 1849. It has six associates now. Faithful missionary work by Father J. Teevins preceded the foundation, but ill health obliged him to forego his right to be its first pastor. Rev. Hugh O'Reilly came to the leadership.

Faithful and able men since him who have guided the church to valuable service have been Rev. Thomas Quinn and Rev. Paul F. McAlenny, and the present Rev. John Neale, LL. D. This is one of the strong Catholic parishes of Connecticut, doing an excellent work through the church, a convent and parochial school. Following its leadership, St. Laurent's French Catholic Church, of which Rev. A. Van Oppen is now pastor, was organized in 1880, the Church of the Holy Angels in 1887. Of this the first pastor was the Rev. R. F. Moore, and the present is Rev. L. A. Guinan. The other churches of this faith, in the order of their foundation, are St. Mary's German Catholic, pastor, Rev. Nicholas F. X. Schneider; St. Joseph's, pastor, Rev. John T. Lynch; St. Stanislaus, Polish, pastor, Rev. John Louis Cepa; Our Lady of Mount Carmel, Italian, pastor, Rev. Domenico Ricci.

Meriden has three churches of the Lutheran faith, the first, St. John's German Lutheran, established in 1865. It is today a growing and useful church, with one of the handsome buildings of the city, at the corner of Liberty and Norwood streets. It has been led by several men of marked ability, among them the Rev. S. F. Glaser, who is at present its pastor. The other churches of this order are Immanuel German Lutheran, established in 1889, pastor, Rev. Paul A. Kirsch, and the Swedish Lutheran, founded the following year, whose pastor is Rev. Olaf Lundgren.

St. Paul's Universalist Church was organized in 1863, and has done valuable work under several pastors, of whom the latest is Rev. Thomas H. Saunders.

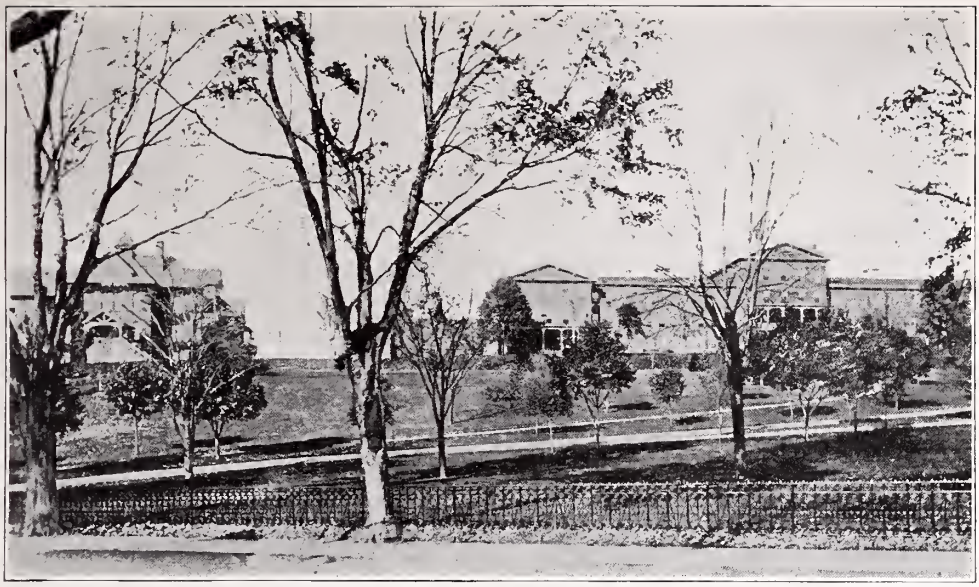
There is in the city one synagogue of the Jewish faith, founded in 1892. S. Kennedy is the president of the congregation. For some years there was a Seventh Day Advent Church, but that has now disappeared, and in its place there is a People's Undenominational Church, of which Rev. C. H. Reimers is the leader. Meriden has also one Christian Science Church.

Back of these churches, or possibly as mediums through which their people may work, are the City Missionary Society, and the McAll Auxiliary. The former society has Mrs. George W. Haywood as its president, and the city missionary is Miss Margaret Burns. Mrs. LeGrand Bevins is president of the McAll Auxiliary.

Meriden has an equipment of public, semi-public and private schools of which, regardless of age, any city of its size might be proud. A central high school of distinguished architecture, constructed some twenty-five years ago at a cost of $100,000, cares for the secondary educational needs of city and town, and seventeen grade and district schools in six districts, together with seven parochial schools, care for the rest of Meriden's 7,700 children of school age. In these there is a force of 159 public school teachers. Ten of the public schools have the full eight grades. In detail, the educational equipment of Meriden, as it stood in the fall of 1917, is as follows:

Superintendent of Schools—David Gibbs.

High School—Principal, Francis L. Bacon; assistant principal, Ivan G. Smith. Thirty-two teachers.



CONNECTICUT SCHOOL FOR BOYS, MERIDEN

Courtesy of H. Wales Lines Co.

MERIDEN HIGH SCHOOL

Church Street—Principal, William E. Gardner; seven teachers.
Columbia Street—Principal, Edna M. Harris; five teachers.
East—Viola Lacourciere.
East Grammar—Principal, Frank P. Denning; ten teachers.
East Primary—Principal, Minnie Lally, two teachers.
Franklin Street—Principal, Augusta A. Fischer; eight teachers.
Hanover—Principal, Nellie E. Simons; five teachers.
King Street—Principal, Jennie D. Wood; nine teachers.
Lewis Avenue—Principal, Cornelia A. Comstock; eight teachers.
Liberty Street—Principal, Anne P. Foskett; six teachers.
North Broad Street—Principal, Mrs. Nellie F. Russell; eight teachers.
North Colony Street—Principal, Minnie S. Wiles; seven teachers.
South Broad Street—Principal, Margaret Hickey; eight teachers.
Southeast—Esther P. Gardner.
West Grammar—Principal, H. Eugene Nickless; nine teachers.
West Main Street—Principal, Anna T. L. Burke; eight teachers.
Willow Street—Principal, Katherine H. Curran; four teachers.

Supervisors—Music, G. Frank Goodale; Drawing, Maude E. Simpson; Physical training, George Baer; Penmanship, W. R. Stalte; Domestic arts, Hazel Harmon; Manual arts, Frederick Landers.

The members of the school committee were: Charles F. Rockwell, chairman; Dr. Alfred A. Rousseau, secretary; Burton G. Lawton, treasurer; Harold G. Hall, clerk; Lewis E. Clark, Michael F. Kelley, Henry Dryhurst, Oscar I. Dessin, Frank L. Billard, Edgar J. Perkins, Denis T. O'Brien, Jr., Dr. Cornelius J. Ryan, Thomas J. Shanley.

This public educational force is supplemented by seven parochial schools, as follows: Immanuel German Lutheran Saturday School; St. Bridget's Convent (St. Rose); St. John's Evangelical Lutheran Graded School; St. Joseph's; St. Laurent's French Catholic; St. Mary's (St. Rose); St. Stanislaus.

Throughout the state Meriden has a mention it does not altogether enjoy as the home of the Connecticut School for Boys, which some will still persist in calling the "Reform School." This, like Middletown's possession of the Connecticut Hospital for the Insane, is made a matter of much thoughtless and meaningless jibe. In the first place Meriden is not at all responsible for the school in question, and in the second place it is in these days an institution in which to have pride, not shame. Since 1851 Meriden has had this institution for the restraint if necessary, the training in any case, of minors who reach a point of delinquency or a height of so-called crime which requires imprisonment under the law. In recent years the Connecticut Reformatory at Cheshire has taken over the most difficult classes of these minors, and the school at Meriden has become more strictly a training school, with a higher character of inmates. It is at present under the superintendency of Charles M. Williams. It is a school for the making of the boys so far as may be useful, well equipped citizens, and it is largely fulfilling that purpose.

Meriden is a city of fraternity and sociability, if one may judge from the number of social and fraternal organizations. In round numbers there are 155. These include eight lodges of the Masonic order, eight lodges of Odd Fellows, nine courts of the Foresters of America, three lodges of the American Order of United Workmen, four lodges of the Knights of Pythias, three councils of the Knights of Columbus, two lodges of the New England Order of Protection, two conclaves of the Heptasophs, three councils of the Royal Arcanum, two lodges of the Knights of Honor, four divisions of the Ancient Order of Hibernians, four councils of the Catholic Women's Benevolent League, Meriden lodge of Elks, Captain John Couch branch of the S. A. R., Ruth Hart and Susan Carrington chapters of the D. A. R., four temperance societies, Merriam post of the G. A. R. and its Women's auxiliary, a camp of Sons of Veterans and of Spanish War Veterans and Eaton Guard Veteran associations. The principal social clubs, of which there are twelve, are the Colonial Club, the Highland Country Club, the Franklin Club, the Cosmopolitan Club, the Franco-American and the French-American Country Club, the Motor Boat, the Rifle and the Wheel clubs.

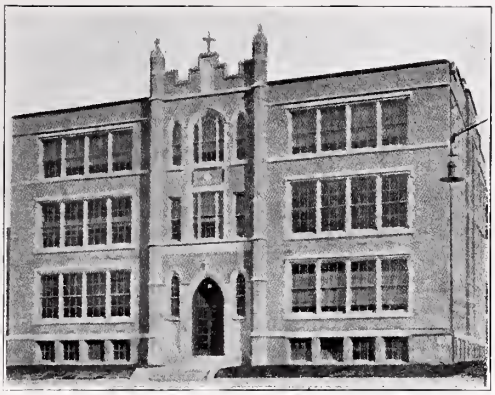
Meriden has a live and well equipped Young Men's Christian Association, organized in 1865, with its own building on Colony Street. It serves the community, through its young men and its old, ideally. A. E. Boynton is president, and the general secretary is V. V. Roseboro. The city also has a well supported Young Women's Christian Association at 30 Crown Street, now under the direction of Mrs. Emily J. Youngs, who is president and general secretary.

Public library development, slow in many of the older towns of the state, was not so tardy in Meriden. There was a library as early as 1796, and from that time on the needs of the community were fairly well met. The public library, as now known, was started in 1895, and in 1900 Mrs. George R. Curtis offered to erect a building in memory of her late husband, George Redfield Curtis. The present fitting and artistic building was completed in 1903, giving Meriden a home for a library that now numbers 23,983 volumes. The president of the board is George H. Wilcox, and the librarian Corinne A. Deshon. It is a monument to the life of a man and the broad generosity of a woman.

Another Curtis Memorial, a loving tribute to Lemuel J. Curtis, is the Curtis Home for Children and Old Ladies, a commodious and very comfortably appointed institution at 380 Crown Street. It is one of Meriden's noblest and most useful institutions.

II

No one disputes the claim that Meriden has a city hospital unexcelled by any New England city of its size. It stands for the united generosity of a large number of the city's men and women of means. The list of incorporators pays tribute to some of them: E. J. Doolittle, N. L. Bradley, John C. Byxbee, Robert H. Curtis, Rev. J. H. Chapin, George H. Wilcox, Isaac C. Lewis, H. C. Wilcox, George R. Curtis, John Sutliff, Charles Parker, Seth J. Hall, Eli Ives, Levi E.



ST. JOSEPH'S SCHOOL, MERIDEN

MERIDEN HOSPITAL, MERIDEN

Coe, Walter Hubbard, H. Wales Lines, William F. Graham, Abiram Chamberlain. It is a roll of honor. That was in 1885. In the years since the hospital, keeping pace with all needs, has done a great work. The president of the board now is Edward Miller.

Most of Meriden's thirty-three physicians have at one time or another participated in the work of the hospital. It is a distinguished group. One may safely put at its head, for none names him but to praise, Dr. Jere D. Eggleston, for approaching forty years not only a dependable physician in Meriden, but very much in the city's life in every way. Dr. Edward T. Bradstreet, one of the distinguished family of Thomaston Bradstreets, graduate of Yale and Columbia, has also for nearly four decades been an honored citizen of Meriden, whose work for the community has been even broader than the saving service of the physician. He is a large participant in the work of Gaylord Farm, has since 1901 been the town's medical examiner, and is in every way a thoroughly useful force in the life of the community. Dr. Edward W. Smith and Dr. Elbridge W. Pierce are men of long practice and high standing in the town. Dr. Frederick P. Griswold, of Connecticut birth, Mayflower descent and eminence in his profession, joined by marriage with one of the old families of Madison, is an honored member of a fine group. One of the younger men in Meriden and in his profession is Dr. Harold A. Meeks, whom Connecticut owes to New Jersey, of an old Knickerbocker family, is making a great place for himself in the esteem of Meriden. And there is Dr. Joseph A. Cooke, born in New Haven, since 1899 a resident of Meriden, who is rounding out a period of useful service in his profession in the position of chief magistrate of the city.

Meriden has one of the state's sanatoria for the treatment of tuberculosis. Formerly it was a private sanatorium, known as Undercliffe, but under the supervision of the commission it is merely the Connecticut State Sanatorium. Meriden has for some years, however, had an independent interest in the combat with this disease, and did some excellent work at Undercliffe, backed by local support, before the state took over the institution.

Practicing at long distance in all but the minor courts, Meriden's group of lawyers—there are about nineteen of them now—have won for themselves honor in the New Haven County Bar Association. Some of them are veterans like George A. Fay, long in practice in Meriden, state senator in 1871, for some years a partner at New Haven with Judge William L. Bennett, now of the Superior Court, whose work here ended a few years ago. Or his brother, Frank S. Fay, who has been judge of the police and city courts and city attorney, and in various other ways honored in Meriden. James P. Platt, who has achieved the difficult task of making himself a high place on his own account despite the competition of a distinguished father, is no less an honored member of the Meriden group since he was promoted to the United States District Court. Albert R. Chamberlain, rising in the law, is rising in the community as well, and bids fair to be as much a factor in the life of Meriden as was his father, Governor Chamberlain.

Patrick T. O'Brien, son of New Britain, trained under Judge Henney of

Hartford, has become recognized as one of the ablest of the attorneys of Meriden in the recent period. Of him it has been said that "he is faithful to his clients, fair to his opponents and honest to the court." It is a good picture of him and of an ideal lawyer. Besides that he is prominent in the highest fraternal circles and a hard worker for his city's welfare. There are George L. King, who has been prosecuting agent for the county, and Henry T. King, able lawyer and park commissioner, both of them prominent in legal circles. Wilbur F. Davis, for successive terms corporation counsel of Meriden, and prominent still as a counsel for some of the city's large corporations, is among Meriden's ablest older lawyers. Judge John Q. Thayer, though his life work has closed, has been a prominent factor in the city's life in the present period, being probate judge for almost two score years following 1893.

Of those whose service political has been at home Meriden has some distinguished examples. Edgar J. Doolittle, for five terms mayor, a member of the state senate, since a bank director, always prominent in public work, has been one of the best older examples. Another was Benjamin Page, mayor in 1890 and 1891. These are a few of a long list, including such mayors as Lines, Reilly, Danaher and Cooke.

The amount of business done in Meriden requires a number of banks large in proportion to the city's size. Hence we are not surprised to find seven substantial banking institutions—three national banks, two trust companies and two savings banks. The Meriden National Bank, chartered in 1833 and nationalized in 1855, has capital of $200,000 and its president is Herman Hess. The Home National has $400,000 capital and $175,000 surplus. It was founded in 1855 and nationalized in 1865. Edgar J. Doolittle is its president. The First National was chartered in 1863, and has capital of $200,000 and surplus of $300,000. Charles L. Rockwell is its president, as he also is of the Meriden Trust & Safe Deposit Company, with a capital and surplus of $75,000, and of the City Savings Bank, which has deposits of $4,957,506. The Puritan Trust Company, with a capital of $54,300, has C. E. Schunack for its president. The Meriden Savings Bank has been in existence since 1851, and has deposits of $8,542,474. Its president is Eugene A. Hall.

Meriden has had the common experience with newspapers which have sprung up early like the grass, and withered and blown away, but some notably fit ones have survived. The older of these is the Morning Record, for it is the combination which was made in 1899 of the Meriden Republican, founded in 1860, and the Meriden Record. William A. Kelsey, the man behind the Kelsey printing press concern, has been a power in its publication, and Thomas H. Warnock is at present its editor. The Meriden Journal, which with growing acceptance fills the Meriden evening field, was started in 1886, and the men who laid its corner stones were Francis Atwater, Lew Allen, Frank E. Sands and Thomas L. Reilly. The first has retired from active publication work, the second rests from his earthly labors, Thomas L. Reilly has chosen the glittering path of politics and Mr. Sands remains the gatherer of the harvest of his and

their hard work. He has proved in many ways that he is equal to the task of running a high class publishing business and getting out a good newspaper. He is a thoroughbred publisher and editor, a historian of accuracy and information, and a citizen who believes in Meriden and helps greatly to make the town worth while.

The unfolding story of Meriden has paid in the eloquent record of deeds the highest tribute that could be paid to some of the men who have made the town. They are only a few out of many. There has been a notable company of them in the past three decades, men who have honored their fine old New England community by exalting the qualities that make New England great in the capitals of their state and nation, as well as at home. The life and work of one of these men have centered in Meriden, though his duties have often carried him far afield. One could not name three of the men who have made Meriden in the last quarter-century and fairly leave him out. George H. Wilcox, son of the senior of the founders of the silver industry, son of Meriden, son of Yale, is nevertheless a man who has made himself. There is a romance, even if it is a romance of hard work, in his rise in a quarter of a century from office boy in his father's manufactory to president of the fifteen-million-dollar silver trust. He has done that—by keeping everlastingly at it. But there is a nobler romance in the way he has served his town. Wilcox, Hubbard, Miller—it is a great triumvirate. But with it must needs be ranked a dozen if not a score more of those who, biding at home, have made the town.

Meriden, wreathing his tomb, cordially gives first honors of statesmanship to her "grand old man" at Washington, Senator Orville H. Platt. His work and his rank make a tale familiar but never old. He was one of the best examples in the closing days of the last century at Washington of the men who by character make a small state great in the national gathering.

It is not through Senator Platt alone that Meriden has been represented at Washington. There is cordial appreciation from all for the man who rose from humble newspaper ranks to represent this district in the lower house and made a clean record there. Thomas L. Reilly, trusted citizen of Meriden, as his fellows proved by electing him mayor, made good, as ever, in the greater task.

And Meriden has had a governor in this period. It was as a foremost citizen of his town, where he stood at the head of one of its sound banks, that Abiram Chamberlain went to the governor's chair at Hartford. He won and held the honor of the state as well as he had held that of his own town, and came back to still greater honors. His work is done, but his inspiration lasts.

There is a woman of national fame who has carried Meriden with her to the temple. Ella Wheeler Wilcox, though not Meriden born, was so long associated with the community that it shares in her fame. It is not ashamed of the partnership, for she has written down many words that have the germ of immortality.

One citizen with a service of a different sort has earned the highest gratitude. George Munson Curtis, son of the George R. Curtis whose memorial the public library is, with the best of old Connecticut blood in his veins and true appreciа-

tion of tradition and record, has earned unending gratitude by his services as Meriden's historian. His "Century of Meriden" is one of the most faithful and painstaking records which a citizen ever preserved for his loved city, and to it the writer of this imperfect sketch of Meriden today cheerfully acknowledges great indebtedness.

Greatest of all the sons who have served Meriden are some, perhaps, whose story is yet to be told, who, on the far fields of battle for democracy, are offering their lives, as have sons of Meriden in all our wars, for the cause of the right and true. The daily growing record of them cannot be set down here, nor of the many others, men and women, who are serving the war cause in numberless ways. They are the evolution of the military companies which grew up with Meriden in its progress, Companies I and L of the Second Regiment. They had in their ranks some of the best of Meriden's young men. They went with the Second Regiment to Nogales. They entered the maelstrom of war with the rest in 1917. Later that year they vanished into the mist of the west-European front, Company L commanded by a Meriden man, Captain Frank H. McGar, and with two Meriden lieutenants, Samuel A. Tyler and Henry A. Riecke. Company I went out under Captain William H. Whitney of Kensington, but two of its lieutenants were from Meriden, John R. Feazel and Herman St. J. Boldt.

CHAPTER XXX

MERIDEN (Concluded)

INTERESTING GROWTH AND PRESENT MANUFACTURING GREATNESS OF THE "SILVER CITY," A CHARACTERISTIC YANKEE MANUFACTURING TOWN

It would be difficult to find in the state of Connecticut a town so small or remote that it lacked, even from its earliest years, a trace of the practical working out of Yankee ingenuity. Meriden was no exception. Sodom Brook and Harbor Brook turned their water wheels in the early days, no doubt. As far back as the time when Meriden got its practical independence as a separate parish there was some activity of this sort, though it has for the most part escaped the record. It was well toward the end of the eighteenth century that Samuel Yale commenced to make cut nails, partly by machine and partly by hand, each being separately headed by dint of heat and hammer. It seems to have been as an outgrowth of this that there was a small factory in 1794 for the making of pewter buttons, and afterward for the production of other small articles of metal.

These were but straws to indicate the direction of the Meriden inclination, prophecies of what was to be. We have had conclusive modern demonstration that a manufacturing community is not made without either water or railroad communication, and Meriden in those days had neither. The great canal that was to make some part of Connecticut's fortune passed it five miles to the westward. The railroad did not come until 1840. Then Meriden manufacturing, whose substantial foundations were already laid, took a remarkable spurt. It must have been as early as 1820 that Meriden's manufacturing career really commenced. A considerable quantity of goods was produced, and toted by wagon to New Haven, or possibly to the canal, to be carried to market by water. Despite handicaps, the manufacturing of Meriden must have had a substantial start by the time the railroad came, for hardly in less than ten years should a town of 2,500 people have developed the thirty-five manufacturing establishments and secured the 590 workers which the town had in 1849.

Looking back now, that seems a small beginning. The census of 1910—and the city and town have hardly stood still since that time—reported that the year before there were 120 manufactories in Meriden, with a total of 7,845 employes. These were backed by a capital of $17,645,000, paid annual wages and salaries of $5,429,000, and produced goods valued at $16,317,000. These are the last official figures available, but on the basis of the increase in the previous decade, it would

be conservative to place the present number of Meriden's factory workers at 9,000 and its value of manufactured product at exceeding $20,000,000 a year. This showing, it must be remembered, is for a town of not over 35,000 people. And though Meriden participates in some measure in the manufacturing intensity which the demand for war materials has created, it does so less in proportion to its size than most larger cities.

Outside of Meriden, the popular impression is that little but silverware, or "white metal" goods, is made there. Meriden does not especially object to the nickname "Silver City." It earned it. It inherited the silver business. So it came about that in the era of great combinations of trade (or in restraint of trade, as you please) which the turn of the century knew, it was in Meriden that the International Silver Company found it desirable to establish its headquarters, and in and near Meriden that it found the majority of its important branches. It was not really silverware, but "Britannia," that made Meriden famous. There was no trace of silver in the original Britannia metal, whose manufacture Ashabel Griswold started in the upper part of Meriden in 1804, but it led, through the later invention of electro plating, to the development of modern plated ware as we know it. Out of the Griswold enterprise, really the original Meriden manufacturing venture of importance, grew a little less than half a century later the Meriden Britannia Company, which still fifty years later was merged in the International Silver Company. Over a century ago it was the town's most important industry. Today, employing between 3,000 and 4,000 persons, it still leads.

With that industry is inseparably connected the name of Wilcox, as indeed that name is associated with Meriden progress in many ways. Next to I. C. Lewis, who was president of the original metal industry when it was first incorporated, were the brothers Horace C. and D. C. Wilcox, the former being secretary and treasurer. His son, George H. Wilcox, today the president of the International Silver Company, is the evidence that the control of the industry has never gone out of Meriden's hand. In fact, Meriden is and has been, by virtue of the mastery of this foremost citizen of the town, the center of the great silver manufacturing industry, the largest of its line in the world, with an invested capital of $20,000,000, with fifteen factories in the United States and an interest in several more in other countries.

Not all the silver shaped in Meriden is handled in this factory, however. There are nine other plants in the town. Five of them are branches of the International Silver Company, and most of them were in existence when the combination was formed. Of these the oldest and most important is the already mentioned Meriden Britannia Company, now "Factory E," at 48 State Street. The next in age, and first in importance as a maker of silver plate, went into the trust as William Rogers Manufacturing Company, that being the name of a factory which was brought down from Hartford. The Meriden name was C. Rogers and Brothers, and its product was so famous that it is still sold under the Rogers name, though it is now Factory H of the combination. Then there is the Barbour Silver Company on Colony Street, Factory A. The Forbes Silver Company is

a department of Factory E, and the Wilcox Silver Plate Company is Factory N. These make, with the factories in Wallingford, not only the head but three-fifths of the body of the great American silver trust. Two more of the constituent companies are in Waterbury, only twelve miles away. This is what makes Meriden the "Silver City."

Next to silver, perhaps the factors which make Meriden most widely famous are the "Miller lamp" and the "Parker gun." A great part of the world still uses the classic wick to feed its flame, and the lamps which run by oil outnumber far the jets of gas or the electric glows. The Edward Miller Company, which today makes the Miller lamp in one of Meriden's largest factories, employing nearly a thousand people, traces its beginnings to 1844, when the business had its first modest start. Incorporated in 1866, the company flourishes by the making of lamps, lanterns and chandeliers of all sorts, as well as brass kettles, tinners' hardware and allied articles. Edward Miller, eminent citizen of Meriden, is still the president of the concern.

The manufacture of guns is but a part of the business of Parker Brothers, but their excellent firearm, as a sporting gun, is justly and widely known. Their plant, while smaller in apparent size than some of the city's well known industries, employs largely skilled mechanics, and has a standing important out of proportion to its size.

There are other things with the Parker name which play an important part in the city's industry. For there is a Parker lamp that has its fame as well as the Miller, and there is a Parker clock. The former is made by the Charles Parker Company, of which Charles Parker is president, and the latter by the Parker Clock Company, which gets its name from the same Charles Parker, its founder. Its president is W. H. Lyon.

Meriden's light can never be hidden under a bushel. Another reason why is the Bradley & Hubbard Manufacturing Company, another outgrowth of that group of veteran industries that were laying the foundations before the days of the railroad. Its incorporation was in 1852, as Bradley, Hatch & Company. There were the names of the men who later led it into its great prosperity, William L. and Nathaniel Bradley. Walter Hubbard, a name which stands for great and good deeds in Meriden, came into the firm later. The Bradley interests still predominate, and are represented by N. L. Bradley, the present head. This concern, second as an employer of citizens of Meriden, now with a capital stock of $950,000 and not far from 2,000 employes, makes a wide variety of lamps, gas and electric fixtures, and its product has a great fame.

There is a different and more general line of silver manufacture which is represented in Meriden by four important concerns, who make silver plated novelties, jewelry of silver, granite and plated table ware. They are Manning, Bowman & Company, A. H. Jones & Company, Wilbur B. Hall and the Frank Tilling Silver Company.

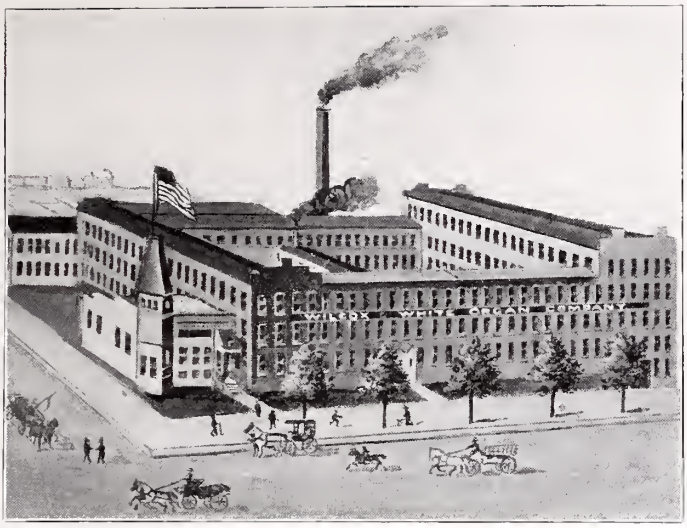
The third product for which Meriden has an international reputation is cutlery. A generation ago, if the Connecticut boy—as Connecticut boys always did

—looked at the heel of his jackknife blade to see where it was made, the chances were about ten to one that he found the name of a Meriden concern. The Meriden Cutlery Company has been making table and pocket cutlery at South Meriden since 1855. Formerly its factory was run entirely by water power. It has one of the finest equipments for this line of work, and produces now, as it did half a century ago, goods whose name is their guarantee. The concern employs about 300 people. H. A. Curtis is its president, and treasurer of its $400,000 capital. The other cutlery concern, equally prominent, is the Miller Brothers Cutlery Company, which for almost half a century—it was organized in 1870—has been doing its share to make Meriden famous. Its line was general for many years. Its specialties today are steel ink erasers and steel pens. It also employs upward of 300 persons. Apparently it is now a Rockwell concern, for C. L. Rockwell is president and C. F. Rockwell treasurer and general manager.

Once again, Meriden is widely known through its product of musical instruments. In the days when music depended somewhat less on mechanical performance, when the cabinet organ was found in every home that did not have a piano, "Wilcox & White," was a household name. W. H. White, the pioneer organ builder, was the mechanical man behind it, and the Wilcox was the even more substantial Horace C. Wilcox of the silver industry. Since 1877 it has made goods as sterling as their silver, the cabinet organ as long as it was demanded, then the "pneumatic symphony" or self playing organ, still later the "Angelus." This is a playing attachment for any piano, now developed to a high degree of accuracy and shading capability. It has a capital stock of $450,000, and employs upwards of 250 people. The Aeolian Company was organized in 1887, when the demand for mechanically played musical instruments began to be positively manifested. It makes player pianos of a high grade, and its capital stock of $2,000,000 may indicate something of its place of importance in the instrument making world. It employs about 500 people. The heads of the company are H. B. Tremaine, president, and Frederick L. Wood, superintendent of the construction of music rolls.

Meriden has a large manufacture of electric fittings and appliances. Besides the Bradley & Hubbard Company, whose line runs now largely to electric fixtures, there are the Connecticut Electric Equipment Company and the Connecticut Telephone and Equipment Company, with a quarter of a million capital, making telephones, telephone specialties and electric goods in general. The Handel Company, with a capital of $100,000, has since 1903 been making electric light fixtures. It employs about 150 persons. Henry B. Todd is a producer of X-ray machines and appliances.

In the making of cut glass Meriden has seven concerns—all but one of the industries of this sort in the state. In addition to the International Silver Company, there is the J. D. Bergan Company, which James D. Bergan and others organized in 1891, erecting a four-story factory on Miller Street. This concern is one of the leaders in the manufacture. The other concerns are the Meriden Cut Glass Company of Pratt Street, now a branch of the International



FACTORY OF THE WILCOX & WHITE ORGAN COMPANY, MERIDEN

WINTHROP HOTEL, MERIDEN

Silver Company as Factory T, the Silver City Cut Glass Company of Hicks Street, Hall & Callahan of Webster Street, James J. Niland of Miller Street and C. F. Monroe Company of West Main Street, which has an important and unusual factory now employing over 200 people. With these are more or less allied four substantial jewelry-making concerns. Probably the leader of these is the E. A. Bliss Company, started in 1882 and incorporated in 1890, which employs over 100 persons in the making of artistic jewelry of considerable variety. Armstrong Brothers have a good sized plant on Vine Street, and the others are the American Jewelry Manufacturing Company on Pratt Street and C. G. Armstrong on South Vine.

Though this is not reckoned a leader among the city's industries, Meriden has nine hardware making plants, the largest of which is Foster, Merriam & Company, dating back to 1866. This concern, now capitalized at $240,000, employs nearly 500 people. It makes a general line of cabinet hardware, and has a wide reputation for first class product. Meriden is also a prominent producer of casket hardware, the leader of that at present being the International Casket Hardware Company, capitalized at $100,000 and employing over 100 men. The others are the Charles Parker Company, already mentioned, the Birdsey & Raven Company on East Main Street, the Browne & Dowd Company, general specialties, the M. B. Schenk Company, casters, and the F. J. Wallace Company on Britannia Street. This last concern is also prominent as a maker of saddlery.

The variety of the others is almost endless, and among them are not a few concerns prominent either because of their long establishment or because of the conspicuous excellence of their product. Here is the Connecticut Shock Absorber Company, a concern founded as recently as 1911, making a standard automobile fitting, with a capital of $110,000. Ernest C. Wilcox is president. Griswold, Richmond & Glock Company is an old Meriden concern which makes cornices. The Lane Construction Company, John S. Lane & Son, quarrymen and the Lane Quarry Company, three allied concerns, employ together a considerable number of people, and form an important portion of Meriden's industries. The Lyon & Billard Company is an old concern supplying coal and builders' materials. The Meriden Iron & Brass Company, the Meriden Machine Tool Company and the Meriden Press & Drop Company are a group of standard concerns contributing materially to the general prosperity. A younger firm than the makers of the Parker gun is the Meriden Firearms Company, which keeps half a thousand employes busy in the making of standard guns and small arms. It was organized in 1905, by machinists from Hopkinton, Massachusetts, who took over the old plant of the Meriden Malleable Iron Company, closed since 1895. It is now controlled by Sears, Roebuck & Company of Chicago, and makes goods worthy to be ranked with the more famous Parker gun.

Meriden has long been marked as a center of the printing and publishing trade, and well advertised as a producer of printing presses. Aside from its newspaper plants, which have elsewhere been mentioned, it has the Curtiss-Way

Company, a large concern which was established in 1902, and employs nearly 150 persons in the production of calendars, calendar pads and similar specialties. The Meriden Gravure Company, established since 1888, has a wide reputation for the production of high class photogravure and all types of modern reproduction and printing work. Meriden has one printing press manufactory, incorporated in 1905, but considerably older than that in its beginnings. The Kelsey Press Company, started in 1872, now capitalized at $75,000, makes hand and small power presses in large quantities, and its product is widely and well known. William A. Kelsey is at its head.

The list of industries in Meriden could not more fittingly be rounded out than by mention of a firm whose work stands in almost every town of Connecticut, and in many towns beyond, in every case a truly living monument to the ability, industry and genius of a man whom Meriden can never honor too generously. H. Wales Lines is not a native of Meriden, but the finest of the blood of old Connecticut stock is in his veins, and he did not immigrate from farther away than Naugatuck. Moreover, he came to Meriden when he was only twenty-six, and he has stood by the town ever since. What he has been to Meriden in the over half a century since is written in the political, the civic, the financial, the industrial and the constructive history of the town. When he came, a rapidly developing manufacturing community was just expanding to the status of a city. It had the virile, aggressive, progressive swing which strongly appealed to his positive spirit. He threw himself with all his vigor into its life. He has been a part of it ever since—is still, despite the slowing weight of four score years. In a very broad sense he has been a constructor. He was a mason at the start, and the works of brick and stone which he and his firm have builded stand in almost every city and many of the towns of the state he loves, and in cities of at least four other states, while Meriden shows in numerous examples of its best public and private architecture his industry and skill. These stand, and such is the character of their construction that for ages they will stand, memorials to a very remarkable man.

The finest of Revolutionary American ancestry was Mr. Lines's heritage, and in his busy life he has found time to pay large tribute to the traditions of New England and the nation. He is a member of many patriotic societies, and his spirit of brotherhood is evidenced in his fraternity and club affiliations, which are numerous. He is a thirty-third degree Mason. How he has been for three terms mayor of Meriden, how he was member of the Legislature, delegate to the Constitutional Convention of 1902 and candidate for Congress, how he has been a leader in many a work for the betterment of Meriden and his state—these and many other features of his abundant career are written on more enduring pages than those of any history.

The firm which Mr. Lines has founded is today an institution in Meriden, as potent for the establishment of the town in American honor as the varied products which Meriden sends over the world. It was Perkins & Lines when it was founded in 1864, and in 1878 the H. Wales Lines Company was formed,

being incorporated ten years later. Henry E. Fairchild, whom Mr. Lines associated with him in 1878, remains as a prominent member, now vice president. Outside of its numerous structures in Meriden, one of the best examples of the firm's work is the remarkable group in Naugatuck for which the late J. H. Whittemore was responsible. It must always be the pride of this firm that it had a large hand in the building of what, shaped by world-famous architects, competent judges have declared one of the finest groups of buildings in America. Their like as to construction is all over Connecticut, on the campuses of Yale and Princeton Universities, at Philadelphia, in New York City, at Mount Hermon, Massachusetts. The Lines Company's most widely known building work, possibly, was a model of fine old colonial architecture constructed as the Connecticut Building at the St. Louis Exposition in 1904, into which Mr. Lines must have builded the best of his finely appreciative soul.

CHAPTER XXXI

ORANGE

EVOLUTION OF THE COLONIAL PARISH OF NORTH MILFORD INTO THE TOWN OF ORANGE, AND THE CHARACTER OF A RARE FARMING COMMUNITY

There probably is not in all Connecticut a town of stranger contrasts than is Orange as it stands today. The well-steered crow, flying between Connecticut's two largest cites, would pass, as he left New Haven, first over an urban district scarcely distinguishable in nature from the Elm City itself. Then he would sight a modern amusement resort not rivalled in size or money-catching vanities this side of Coney Island. Then he would pass over some of the most delightful rolling farm district of the state, with widely scattered houses and winding roads. Then he would cross, just after leaving Orange, the state's noblest river next to the Connecticut, lying amid scenery which even that picturesque valley can hardly rival.

The town stretches from West River and the harbor due west to the Housatonic. For the most part its surface is gently undulating country. There is a point in the northwest corner locally known as Grassy Hill, and a longer range south of it, running over into Milford, down on the maps as "George's Cellar Hill." Wepawaug River, once a stream esteemed for its water power, flows down from the Woodbridge hills, and Race brook comes to join it from the same direction. Indian River and Oyster River, streams that nobody outside of New England would deign to call more than creeks, start in Orange. At the north are the Maltby lakes. The Wepawaug, along with these, now finds its greatest utility in serving West Haven with water. And on the western side, a part of the town viewed comparatively little, it seems, by man, there is the Housatonic, a stream in which any town might rejoice. From West River to the Housatonic is no more than eight miles. From the Woodbridge line to Oyster River Point it is about six.

Nature has done much for Orange; man has tried to do more. Three railroad lines cross its territory. The main line to New York, now taking the width of four tracks, was the first. This did little for Orange except to afford it a station at West Haven, where once on a time the trains used to stop. Then the Derby line meandered across in a wavy curve, taking in the stations of Allingtown or West Haven, Tyler City and Orange Center. And the Naugatuck line slides down from Derby, hugging the east shore of the river, managing to avoid

making any stop in Orange. Last of all came the trolley, skirting the northern edge of the town, mostly using it as a convenient course to get from Derby to New Haven.

There was a "North Milford" within a score of years after New Haven was founded. There was a "West Haven" as soon as the settlers of Quinnipiac began to overflow to the westward. But there was no Orange until 1822. In that year the town was incorporated, and in some tardy sense of gratitude to William, Prince of Orange, for his generosity to Connecticut in the matter of a charter, it was named after him. The settlers could hardly have felt any such gratitude to a certain Englishman who came later than William of Orange, one General Garth, though there seems good reason to believe that he put Orange on the map, as it were. Anyway, he discovered Savin Rock, for he landed there on July 5, 1779, proceeding thence to New Haven without any more delay than was caused him by the "Defenders" at the Allingtown gates. One who enters New Haven by that route now has startling reminder of that event, in the militant Defenders' Monument.

Up to the time of its incorporation as a town, the center of Orange, as we now know it, had continued to be called North Milford, as it was, indeed, in origin. That section had been surveyed in 1687, but was settled somewhat later than 1700. There are a few scattering names of pioneers. One of them was Richard Bryan, who gave the name of Bryan's Farms to a certain locality. There was Jonathan Rogers, with his sons Jonathan T. and Jonah. There were Benjamin Clark and his sons; also Jonathan Treat. Matthew Woodruff came later, and there are his prominent descendants. Still later was S. T. Oviatt, who kept the store, and when the railroad came was its first station agent, combining that with the office of postmaster.

In the outcome of settlement, we have the widely divided Orange of today. The effort to make the part called Orange the main part has never been a success. The center of population was West Haven at the first; it is more than ever so now. The center of town government is at West Haven. Orange, as the place of the railroad station and postoffice of that name, is only a minor part of the town. But for purposes of historical precedence, and for even better reasons, we may consider Orange first in the order.

Orange—or North Milford, as it was—had scattered farms from near the beginning of the eighteenth century. It had become quite a village, we may suppose, by the beginning of the next. It has grown with becoming deliberation ever since. Now and then a city resident sees a place that takes his eye, and buys to build. Now and then an old resident, who had wandered to the city, comes back. Its whole eastern part, especially its upper shore front, is taken up by growing West Haven and ingrowing Savin Rock. Allingtown, an overflow of New Haven, gradually works westward. But there is wide room for this western movement, and the major portion of the territory of Orange is yet the unspoiled country—broad acres, favorable for the farmer.

Time was when somebody had a dream of building a metropolis, or some-

thing of the sort, in the very heart of the town. It was in 1887 that the factory of the Peerless Buttonhole Attachment Company was established in what is known as Tyler City. A railroad station was soon after built, whose traces still remain as a flag station. A large school building was erected. Surely here were the "makin's" of a city. It was a short-lived dream. Within eight years the factory had vanished, and the school building was used as a county home. The rare trains on the New Haven-Derby line still stop, on request, at the old station. Otherwise, Tyler City might be forgotten.

Earlier than that, Orange had a mining boom. There is hardly a town in Connecticut which does not show sufficient traces of some supposedly precious stone or mineral to create an excitement, if properly exploited. In Orange it was, supposedly, silver and copper. A New York company developed a copper mine in the western part of the town. There was a nine days' furore, but the copper turned out as all other copper mined in Connecticut has done. It was real, but it was in microscopic quantities and was mined at extravagant cost.

Some years ago there was some desultory attempt to utilize the Wepawaug, the enterprising creek that flows through the center of the town, for manufacturing purposes. At one time the Allings had a woolen mill somewhere up the stream. But long ago that was given up, and the Wepawaug is mainly utilized as a feeder for city water supply. At Allingtown, in a new factory built within the past three years, the American Mills Company, which owns what was the New Haven Web Factory at Centerville, has a branch textile mill. Aside from that, the Orange manufacturing district is now confined to West Haven, which has a number of important industries.

The one "country church" of Orange, the Congregational, dates back to the North Milford days of 1791, thirty years before the incorporation of the town. As Bryan's Farms the center seems to have been best known when the people made the first beginnings of a church there. They had become tired of driving five miles to church in Milford, and moreover, they wanted to start their own community. So they built in 1791, on the "public green," we are told, the plain thirty by thirty-six building that formed their first church. Their number was small, and they seem not to have dared assume the burden of supporting their own pastor. These fledglings must have been tenderly regarded by the mother church, for its pastor, the Rev. Bezaleel Pinneo, was good enough to come up once in two weeks and preach to them. How long this arrangement continued is not clear, but apparently the church had no pastor of its own until 1805, when it settled the Rev. Erastus Scranton, a native of East Guilford. He remained for twenty-two years. The records date the organization of the church from 1804.

The church saw prosperity under Mr. Scranton, and such growth that the primitive first building was soon outgrown. For as early as 1810 it was replaced by the present typical New England church edifice, which excellently serves its purpose, though the congregation often, in these days of modern church houses,

feels the need of ampler facilities for doing neighborhood and community social service.

Of the pastors who have served this church in the recent period some of the best remembered are Rev. H. W. Hunt, who was pastor from 1884 to 1896, and Rev. B. M. Wright, from 1896 to 1907. Since 1908 the pastor has been Rev. Newell M. Calhoun, D. D., a leader and teacher of distinguished ability, and a member of the Yale corporation. Under his guidance the church shows good health in all its departments, and is serving the community as well as it has done in all its history.

As ever since the early days, Orange preserves its distinct existence apart from the life on its eastern and southeastern borders. Though less than five miles from a large and busy city, though it has what amounts to a city within its town limits, Orange is still the unspoiled country town. It is governed from West Haven—but West Haven pays the bills. It also furnishes much of the business for Orange. Orange has its own life, and with it is well content. It has its own sterling citizens, some of whom rank high in the honor and work of the state. They do not deserve, and doubtless never did, the unenlightened stricture of the East Guilford father of the Rev. Erastus Scranton, who is said to have flippantly remarked that "Erastus is preaching the gospel to the everlasting heathen of North Milford."

The name of Woodruff, for almost two centuries associated with Orange, has more than ever a leading place there. In the very center of the village is the seed growing farm of S. D. Woodruff & Sons, employing a large force of men, and producing reliable farm and garden seeds and supplies. The head of that firm is the Hon. Watson S. Woodruff, who has run the gamut of the local offices, been state senator and still occupies a prominent position in politics. Robert J. Woodruff, attorney, has his office in New Haven, where he has been prosecutor in the court of common pleas, but he has always lived in Orange, where he has a fine residence, and an interest in the seed firm.

One of the institutions of the Orange of today is the model dairy farm of Wilson H. Lee—Fairlea Farm. Some dozen years ago Mr. Lee, with foresight of the part the farm was to have in the public appreciation and service of this time, purchased a farm in the heart of Orange. There he established a plant for the producing of milk on scientific principles, with the application of the same exact business methods which he uses for the making of a perfect city directory, or any product of the printer's art. He has demonstrated, more conclusively, perhaps than any man in Connecticut that farming, at least as far as the producing of milk goes, can be made an exact science. He not only raises milk of an extremely high quality, but he raises it in an excellent way—and he makes the process pay. Tributes to his success are the demand for and the price paid for his product, and the fact that his dairy is recognized as one of the finest in America. Moreover, experts come even from other countries to study his system and methods, some of which were distinctly original with Mr. Lee. He has succeeded as well with other branches of farming than the raising

of milk. In short, with Fairlea Farm he is performing a wonderful service for the agriculture of the state, a service which he supplements by his work through the state board of agriculture and the farm bureaus of this and other states, whose work he has had great influence in promoting. As for Orange, he has done more to "put it on the map" as a town of fine farming possibilities than any farmer it has ever had.

Many others, seed of the sterling old North Milford stock, make the Orange of today. Names like Clark and Russell and Treat, Andrew and Baldwin and Stone, are still conspicuous in the town. Mingled with them are patronymics like Pucilio and Farino and Cuzzocreo, Ceretto and Linquist and Logidice. The farmers taught in the Old World are competing with those taught in the New. The social order of the old town changes accordingly, becoming thereby more truly democratic.

Orange, though West Haven spreads from the entrance of West River to the harbor down to the point of Savin Rock, is not without seacoast. Between Savin Rock and the beginning of Woodmont there are over two miles of shore front, today well occupied by the summer dwellings of those who seek the sea, with now and then a residence of one whose love for the sea is not wholly a summer fancy. Oyster River Point, Merwin's Beach and Burwell's Beach are communities with which the Orange we have been observing has little in common, to be sure, but they are, in their way, important parts of that town.

In the far western part of the town, along the Housatonic River, is a section which has possibilities undeveloped. Rough and in large measure unsettled, an area of hills and rocks and woodland, it is the most picturesque part of Orange. Lovers of nature have found it in the past, and will continue to find it in the future. The lower Housatonic, approached more commonly from the Huntington side, is a river second to none in the state and ranking with the best in New England for beauty and commercial value. Some day when state or federal authority redeems our water courses from the pollution which destroys their value and poisons those whom they serve, Orange will have no small part in the redemption and no small part of the interest.

CHAPTER XXXII

WEST HAVEN

THE SEPARATE COMMUNITY ON THE NEW HAVEN SIDE OF ORANGE WHICH HAS GROWN INTO A NEAR-CITY—ORIGIN AND DEVELOPMENT OF THE AMUSEMENT RESORT, SAVIN ROCK

I

Geographical convenience, the accident of West River, made West Haven a part of the Town of Orange instead of the Town of New Haven. It was from early times more naturally identified with New Haven than with any community to the westward. It is hardly four miles from New Haven Green to the green in West Haven, and it was easy and natural that there should be an overflow from the city in that direction. Moreover, we have good evidence that the earliest settlers on the west bank of West River came from the direction of the larger community.

But one is prone to forget that the bridges of today did not exist in 1695, or even a century later. The settlers found their way across, for at low tide West River is fordable even well toward its mouth. But going back and forth was not so simple a matter. So it was inevitable that the pioneers should from the start shape themselves into a separate community. They were farmers at the beginning, and what became West Haven was early "West Farms." It was that till almost 1800. Shortly later the name of West Haven began to be used, and has held.

For up to that time, it seems, there was little serious thought of including West Haven in the town of Orange. Rocks and hills divided North Milford from West Farms, and the people saw little of each other. If the citizen of either village in 1800 had been asked to prophesy as to town organization, he would most likely have said that there was destined to be a town of North Milford and another town of West Haven. But the two communities together, it will be noticed, contained only about 1,200 people when Orange was incorporated in 1822. Of these the large majority, no doubt, were in West Haven. Orange needed West Haven, and the natural boundary of the West River prevailed. So the present geographical arrangement came about. But West Haven kept right on growing by itself as if nothing had happened.

The year 1695 is set for the first beginnings of independent settlement at West Farms. Such names as George Lamberton, Thomas Stephens, Thomas

Painter, the Benhams, the Wards and the Clarks appear among the pioneers. The marks of their building are plain to be seen yet around the center of West Haven, for with their usual accurate sense of the most favorable location, they settled around what is now the green.

The framework of that early community history is the history of the churches. In the parish days, before West Haven became a part of a separate town, the church had by law a positive authority of government. It was the community center, and received more proportionate attention than now. And as usual, it was in this case the Congregational Church that led the way. The settlers had not been by themselves in West Farms more than two score years before they felt able to form their own church. Their feeling could not have been unjustified, for whereas other parishes of the sort found themselves unable to support their own pastor for several years after church organization, West Farms seems to have done so from the start. The church was formed in 1715, and the first pastor, Rev. Samuel Johnson, came at once. In fact, the church was able to erect its own building as early as 1719.

It was not, like some of its contemporaries, a church of long pastorates in its early days. Between the close of Mr. Johnson's pastorate and 1870, a period of some 140 years, nine pastors served this church. Then came the pastorate of Rev. George Sherwood Dickerman, native of Mount Carmel, which continued from 1870 to 1873. After him was Rev. Norman J. Squires, with a pastorate as unusually long as the pastor was himself notable, from 1881 to 1914. Rev. Albert R. Brown came that year, and remained until the spring of 1918. He went to Y. M. C. A. service on the war front, his departure being on leave of absence from the church.

As pastors came one after another, so did buildings for the church. The first was erected in 1719, and must have seemed, by the time it was replaced in 1852, pretty ancient and primitive. In 1859 this was burned, and was replaced in the following year by the present example of the New England church architecture of the time. It serves the congregation's purposes well, especially since the completion of its ample and unusual parish house in 1916. This edifice, adjoining the church, was built at a cost of $35,000, and is one of the best appointed and equipped church auxiliary buildings in the New Haven district. Beginning beneath the main floor, there are commodious dining rooms and a modern kitchen. On the main floor there is a large audience room, with gallery divided for class rooms. And on the upper floor there is a gymnasium to delight the heart of all who have faith in physical exercise as an aid to religion true and undefiled.

Christ Church, said to be the oldest Episcopal church in the state, now occupies a stone edifice, of architecture dignified and attractive, which also stands in the center of West Haven, an outward adornment to the community as the service for which it stands is an inward adornment. Its foundation dates officially from 1740, but it is said to have been as early as 1722 that Rev. Samuel Johnson, the first pastor of the neighbor Congregational Church, became con-

ST. LAWRENCE ROMAN CATHOLIC CHURCH, WEST HAVEN

MASONIC BUILDING, WEST HAVEN

vinced that no man could be saved by Congregationalism alone. He proceeded to work out his faith in West Haven. How early the first building was erected is not clear, but there was surely a frame meeting house—though it was not permitted to call it that—by 1740. As to rectors, in the period between Mr. Johnson's work and the coming of the Rev. Edwin S. Lines in 1874 there were no less than twenty-eight different rectorates. Mr. Lines was with the church but five years, going on to New Haven in 1879. In 1886 Rev. Hobart B. Whitney was rector, and since 1909 Rev. Floyd S. Kenyon has been in charge of the growing work. Christ Church also has just completed a model parish house.

The West Haven Methodist Church dates only from 1870, being organized with Rev. C. W. Lyon as pastor. It has done a useful, aggressive work and prospered from the first, growing with the rapid growth of West Haven. In 1916, under the leadership of Rev. William Redheffer, it completed a new building on Second Avenue, which is a substantial addition to the church equipment and public architecture of West Haven. The present pastor is Rev. Charles E. Barto.

St. Lawrence is the Roman Catholic church of West Haven, and is now ministering to large congregations, with a fine building and good equipment. West Haven continued to be, as to Catholicism, a part of the Milford parish up to 1876, when St. Lawrence was established. It has had a succession of able leaders. Rev. James McGetrick came to the church in 1909, and was with it for six years. Rev. John Fleming served for a year, being followed in 1916 by the present pastor, Rev. Francis M. Murray.

Its nearness to New Haven makes West Haven the more independent in some ways, and one of them is in respect to schools. It has an excellent school system, directed by Superintendent Edgar C. Stiles, who has demonstrated himself a superior educator and director. The central borough district has a complete graded system, with a principal, Miss Clara Sutherland, and fifty-six teachers. Outside of West Haven, Orange has the North School district, with an equipment of seventeen teachers, and the school in the County Home at Allingtown, where four teachers care for the children.

West Haven was incorporated as a borough in 1837, only fifteen years after the establishment of Orange as a town. This early incorporation in part explains the independence of the borough of the town of which it is supposed to be a part. The rest of the explanation is in its size, which has steadily and rapidly grown in proportion to the size of Orange. Today West Haven has at least 13,200 of the 15,000 people of the town. This is almost three times the size of the borough in 1900. The rapid growth, the considerable size of West Haven, and especially certain peculiar problems which require a strong government, have for some years past impelled some of the citizens of the borough to consider its incorporation as a city. There was a faction, more in evidence formerly than now, which believed the simplest solution would be consolidation with New Haven. But those who took that view never approached a majority. The independent spirit of West Haven invariably prevailed, and will prevail. Some day, probably, there will be a City of Orange. Meanwhile, there is a positive,

increasingly self confident, well governed borough of West Haven. Its people live, many of them, in New Haven for business purposes through the day, but they are loyal to the place of their homes. The borough has its well equipped fire department of five companies, its competent police system, and is gradually getting what it has long needed, a sewer system.

West Haven's industry started when the community was young, and grew up with it. As early as 1853 the West Haven Buckle Company was a promising concern, and has continued up to this time, now employing fifty people, and capitalized at $17,000. In 1876 the Parmelee Piano Company, of which the late Henry F. Parmelee became the head, built a factory on lower Campbell Avenue. Later, under a partly changed ownership, it became the Mathushek Piano Company, and put out an instrument that won a wide and favorable reputation. A dozen years ago the business was discontinued, and the factory, with the exception of a brief use for automobile manufacturing, remained vacant until S. R. Avis & Sons took it over in 1914 for the manufacture of gun barrels. They now have $100,000 capital, and employ over 300 people. George R. Kelsey formed the American Buckle & Cartridge Company in 1883, and Israel A. Kelsey was its president and treasurer in 1890.

New Haven makes a somewhat unsuccessful effort to claim the Hall Organ Company, which has a wide reputation as a maker of church organs, but as a matter of fact its factory is in West Haven. Other strictly West Haven industries are the Alderhurst Iron Works and the Yale Iron & Stair Company, ornamental and structural iron work; the Sanderson Fertilizer & Chemical Company and the Connecticut Fat Rendering and Fertilizer Company, fertilizers; Walter R. Clinton, gasoline engines; the Cameron Manufacturing Company, automobile parts; the West Haven Manufacturing Company, hack saws and frames; the Western Electric Company, telephone supplies; the Wire Novelty Manufacturing Company, wire novelties; John Wilkinson, confectionery.

West Haven has one financial institution, the Orange Bank & Trust Company, with a savings department. It is capitalized at $25,000, and has savings deposits of $326,929. Its president is Watson S. Woodruff.

II

Many years ago there was, at the point where the broadening mouth of New Haven harbor curves inward to make a shallow bay to the east of Oyster River and Bradley Point, a lonely rock, or group of rocks. In those days of its first discovery it was wholly or partly covered by a growth of living green. The newcomers from the Old World immediately saw that the juniper shrub which made the rock evergreen was like to what they had known in old England as "savin"—the Sabine herb of the ancient Latins, as indeed it is allied to it in family. How early this was called Savin Rock one cannot say, but the histories tell us that General Garth and his red coated invaders landed at Savin Rock in 1779. Probably the rocky cliff had a more than incidental interest to the early

SAVIN ROCK, NEW HAVEN

settlers of West Farms. It was their lookout to sea. There the "breaking waves dashed high" in winter or in storm. Savin Rock was a landmark.

But it seems to have been from New Haven that Savin Rock really was discovered. To confess the truth, New Haven had and has rather poor picking of shore front close at home. The harbor front has been a muddy, shifting thing rather than a bathing beach, and for some decades past the discharge of sewage has made it worse. The seeker of inviting seashore had to go well down toward the mouth of the harbor. And somehow the west shore was the first to be discovered. Traveling down that shore, the first point that seemed to have anything to satisfy was the old juniper-covered rock.

So it came about, gradually at first, then with a rush, that Savin Rock was New Haven's amusement resort. As early as 1867 the street railway reached West Haven center from the city, and a few years later the demand of pleasure seekers had extended it to "the Rock." For thirty years more the summer travel to that shore grew steadily, but slowly. Merry-go-rounds came to the aid of nature. The peanut man came to hear what the wild waves were saying, and to make a penny by his wares. Other aids to amusement of the primitive type appeared. Bathing facilities were developed, though to make bathing attractive on almost any of the beaches near Savin Rock nature needs a great deal of assistance. Savin Rock became popular, and people sought its breezes increasingly as relief from summer heat as the size of the city grew.

Looking back now, it seems that this era of development ought to be disregarded. For the real making of what is now known as Savin Rock came with a rush soon after 1900. The slow growing amusement resort had located itself, not precisely at the Rock, but on the flat a little to the east of it, where the seaward view leaps over mud flats which seem at low tide to make walking all the way to Long Island feasible. But it wasn't with the seaward view that the exploiters of Savin Rock especially concerned themselves. They worked on the theory that the average pleasure seeker would find a lot more fun in spending his money to ride on flying horses, in shattering his nerves on a "dip of death" or a "shoot the chutes" than in listening to the less expensive voice of the murmuring sea. It wasn't all theory, either, for these promoters had received their education at Coney Island or Far Rockaway. They would make Savin Rock a Connecticut Coney Island, and gather many shekels.

They have done it. That was the time when the "White City" sprung up in a night, as it were, with its wonderful electric tower and its crystal mazes and its chutes and its numberless side shows and, presently, its moving picture theaters. Space within its gates was only for the elect of the concessionaires—those who would pay high. And it was at first expected that the people would also pay high just for entering its charmed portals—and give up all the rest they had except their carfare after they got in. But the scheme didn't work to perfection. For there were enterprising amusement promoters who found it cheaper to get space in the grove and on the streets outside the charmed city, and there they put up flying horses and Ferris wheels and Old Mills and soda

and pop-corn and peanut stands. Then there were started daily band concerts in the park outside the White City. And a good share of the public was content to stay outside. So the gates of the White City were made toll free, and the people go in and out as they will, and spend or not, as they please. But most of them please to spend somewhere. Savin Rock is the Mecca—the term is not used loosely or merely figuratively—for summer multitudes not only from New Haven, but from Bridgeport, from the allied cities of the Derby region, from Naugatuck and Waterbury, Meriden and Hartford, and from all points to the eastward. It's a great place to see summer life, and still more favorable for study of the high art of separating man—not to mention woman—from his money.

This summer flood has made no small police and fire and excise problem for West Haven. It has not always been solved in the best way. But with experience the borough authorities seem to improve. However, there is obvious need for more powers and some improvements that only a municipality can have. West Haven suffers from Savin Rock; it also profits from Savin Rock. The latter condition is so positive that nobody is likely to volunteer much aid in helping West Haven meet its difficulty.

THE WHITE CITY, SAVIN ROCK, NEW HAVEN

CHAPTER XXXIII

WALLINGFORD

EARLY LIFE OF THE MOTHER TOWN OF MERIDEN AND CHESHIRE—ITS CHURCHES, SCHOOLS AND SOME OF THE MEN WHO HAVE MADE IT

On the eastern border of New Haven County, just above the point where the boundary line of the county turns eastward for five miles to take in the towns of Guilford and Madison, is an irregularly shaped town of 37.4 square miles. It was called Wallingford when it was set off from the New Haven tract in 1670, from Wallingford in Berkshire County of Old England. Today it has a population estimated at more than 12,500 people, of whom upward of 10,000 are included in a borough district which occupies about a twelfth of the area of the town. In that borough is the dynamic force of Wallingford—its manufacturing force. For Wallingford, older than Meriden, was independently one of the important points of origin of the silver shaping and plating industry, and retains one of the largest independent silver plants of America. There are some industries of note outside the borough limits, but in the main the part of Wallingford which lies outside the borough is farming country, good and well improved.

Less positive in its natural features than the towns to the south and north of it, Wallingford has its unmistakable character of topography. It has the grandeur of the shadow of Mount Carmel, which rises clear to its southern border. At its far eastern point it has in Besick Mountain a height almost as great—700 feet, on account of which, partly, the Air Line road had to belie its name and make a detour into Durham through Reed's Gap, as it leaves Wallingford. It has diversifying heights all over its surface, except where at the south it slopes off toward the plain of North Haven. And through it from north to south flows the Quinnipiac River, there a substantial stream, with possibilities of water power which have by no means been neglected. Today it is an agreeable combination of manufacturing and agricultural community, an example of New England pluck, enterprise and prosperity in their most commendable forms.

Colonial Wallingford was a territory of distinguished size. For it was a large part of that second New Haven purchase from the Indians, which ran, as it was roughly described, ten miles north and south along the Quinnipiac, and extended about eight miles east and five miles west from the river. Original Wallingford, therefore, included the territory from the North Haven and Branford upper lines northward to that east and west division of Meriden which

was the "Mason and Dixon line" between the colonies of New Haven and Hartford, and westward from the eastern boundary of the county to beyond the western side of Cheshire. Meriden was carved from this territory in 1806, and Cheshire was taken in 1780, leaving still a town of substantial size. It had 2,325 people after the second parting. That number did not "boom" in the following decades, but showed a steady, consistent growth which is like Wallingford. By 1850 it had become almost 2,600, but such was its centralization that its people felt the need of forming a borough government. This they did in 1853, making Wallingford the sixth borough to be formed in the state.

The colony of New Haven was just entering its fourth decade when it sent out the pioneers who made Wallingford. That first year, which was 1669, they called the place "New Haven village." Only a year later the legislature incorporated it as Wallingford. That pilgrimage, like the first, was led by a minister, Rev. Samuel Street, and he and his followers brought with them the spirit of church dominance that prevailed in New Haven. Thirty-eight heads of families were in the party, and there was a systematic allotment between them of the land then included in the township, each getting six acres.

These names have been preserved, not only in the histories, but in the making of a noble town of the true New England character. Not a few of them were substantial members of the Davenport-Eaton colony, coming over on the Hector or arriving soon afterward. Among them is the name of Thomas Yale, father of Elihu, and we understand from that why Yale as a family name is more conspicuous in Wallingford than in New Haven. There was also the Eaton name, still found in Wallingford. Hall was represented by two families, and has lost nothing in the passage of the years. In the course of that progress has come the Lyman Hall who signed the Declaration of Independence as one of the delegates from Georgia. Abraham Doolittle, Samuel Cooke, John Brockett, Nathaniel and Jermiah and Zachariah How, John Merriman, Nathan and Samuel Andrews, Samuel Munson, Eleazur and John Peck, are a few of the others to make up the founders, or, as they were formally called the "planters," most of them well represented in the town today.

They were Puritans, and religious worship was the center of the community. But they seem not to have hastened, as did John Davenport's followers, to the building of a meeting house. In Rev. Samuel Street they had a faithful leader, and they were for several years able to find places in their homes where they could gather. So it was not until 1675 that the church was formally organized, and three years later that they decided to build the first meeting house. That, when completed, was but a bare building twenty-four by twenty-eight feet, of the very primitive type. The fact that seven years previous to this, in 1671, the planters were taxed to secure funds to provide an ordained minister would indicate that the work of Mr. Street ceased before that. He was the first of a line of distinguished pastors, including such men as Rev. James Noyes, in the years from 1789 to 1830, Rev. Edwin R. Gilbert, from then till 1874, Rev. C. H. Dickinson, 1886 to 1893, Rev. John J. Blair, 1894 to 1903. Rev. John Burford Parry

POSTOFFICE, WALLINGFORD

HIGH SCHOOL BUILDING, WALLINGFORD

came to the church in 1911, and for six years thrilled the people of the congregation and community with his splendid and inspiring leadership, leaving regretfully at the call of the large Hope church in Springfield. Rev. Edwin G. Zellars has succeeded him in favor of the church and community.

Primitive as it was, the first church building served for almost a century. In 1771 it was replaced by a much larger one of three stories, which for almost another century was the "First Church of Wallingford" in more senses than one. In 1869 this was replaced by the present noble building on Main street, an example of the best of its type of New England church architecture, and a credit to the town.

The beginnings of the Church of England worship in Wallingford go back to 1729, but it was nearly three decades later that there was an Episcopal church building. Meanwhile, the small number of Episcopalians in town had shared with their brethren in North Haven the "Union Church" on Pond Hill. The first building in Wallingford was in 1758, and had the distinction of what was doubtless the first church organ brought to Wallingford. With all other Episcopalians the Wallingford people suffered the setback which the Revolutionary war brought to their form of worship, and it was well toward the end of the century before they got on their feet again. What is now known as St. Paul's, the outgrowth of that church, is now occupying its fourth building, its present dignified and churchly structure having been erected in 1869. The rector is Rev. Arthur P. Greenleaf, who is also in charge of the church of St. John the Evangelist in Yalesville, the only other church of this faith in town.

Baptist beginnings were also found very early. The attitude which the "orthodox" church took toward that faith must have made their path thorny in 1735, unless Wallingford was more liberal than most other Connecticut communities. But though their church was organized at that date, 1817 is given as the date of the foundation of the First Baptist, whose spire now pierces the sky in the center of Wallingford. This steeple, however, was not added until 1847. It still holds, presumably that bell which Lord Wallingford of England gave to the church in 1817. The pastor in 1917 was Rev. W. T. Thayer. There is a Baptist church at Yalesville of which Rev. C. W. Longman was pastor in 1917, and a Hungarian Baptist in the borough, organized in 1914, whose pastor is Rev. Michael Fabian.

The start of Methodism in Wallingford is comparatively recent, and the first church to be organized was not in the borough, but in Yalesville. It is called the First Methodist and was started in 1867. There is also a First Methodist in the borough, organized in 1895. The pastor of the former is Rev. William C. Judd, and of the latter Rev. John Moore.

As with many of the other denominations, Catholicism had its beginnings considerably before there was strength for a church. It was in 1857 that a church was organized and a building erected on North Colony Street, that being the building which was found in the path of the memorable tornado of 1878. Rebuilt in 1887, it is now the Most Holy Trinity Church, of which Rev. John H. Carroll

is pastor, one of the strongest churches in Wallingford. The St. Kazimir Polish National Church was organized in 1915, and is doing a good work under Rev. Joseph Solstyiak.

One of the live congregations of Wallingford today meets in the Advent Church, of which Rev. Henry Stone is pastor. Incorporated in 1880, it has for almost four decades been doing an able work in the community.

There is a Hungarian Reformed Church, of which Rev. Bela Kovacs is pastor, and a single synagogue of the faith of Israel.

Early Wallingford had the "church on the hilltop"; the "schoolhouse in every valley" followed not far behind. In 1719 there were three schools, the minimum number, it would seem, for so scattered a community as the then undivided town was. They were open to the service of the parents of the town only on payment of a fee, and gave the crudest sort of instruction. Nevertheless, they were the foundation for the six grammar and six district schools which the town has today, in addition to its handsome High school. The estimated value of the plant is now a quarter of a million dollars, and $60,000 is the annual expenditure for the free education of Wallingford's 2,872 children of school age. John W. Kratzer is superintendent of schools and acting principal of the High school.

Wallingford has a private school, college preparatory for boys, which has won success by deserving it—and the success is marked. The Choate School now has a wide reputation for high class and thorough instruction, and its location is in many respects ideal. Its head master is George Clare St. John, with a corps of eighteen assistants.

Wallingford has a federal building of unusually attractive architecture, completed at a cost of $95,000 in 1913, and standing at a prominent point on South Main Street. For securing it so soon, and securing so fine a building, Wallingford thanks first Senator Orville H. Platt, and second its own honored citizen, Charles G. Phelps, formerly his secretary at Washington, now the secretary of the Manufacturers' Association of Connecticut, always an active worker for the good of his beloved town. A postmaster and assistant, four clerks, seven local and three mounted carriers distribute from this center Wallingford's mail to borough and town.

Its age as a borough by this time has given Wallingford effective experience in municipal management, and there are few communities in the state that are better governed. Nearly a decade ago it attacked in earnest the problem of permanent paving, and has now to show for its intelligent effort upwards of ten miles of asphalt, brick, tar and water bound macadam pavement, an equipment to be matched by few boroughs of its size. It has a motorized fire department, consisting of a chemical engine company, two hose companies, a hook and ladder and a volunteer company, of which the chief engineer is John J. Luby. There is a municipal water supply plant, constructed in 1882, which conducts water by gravity, mainly from Pistapaugh Pond, four and one-half miles east of the borough, and Lane's Pond, the two together having a capacity of nearly

HOLY TRINITY CHURCH, WALLINGFORD

600,000,000 gallons. There is also an auxiliary pumping station of a million gallons' capacity. The borough has its publicly owned electric light and power plant, of which it is highly and justly proud. John E. Martin was warden of the borough in 1917.

Wallingford has an adequate number of banks which for efficient management, substance and security are the match of any. The First National, with a record of over thirty-five years behind it, is capitalized at $150,000 and has a surplus of $50,000 more, over 800 accounts and deposits approaching half a million. In its foundation and management have been associated some of the most substantial men of Wallingford, such as Samuel Simpson, W. J. Leavenworth, the late Judge Leverett M. Hubbard and Frank A. Wallace, the present head of the R. Wallace & Sons Manufacturing Company. The Wallingford Trust Company is the youngest of the banking institutions, with $50,000 capital, well equipped to do a trust and savings business. Its president is Lewis M. Phelps and its secretary and treasurer C. Leslie Hopkins. The Dime Savings Bank, in existence since 1871, is a conservatively managed but most successful institution which well testifies to Wallingford's thrift. By the last report it had deposits of $1,698,250. Its president is Henry H. Peck and its treasurer Edwin C. Northrop.

Wallingford, beautiful for location, has been chosen as the site of the masonic Home of Connecticut, which is delightfully situated on the west hills of the town, where a fine building was completed in 1897. It now has several additions, and grows with its requirements. The wards of Connecticut Masonry could hardly have better surroundings or management.

One of Wallingford's state-famous institutions is the Gaylord Farm Sanatorium, which serves all New Haven county as a private place for the treatment of tuberculosis. Originally due to the initiative of Wallingford people, its excellent management has attracted service and gifts from many wealthy persons of county and state, and under the skillful direction of Dr. David R. Lyman it is reckoned the state's best private institution of the sort.

Wallingford has a well equipped and attractive public library, established in 1881, and conducted by the Ladies' Library and Reading Room association, of which Mrs. G. Frederick Hall is president. The library had 13,717 volumes in 1917, and has substantial additions each year. Its librarian is Miss Minnie E. Gedney.

There are some forty-six fraternities, societies, clubs and similar organizations. Among them are four bodies of the Masonic order, three of the Odd Fellows, four courts of the Foresters of America, two divisions of the Ancient Order of Hibernians, one council of the Knights of Columbus, one aerie of the Eagles, one tribe of the Red Men, a lodge of the New England Order of Protection, one of the endowment rank of Knights of Pythias, one of the Royal Arcanum, Wallingford Grange, three temperance societies and Arthur H. Dutton post, G. A. R., with its woman's relief corps. There are two prominent clubs, the Wallingford Club and the Wallingford Country Club.

In a community which for years has made it a conscientious custom to celebrate the nation's birthday in a sane and thoughtful manner, one expects true patriotism as a matter of course. Wallingford's Fourth of July events have become widely famous. So, in the crisis of war, Wallingford has never been found wanting. It is through hundreds of soldiers, sailors and other war workers carrying on its share of the nation's great struggle with all its heart. It has had its one military company since 1871—Company K of the Second regiment that was. At times in its existence it has been known as the Wallingford Light Guard, but in all its history it has been composed of good soldiers. They are good soldiers still, honoring their state at the front. The company went out in the fall of 1917 under the command of a captain from another town, but with Lieut. Dana T. Leavenworth of Wallingford.

And Wallingford can never lack distinction among the towns of America in the war so long as it is remembered that Major Raoul Lufbury, premier of American airmen on the fighting front, owns the town as his home.

It is forty years since Wallingford's calamity, as great as it was sudden, made it nationally famous at a cost too dear. There are thousands living in almost all parts of the country who instantly associate the name of Wallingford with "the great tornado of 1878." Even compared with the now familiar tornado or cyclone of the western plains, this held and still holds a bad eminence. The valley in which the borough lies is especially subject to violent summer storms. With hardly more than the usual warning, at 6:15 on the evening of Friday, August 9, 1878, a rushing, twisting blast of wind, followed by torrents of water, swept southeast across the town. It visited especially what had been "the community" section, but did not wholly miss the center. It was over in a minute and a half, though the deluge lasted for ten or twelve minutes. When it had passed, twenty-nine persons were dead (another died within a day or two), thirty-six were more or less seriously injured, and thirty or forty dwellings, with an uncounted number of barns and smaller buildings were unroofed or laid low, while two or three times that number were more or less damaged. The largest building destroyed was that of the Most Holy Trinity Catholic church on North Colony Street, which was wholly demolished. It was a terrible experience for a town of 4,500 people, and Wallingford shudders over it yet.

THE MASONIC TEMPLE, WALLINGFORD

CHAPTER XXXIV

WALLINGFORD (Coneluded)

MANUFACTURING AND INDUSTRIAL HISTORY OF AN IMPORTANT CENTER OF THE SILVER FABRICATING ART, AND ITS PRESENT-DAY PROGRESS

This strueture of two eenturies and a half was not aehieved without labor, and Wallingford prides itself that it is a eommunity of workers. Whether in the busy eentral borough, with its driving wheels and smoke-pennanted ehimneys, or in the fringe of communities which industrial plants make about it, or in the setting of prosperous farms whieh encloses the whole, Wallingford beats with honest, intelligent industry. It is proud of that. It exults in the fame of what it produces. For whether it be a Wallingford peach or a Wallingford spoon or a Wallingford apple, it is a goodly produet, in whieh the user rejoiees.

There is little chance for preeedenee in this dual fame of Wallingford. If the farmers of Wallingford began to get erops in 1670, the wheels of the miller began to turn by the side of Wharton's Brook in 1674. The manufacturing of the first eentury and a half, of course, before the days of modern demand or transportation, was of the primitive nature whieh is shown in other Connecticut towns away from tide-water, but it had a eertain steady progress from the beginning. That old grist mill right, first used by the town, transferred by the town to William Tyler in 1707, a century later passed on to Charles Yale, then transferred to Samuel Simpson in 1835, was the beginning of the silver industry of whieh Wallingford, in a very true sense, was the origin and center. Yet Wallingford is not at all exelusively a silver town. Of the twenty-one considerable faetories found today in the town of Wallingford only seven are devoted to the making of silver, flat ware or white metal. These, to be sure, inelude the town's most important plants. One of them alone employs almost as many people as all the other factories put together, while the seven of them have a great majority of the workers. An impressive proof, moreover, of the eminence which Wallingford has in the silver industry is the fact that it eontains one of the most important silver faetories in the country whieh has remained outside of the International Silver Company combination. That is R. Wallace & Sons Manufaeturing Company. It is the descendant of the old mill aforesaid, through Samuel Simpson, its purchaser in 1835, through the Humiston Mills, whieh he purehased in 1847, then through the partnership, formed in

1855, with Robert Wallace, to the final purchase, in 1871, of the interest of Mr. Simpson by Robert Wallace, and the formation of the present company.

It was the revelation to Robert Wallace, as far back as 1855, of the possibilities of the metal known as German silver that started him on his career. He purchased the formula from Dr. Feuchtwanger, a German chemist who had just brought it to this country, and threw himself with the might and the mind of a Yankee into the new manufacture. The firm which bears his name today is the summary of his success. In the largest factory of his native town, in rooms with a floor space of over five acres, employing upward of 1,200 people—skilled craftsmen, mechanics, artists of all sorts—is made an endless variety of sterling silver flat ware, hollow ware, toilet ware and novelties, silver plated ware of an even greater variety, which goes to almost every country of the world.

When the International Silver Company was organized, there were in Wallingford three other important silver making factories. The largest of these was Simpson, Hall, Miller & Company, the outgrowth of the company of his own which Samuel Simpson formed in 1866, after Robert Wallace had purchased his interests. Shortly afterward Mr. Simpson organized the company under its present name. It is Factory L of the trust, and makes an important line of silver sterling and plated ware. Over forty years ago there was in Wallingford a Shaker community of some size, and with thrifty instinct they turned to the making of silver goods. The lake or pond in the upper part of the borough still bears their name—Community Lake. When their diminishing numbers gave up the struggle in Wallingford and went to join forces with a community elsewhere, a Wallingford company, which afterward became the Watrous Manufacturing Company, purchased their plant. It is now in the trust as Factory P. There remained one firm, established in 1871, the Simpson Nickel Silver Company. That in turn was absorbed as Factory M. The three factories together now employ the greater part of a thousand people.

There are three smaller plants, two of them of Rogers affiliation, which remain independent. The Dowd, Rogers Company makes silver plated ware and novelties. The S. L. & G. H. Rogers Company makes silver plated table ware. This is a $250,000 company, and George M. Hallenbeck is its president. The Wallingford Company, Inc., makes electro plated flat ware, employing about 200 people.

The New York Insulated Wire Company, with half a million dollars capital, was established in 1884, and is the second oldest concern of its line in the United States. Some twenty years ago there was in Wallingford a Metropolitan Rubber Company, and in 1889 the New York Insulated Wire Company, outgrowing its quarters in Reading, Mass., moved to Wallingford and occupied with the rubber company its factory on Cherry Street. The rubber company retired from business about 1903, and since then the wire company has occupied and enlarged the factory. It now employs about 300 workers, and produces annually some millions of feet of rubber covered wires and thousands of pounds of insulating

R. WALLACE AND SONS' MANUFACTURING COMPANY, WALLINGFORD

FACTORY L OF THE INTERNATIONAL SILVER COMPANY, WALLINGFORD

tapes and compounds. It has a market for its goods not only all over the country but in the far corners of the earth, supplying leading electrical concerns as far away as Mexico, South America, South Africa and Japan. Its main offices are in New York city, and it has branches in Boston, Chicago, San Francisco and Japan. Its president is C. H. Wilcox of New York, and its general manager is William Poole, assisted by Walter Hill and A. C. Brooks.

Wallingford has been making fireworks for over forty years, and its M. Backes' Sons Fireworks Company is one of the old concerns in a business in which this country has taken a lead in the last few decades. Not only that, but it is estimated that it supplies ninety per cent. of the toy cap, torpedo and firecracker trade of the United States, and besides sends quantities of goods to Canada, South America and Australia. Its Star Brand is a familiar one to celebrators in a large part of the world. It has withal made every effort to conform its product to the requirements for a saner type of holiday explosive, and everything it makes is combined with such accuracy as to reduce the liability of accident to the lowest point. It employs some seventy-five skilled workmen, and all its owners and managers live in and are prominent in Wallingford. Its factory is on Wallace Street, and its officers are: Charles Backes, president; Miss Kate Backes, secretary; Henry R. Backes, treasurer. The company was organized in 1904, with a capital of $50,000. It has always been progressive, and its lines are constantly increasing and developing novelty in the hands of experts and inventors.

The business of H. L. Judd Company, makers of upholsterers' hardware, bright wire goods, metal fancy goods and such products, was started in the late 'sixties by H. L. Judd. In 1879 John Day, now president, came in as a partner, and in 1884 the business was incorporated as H. L. Judd & Company, being sixteen years later, on the death of Mr. Judd, changed to its present form. It has grown to a capital of $350,000, and employs over 1,000 hands. Its Wallingford plant now makes brass goods alone, but it has a wood curtain pole factory in East Chattanooga, Tenn. Its factory in Brooklyn was combined with the Wallingford shops to the enlargement of the latter. It has offices and show rooms at two points in New York city, but remains, as it was in the beginning, a strictly Wallingford industry. It makes enormous quantities of high grade goods, which are widely known as a famous Wallingford product.

The W. A. Ives Manufacturing Company, wood boring tools is another of the substantial firms of Wallingford, established 1830. It has a capital of $50,000 and employs a large force. Its president is C. J. Dunham.

Other manufacturing concerns are less conspicuous in size, but each has its importance. Five of them create the village of Yalesville, where the C. I. Yale Manufacturing Company makes chemicals, the William Prisk & Sons Manufacturing Company makes coffee percolators, the Charles Parker Company makes hardware, the Connecticut Screen and Cabinet Company makes cabinet work and window screens and Brown & Wilcox make cement block and artificial

stone. The Jennings & Griffin Manufacturing Company makes machinists' tools at Tracy, and incidentally makes the Tracy village.

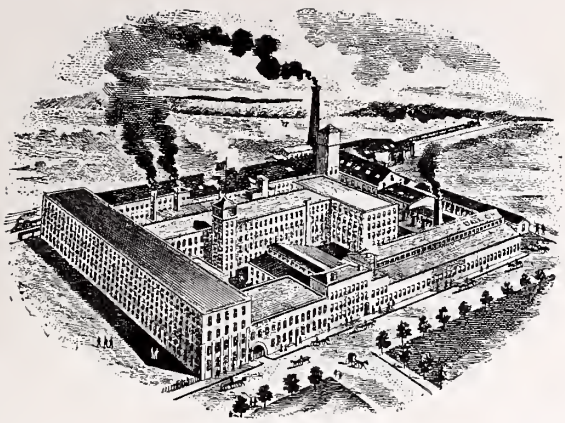
Several other industries make up the goodly company, among them being the Eastern Woodworking Company, woodwork and handles; W. J. Hodgette Paper Box Manufacturing Company, paper boxes; Paul A. Koletzke, wagons; Malmquist Brothers, die sinkers; Oddy & Son, wagon and auto wheels; Wilbur Company, celluloid.

This is, it might seem, the substance of the borough and town of Wallingford. But it could not live except for the agriculture which improves the town acres of which the manufacturing plants, large as they are, occupy but a little part. Moreover, Wallingford is almost as widely and altogether as favorably known for its produts of farm and orchard as for its manufactures. And though one might not expect to find it so, the industry of farming on a large scale is younger in Wallingford than is manufacturing. The pioneer in the raising of peaches dates his first orchard investment only from 1880, when Elijah Hough set out 100 trees. Now, one who rides by train through Wallingford in the season finds its hillsides so glowing with the pink beauty that he wonders if nothing but peaches grows in that region. The facts are more definite. It is estimated that Wallingford raises something over a quarter of a million baskets of peaches annually, and in an especially good year the crop is much larger than that. There are now ten large growers besides Mr. Hough, with some 62,500 bearing trees, and this does not take into account some scores of smaller growers.

In 1904 W. A. Henry, formerly dean of the Agricultural College of Wisconsin, purchased Blue Hills farm, some 300 acres on the western slopes of the Quinnipiac valley, and clearing considerable acres of its abandoned land, planted them with peach, apple, pear, cherry, Japanese plum and quince trees, until about 125 acres are so set. Ten years later of peaches alone 25,000 baskets were harvested. The professor testifies as an expert that Wallingford land, while not notably rich, is peculiarly adapted to the production of these fruits, and urges his neighbors to put more faith in their soil.

There is nearby supply for starting such orchards, for in the town also is the Barnes Brothers Nursery Company, started in 1900 and incorporated four years later. It is the most extensive producer of fruit trees and plants in New England, supplying fruit growers in New England, New York, New Jersey and Delaware. In Fredonia and Dansville, New York, it has branch nurseries for products which cannot be economically grown in Wallingford. Its nurseries produce all manner of fruit, small fruit trees and shrubs and shade trees, occupying 125 acres. Barnes Brothers also have 550 acres in farm land and peach orchards.

Faith in the agricultural possibilities of Wallingford is not rare, as hundreds of small farms testify. The town is within easy shipping distance of New York and Boston, so that in addition to the local and nearby markets, there is ready means of disposing of the product. The railroads are convenient, and the



H. L. JUDD MANUFACTURING CO., WALLINGFORD

CORNER OF MAIN AND CENTER STREETS, WALLINGFORD

roads to the nearby towns steadily improve, while the motor truck is coming to be more dependable than the railroad.

The success of Wallingford is a matter of team play rather than of individual distinction. It has contributed its share of men great in the work and counsel of state and nation. But the story of the men who make it today is told mainly in this record of church and education and industry. Names like Frank A. Wallace, C. H. Tibbits, John Day, Charles G. Phelps and Charles Backes in manufacturing; C. W. Leavenworth, F. M. Cowles, Lewis M. Phelps and Henry W. Peck in banking; Rev. J. Burford Parry, Rev. Arthur P. Greenleaf, Rev. Edwin G. Zellers, Rev. John H. Carroll and Henry Stone in the churches; George Clare St. John and John W. Kratzer in the schools; Dr. David R. Lyman, Dr. John H. Buffum, Dr. Irving E. Brainerd and Dr. William S. Russell in medicine; the late Judge Leverett M. Hubbard, Judge John G. Phelan, Judge Oswin H. D. Fowler, Michael T. Downes and Charles A. Harrison in law; E. J. Hough and A. T. Henry in agriculture—these indicate to the discerning something of the reason why Wallingford today is the substantial, prosperous community it is.

CHAPTER XXXV

BRANFORD

ORIGINS OF AN IMPORTANT OLD COLONIAL TOWN, AND THE EVOLUTION FROM THEM OF A LIVELY, MODERN MANUFACTURING AND FARMING COMMUNITY

When, in the spring of 1644, the territory of Totoket was sold by the New Haven proprietors to Mr. Swaine and certain others who had lately come down from Wethersfield, it was described as "a place fit for a small plantation, betwixt New Haven and Guilford." As then bounded, there were some forty-five square miles of it, and it compared well with other plantations except the very large one that Guilford was before Madison was set off from it. And it was a goodly plantation.

Branford, like Guilford, received its original settlement independently of New Haven. The New Haven colonists had land to spare, and wanted neighbors. They seem to have offered inducements to such desirable planters as Mr. Swaine and his associates from Wethersfield, and the Rev. Abraham Pierson and his followers from Southampton, Long Island, proved to be. Samuel, brother of Theophilus Eaton, had obtained a grant of the Totoket part of the second purchase from the Indians, representing that he wished it for such friends as he might bring over from England. He sailed away then, and on his return to England seems to have lost his taste for the New World; at least, he did not come back, and the land remained unoccupied.

There was an incident between this grant and the time of the actual settlement whose close approach to conditions changing the whole face of southern New Haven County seem to have been overlooked. The Dutch explorers were always prospecting, and within two or three years after Samuel Eaton sailed away, they entered the mouth of Branford River. There they set up stakes, and established a trading post. Then they too sailed away, and virtually they did not come back. We are likely never to get the whole story of "Dutch House Wharf" at Branford; perhaps there is nothing to tell. But something seems to be lacking of explanation why the Dutch failed to retain their sense of the natural advantages of the Branford location.

Totoket, "the tidal river," was the poetic Indian name. It still remains as a place name, still is applied to that commanding cliff which stands near the bounds between what was upper Branford and what still is upper Guilford. Brenford or Brainford, a town on the Brent close to London, was the place of

OLDEST HOUSE IN BRANFORD

Built in 1666. Originally a fort. Made into a house by a Mr. Plumb. Daniel Averill owner in the Revolutionary War. Been in the Averill Family 115 years.

origin of some of the immigrants. So, with eventual changes, Branford it became. The settlers found their Indian associates good neighbors, the latter appreciated the white man's protection, and together they prospered.

There is a fairly good record of the names of those who came down from Wethersfield, and of those who came out from New Haven to join them. The personnel of the party that came with Rev. Abraham Pierson has not been preserved. The reason for that is, no doubt, that the stay of the latter was comparatively brief. They had come from Southampton because they preferred the New Haven style of government. But when, in 1664, by the recklessness of Charles II in bounding New Netherlands on the east by the Connecticut River, they found themselves ostensibly in Dutch territory, while the others protested but remained, the Rev. Abraham Pierson and his followers folded their tents like the Arabs, and quietly stole away to Newark.

The real leader of the Wethersfield party, who was pastor in the beginnings of the Branford church, was Rev. John Sherman. He removed to Watertown on the coming of Mr. Pierson. William Swaine, or Swain, and his sons Samuel and Daniel, Richard Harrison, Robert Rose, Thomas Whitehead, Edward Frisbie, John Hill, John Norton, Samuel Nettleton and Edward Treadwell, were among the other members from Wethersfield. Thomas Morris, Thomas Lupton, George and Lawrence Ward and John Crane came out from New Haven. There were two other early settlers whose status is of interest. The comers in 1644 found Thomas Mulliner and Thomas Whitway on the ground. The former was something of an adventurer, described as "a restless and independent spirit." He had made his purchase from the Indians, had settled near the sea and naturally regarded the later arrivals somewhat as usurpers. They never got along with him, but when he died in 1690, they made a bargain with his wife and son to trade their land at what had come to be known as "Mulliner's Neck" for a tract of 200 acres in the northwestern section of the town. From then the Mulliner name is identified with North Branford. So with the name of Thomas Whitway, who made no trouble for the early party because his place was in Foxon. But he also was independent, though some effort has been made to show that he was with the Wethersfield immigrants.

There are in the early story of Branford's ancient church features that reveal much of the human nature of the planters and their descendants, and appeal to us today with some little humor. They do not concern the pastorate of Rev. Samuel Russell, who came to the pulpit of Abraham Pierson the first in 1686, and remained until his death in 1731. His was truly one of the great pastorates of Connecticut, and his descendants are among the noblest of Branford and North Branford. It was in his house in Branford, the most authentic records prove, that the foundations of Yale were morally and spiritually, and probably legally laid. He was no small part of the force which brought Yale eventually to New Haven. He was a man of power and vision, and built as wisely for all Branford.

But before Pastor Russell there was a church period which reveals some-

thing of the unformed nature of the community from 1666 to 1686. We are told by one authority that Pastor Pierson provided a successor in the person of Rev. John Bowers, a graduate of Harvard who had been brought to New Haven as a teacher, but the further records of his work in Branford are somewhat indistinct. In fact, it appears that the twenty years between the notable pastorates was one in which the people indulged in a practice which formerly delighted New England churches, that of candidating. There were thirteen or fourteen men in that period, one authority says.

Soon after Mr. Russell's death began, in 1733, the interesting pastorate of Rev. Philemon Robbins. He was a man of power and character, we may judge, but rather advanced, in some respects, for his people and times. For about 1741 arose as nearby as Wallingford certain of a strange sect known as Baptists. There had come to Mr. Robbins's congregation from Wallingford a lady who held to that faith, and she brought it about that he was invited to go up and preach, one Sunday in the following January, to the people with whom she had worshipped. In the fraternity of his spirit, he went, and preached two sermons. The act came near to being his destruction, as far as Branford was concerned. It appeals strongly to our sense of the ridiculous that the people of the Branford Church actually called a solemn council and haled Mr. Robbins before it on serious charges of having "in a disorderly manner" preached to the Baptists of Wallingford. The act he cheerfully admitted; the disorder they did not prove. And instead of casting Mr. Robbins out, the result was a firmer establishment of him in the hearts of those of his people who remained loyal to him. These were not all, however. A substantial number regarded his recognition of the Baptists as a mortal sin, and went away and formed an Episcopal church.

Mr. Robbins's death in 1781 closed another remarkably long pastorate. In the next century he has had some able successors, among them Rev. Lynde Huntington in the early period and Rev. C. W. Hill, Rev. Cyrus P. Osborne and Rev. Henry Pearson Bake in the later. Rev. Thomas Bickford was with the church from 1889 to 1892, and Rev. T. S. Devitt from 1893 to 1909. He was followed by Rev. Seelye K. Tompkins, who also was found a wanderer from the path of conservatism, and not all of the people followed him fully. There was not so decided a split as at the earlier time, but some who failed to approve of Mr. Tompkins's ways as to church management rather than as to belief felt for a time constrained to worship elsewhere. But he had a loyal following, and his ability seems to have been recognized in his call in 1916 to a large church in Cincinnati. He was succeeded by Rev. Theodore B. Lathrop, who has proved a most acceptable leader.

The number, it seems, of those dissenters from the liberal Rev. Philemon Robbins was not large. Probably before that there were those inclined to the Church of England form of worship, and these and the dissenters joined to form what has become Trinity parish. The date given is 1748, but it was 1784 before there was anything but a missionary church, or a church building was

SOLDIERS' MONUMENT, BRANFORD

THE OLD ACADEMY, BRANFORD

erected. After that was provided in 1786 there was a long succession of rectors, few of whom remained as much as ten years. In the present period the church has had Rev. Melville K. Bailey, from 1885 to 1891; Rev. F. B. Whitcome, 1891 to 1894; Rev. George I. Brown, from 1895 to 1898; Rev. Henry W. Winkley, 1899 to 1906, and since then Rev. George Weed Barhydt, whose present place of influence in the Branford community is a commanding one. Its first houses of worship were, like their neighbors of the time, crude pieces of architecture. Its present dignified and advantageously situated edifice was built in 1852, and its parish house was added in 1880.

Some embers of a former strife blazed up again when in 1838 some Baptists from Wallingford proposed to establish a church of that faith in Branford. There was opposition as soon as they sought a site for a building. For a time they worshipped in private houses. Their first public baptism was held in the river near Neck Bridge in 1838, and naturally attracted a crowd. Finally the town fathers kindly consented to let the new brethren build on the site of the old whipping post on the green, and there they did in 1840. The building was improved in 1866, and still serves the people. Rev. D. T. Shailer was the first pastor. There were twenty pastors from him to Rev. P. H. Wightman, who was there for several years following 1886. The pastor at present is Rev. Walter V. Gray.

The Congregational Church at Stony Creek was started in 1865, when Rev. Elijah C. Baldwin was pastor of the mother church. He assisted by preaching occasionally in the schoolhouse in that district, and a church building was erected in 1866. The church was formally organized in 1877, and Rev. C. W. Hill was the first pastor. It has done half a century of constructive work for the village, and been served by earnest and able men. The present pastor is Rev. A. G. Heyhoe.

St. Mary's Roman Catholic Church was organized in 1855, though Branford was not a parish by itself until 1887. In 1876 Rev. Edward Martin was the first resident priest. The church has grown steadily from the first, and is today one of the strong congregations of its faith outside of the cities. Rev. T. J. Murray is the present pastor.

The latest church to be established, dating from 1888, is the Swedish Evangelical Lutheran Tabor, of which Rev. Joseph D. Danielson is pastor.

For its 1,600 children of school age Branford has a complete and modern equipment. The plant consists of a well equipped High school, seven graded schools and four schools in the outlying districts which, though of the country type, are well managed and taught. The superintendent of schools, who is also principal of the High school, is Herman S. Lovejoy. In the High school he has a force of seven teachers. In Center district graded school there are eight rooms, at the Stony Creek school six, at the Canoe Brook school three, and at Harbor Street, Short Beach, Indian Neck and Saltonstall two rooms each. The district schools are Mill Plain, Damascus, Paved Street and Bushy Plain.

The board of citizens who direct this school equipment consists of John

W. Cunningham, chairman; John Van Wie, O. C. Kelsey, J. Edwin Brainerd, H. R. Allsworth, T. G. Fisher, W. C. Higley, E. A. Kraus, and Charles Reynolds.

There was born on a humble farm just outside of the center of Branford, in 1793, a descendant in the fifth generation from that William Blackstone who was the first settler of Boston. On that same Branford farm four generations of Blackstones before John Blackstone had lived, done their work and given substance to the town. He lived there all his life, and died in Branford in 1886, at the ripe age of ninety-three. He had a son, Timothy B. Blackstone, who chose a life work that took him outside the old town where his ancestors had lived so long. At eighteen he began as a rodman in the engineering department of the New York, New Haven & Hartford railroad. By the application of that talent for industry and hard work which he had inherited he rose to assistant engineer in construction, to division engineer in construction on the Illinois Central, to chief engineer on the Joliet & Chicago, then to president of that road. At the age of thirty-five he was made president of the Chicago & Alton, and held that position for thirty-five years. Then, at seventy, he retired to a well earned leisure. It is the brief life story of one of Branford's most distinguished sons.

That career of success is marked for Branford in a manner that makes every dweller in the town pridefully bless the name of Blackstone. On an eminence in the center of the town stands one of the finest library buildings in Connecticut, one of the most beautiful to be found outside of the largest cities of the country. It is a Grecian temple of the purest beauty, carved from Tennessee marble. Without, the architect, Solon S. Beeman of Chicago, has reproduced in classic fidelity the true lines of Ionian art as shown in the Erechtheum of Athens in the days of the glory that was Greece. Within, in marble of varying tints, are wall and pier and arch and entablature, all in rich keeping with the dignity of the building. It is an edifice which has made Branford the praise of lovers of beauty and art the country over, and can never cease to exert its silent influence for the betterment of all who dwell within the town. It houses a well chosen library of 34,888 books.

So did Timothy B. Blackstone, prominent, successful and wealthy man, pay peerless tribute to the memory of the father whose simple greatness made his success possible. There have been many memorials, but few that so gracefully emphasize hidden character. The James Blackstone Memorial Library was completed in 1896, at an estimated cost of $300,000, and Mr. Blackstone provided $300,000 more for its endowment. It is held by the James Blackstone Memorial Library Association, Incorporated, of which the original incorporators were Thorwald F. Hammer, Edward F. Jones, Dr. Charles W. Gaylord, Edmund Zacher, William Regan and Henry W. Hubbard. The trustees now are Dr. Gaylord, president; Edwin R. Kelsey, secretary; Alfred E. Hammer, treasurer; Mr. Zacher, Mr. Hubbard and Andrew Keogh, M. A., librarian of Yale University. The present Blackstone librarian is Charles N. Baxter.

Two banks serve the business machinery and the thrift of Branford. The

THE JAMES BLACKSTONE MEMORIAL LIBRARY, BRANFORD
Erected by Timothy B. Blackstone of Chicago, Illinois, as a Memorial to His Father.

older of them is the Branford Savings, which is known for its sound and conservative management, and has three quarters of a million dollars in deposits. Its president is Charles Hoadley, and its treasurer Wallace H. Foote. The Branford Trust Company, of which Richard Bradley is president, Henry F. Jourdan vice president and William R. Foote treasurer, has a capital of $25,000 and surplus of $14,000.

Branford the borough was incorporated in 1893. It provides a strong central government, and has been managed largely as a business institution. Its chief executive in 1917 was Valdemar T. Hammer. The town officers the same year were: Selectmen, Louis A. Fisk, John T. Sliney and J. Edwin Brainerd; town clerk, Charles A. Hoadley; judge of town court, Edwin R. Kelsey; clerk and prosecutor of the same, John Eades and Earle A. Barker. The borough has an efficient fire department of which Wilson Thompson is chief, consisting of two hose companies, a hook and ladder company and a chemical engine.

The town has developed in the years a sufficient array of organizations and fraternities. Its twenty-five include a Masonic lodge, two lodges and an encampment of the orders of the Odd Fellows, a division of the Ancient Order of Hibernians, a council of the Knights of Columbus, two lodges of the Knights of Pythias, two lodges of the New England Order of Protection, a lodge of the Ancient Order of United Workmen and two camps of the Modern Woodmen of the World. There are two temperance societies, the Branford Agricultural Society, the M. I. F. Benefit Association, Mason Rogers Post, G. A. R., and two social clubs, the Branford Home Club and the Saltonstall Club.

Branford's handsome Soldiers' monument, erected on the green in 1885, was provided through the efforts of Mason Rogers Post of the Grand Army of the Republic, which raised a fund of $5,000 for the purpose. It memorializes the soldiers who have fought for Branford in former wars, but there is a larger company serving the old town now. Branford had for several decades before the beginning of this war been the headquarters of a battery of the state's artillery, and this company went out with the others under Captain Carroll C. Hincks.

Branford's industries, says the statistician, are agriculture and the manufacture of malleable iron goods. When a single concern employs upward of a thousand men in a community of some 7,000 people, that covers a large part of the ground. Branford settlers were farmers at the start, but some of them began to dabble in iron as early as 1655. They got the idea from the iron they found in the hills on the shore of Saltonstall, the noble lake on whose heights Governor Gurdon Saltonstall had his home in the colonial days. The iron miners, however, gave the name Furnace Pond to what had before that been Great Pond.

But that was only an incident. An infinitesimal part of the tremendous weight of iron which Branford has used has ever been mined in the town. Gone along with the iron mines are most of the primitive mills that used to be on Beaver Brook. The Branford Lock Works, an industry established in 1809,

which fifty years later was the Squire & Parsons Manufacturing Company, has also disappeared. F. A. Holcomb, who later was a successful carriage manufacturer in New Haven, began his industry in Branford in the 'sixties. Ten years later his factory was used for a while to make safes, but those also are of the past. So is the shipbuilding yard that used to be at Page's Point. Branford's coasting trade is a memory, like the days when it was an important port of entry, and home port for deep sea sailors. Practically all of Branford's oysters are now raised at the Stony Creek side of the town.

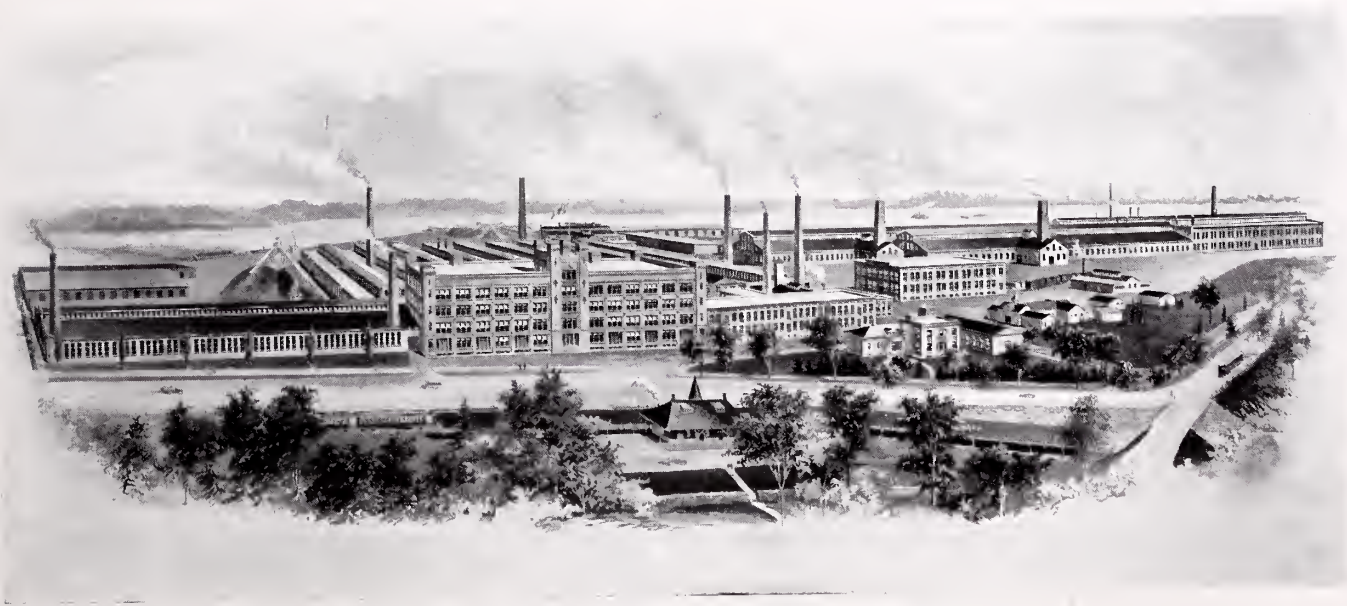
So it comes about that though Branford today does more manufacturing than ever before in its history, it is confined to two concerns. The beginning of the Malleable Iron Fittings Company was at Page's Point in 1855, when William H. Perry, William S. Kirkham, John and Samuel O. Plant, William Blackstone, Gurdon Bradley, David Beach and William Wadsworth established a factory for the production of malleable iron. It was Rogers & Hadley afterward, but in 1864 the present corporation took hold, the far famed "M. I. F. Co." being formed. At that time the officers were: President, J. J. Walworth; secretary and treasurer, E. C. Hammer; manager at Branford, T. F. Hammer; general superintendent, R. E. Hammer.

Since then the business has developed enormously in size and even more in variety. In the heart of Branford, where railroad communication is most convenient, has been created a model of American manufacturing efficiency. It has made the significant name of Hammer the slogan of Branford. Without, the factory is an adornment to Branford. Within, it is a dynamo of production, a magical transformer of the labor of the town into an almost endless variety of useful "fittings" of malleable iron. It is a technical array of product, but the initiated reckon by signs they can understand that it is mighty excellent. The firm employs in all its departments considerably in excess of 1,000 people, and the business is rapidly growing.

The company is at present capitalized at $125,000, and its officers are: President, A. C. Walworth; secretary, J. J. Nichols; treasurer and general manager, Alfred E. Hammer; superintendent of pipe fittings, Valdemar T. Hammer.

Branford's other going manufacturing concern is the Atlantic Wire Company, maker of iron and steel wire. It was established in Branford in 1906 with a capital of $25,000, and employs between fifty and 100 men. Its officers are W. E. Hitchcock, president and treasurer; M. F. Hope, secretary.

In strange contrast, this hive of industry is, for a part of the year, also the abode of the supremest leisure. Branford's shore, all the way from Short Beach to Little Harbor, is a delight to the lover of the sea. It has a coast of infinite variety, indented with creeks and bays, fringed with romantic and rocky islands, a never failing mine of joy and treasure. As far back as 1852 wayfarers from far found it, and now dwellers in Branford and New Haven and the four corners of the earth come to seek its summer paradise. Short Beach, Double Beach, Branford Point, Indian Neck and Pine Orchard are a few of



THE MALLEABLE IRON FITTINGS COMPANY, BRANFORD

the shore resorts, equipped with cities of cottages and with commodious hotels, some of which are The Arrowhead, Granite Bay Hotel, the Lime Wood House, Montasco Inn, Montowese Hotel and the Owenego House at Indian Neck, and the Sheldon House at Pine Orchard. Hither comes a multitude of pleasure argonauts that sometimes outnumbers Branford's seven thousand people.

CHAPTER XXXVI

STONY CREEK

THE UNIQUE SHORE RESORT, THE CENTER OF THE QUARRY INDUSTRY, THE OYSTER PRODUCING VILLAGE WHICH IS A PART OF THE TOWN OF BRANFORD

For many years the white settlers of Branford dwelt in harmony with the Indian neighbors from whom the land had been acquired, and it may be that one of the reasons for the harmony was a tacit division of the land. The early settlers gravitated to some stream. The whites took the mouth of that river that rises in the heights of Totoket, and most of their habitations, for many years after the settlement, were along the New Haven side of it, near its mouth. To their Indian allies they left another and smaller stream—the "stony creek" that enters the Sound near what is now the southeastern boundary of Branford. Verily it was a stony creek. Born of one branch in the heights of western Guilford, of another in the meadows of southeastern Branford, it flowed over a rocky bed to the sea. Around it for two miles up from its mouth are ledges of what looked to the farmer like valueless rock, but its bed and the shores east and west of where it meets the Sound were and are a treasure ground of sea food. Fish, but more especially clams and oysters, had, to judge from the shell-piles, abounded there for centuries before the white man first viewed the land.

Long before that it seems to have been the happy hunting ground of the Indian. All the products of that chase by which he lived were there in profusion. Wild fowl were in its sedgy creeks and inlets and on its meadows. Deer and the smaller animals were found there and nearby. His eye for nature's beauties was not as ours, but that romantic group of islands which lies just off the coast did not fail to appeal to him, and around their shores, in his hunting trips, he may frequently have ventured in his light canoe.

The rocky stream and what lies near it, the supplies of food and those same "Thimble Islands," make the modern Stony Creek. For all Stony Creek is divided, like Caesar's Gaul, into three parts, its quarries, its oyster business and its summer shore and hotel business. Of the features that make these, probably the islands first attracted attention. There are about twenty-five of "the Thimbles," counting the islands to which a house might cling, and they are old in story and tradition. The attention of the earliest settlers of Branford was drawn to them from the tale that Captain Kidd, who scurried through the

Sound more or less in the first half century of Branford's existence, had buried some of his ill-gotten gains on the island which afterward came to be called "Money Island." Some of the first settlers handed down the story that they had seen him there; some had even talked with him. The legend that he buried any treasure in the vicinity is little credited now; it is entirely possible that the pirate may have stoppd one or more times for shelter or supplies in some of the numerous island harbors.

But there are the islands, and they have treasures exceeding any of which Kidd ever dreamed. They have a beauty of natural scenery, a romance of variety, a fascination of sun and storm and sea of many moods, that never cease to draw and hold, and in these days jaded humans come from far for their restoration and rest. Long years ago, as a pioneer, Captain William O'Brien bought Pot Island, and erected a house there. Now there is hardly an island big enough to give foundation to a dwelling that has not one or more of summer habitations, while some of them have been transformed by wealth and art into summer fairylands. Their path of the sea is a free highway, and the boatman or the canoeist may find increasing joy in cruising about their labyrinth. They are largely responsible for a company of pilgrims as large or sometimes larger than the credited population of Stony Creek, that annually visits cottages or hotels or boarding places on Stony Creek shore or in the village.

The chief of these hotels is at Indian Point, the Indian Point House, now owned by Mrs. Martha C. Maynard and conducted by her daughter, Mrs. Charles Madiera, and her husband. The Three Elms House, just inshore from this, is owned by Mrs. Maynard, and was formerly under the same management. In the village are the Brainard House, a summer hotel, and the Bay View Inn, an all-the-year house. At Flying Point there is the Flying Point Hotel, and at Money Island the Harbor View and Money Island hotels.

The story of Stony Creek's quarry industry, which makes the abiding substance of the village, is a story of the settlement itself. As a portion of the Branford agricultural community—there is some good farm land to the northwest of the village—it began very early. There is pretty definite record of the settlement there, as a pioneer in 1671, of Francis Norton. There were Nortons among the original settlers from New Haven, and the presumption is that he came from that way. But William Leete, who appeared to the eastward of him only two years later, undoubtedly came from Guilford. In the company of others who came soon after are the names of Richard Butler, farmer, Abraham and William Hoadley, Frisbie, Barker, Palmer, Howd, Rogers and Rockwell.

So they spread all over the southeastern part of the town, and increased. By 1788 there were so many that Stony Creek, as it seems to have been called almost from the first, was made a school district. Not all of the settlers were farmers; some were fishermen. Still others were sailors, some of them on deep waters. Stony Creek shared with Branford, for a good part of the nineteenth century, the prosperity and distinction of a Sound coasting port.

No doubt the early settlers had some hazy notion that Stony Creek's stones

were valuable, but it was not adequate. They lived on through the eighteenth and nearly half of the nineteenth centuries mostly by farming and fishing, having little conception of the broader commercial possibilities that lay in their land and off their shore. For oystering was in those days no more than a local industry, if it was any industry at all. The coming of the Shore Line railroad, about 1850, was the beginning of Stony Creek's awakening. Before this, no doubt, the people had realized something of the value of the stone that was in their ledges, but there was no market for it at hand, and no means of transporting it to far markets. The railroad changed all that, and the outsiders who came with it were not long in discovering the quarry possibilities of the place. They did not for some time, however, realize the high quality or rare value of Stony Creek's peculiar granite deposits.

There were, soon after 1850, some operations for the quarrying of the stone. Most important was that of B. G. Green, who in 1858 developed a quarry and operated it for about fifteen years, employing at one time as many as fifty men. But the first operation on a large scale seems to have been that of John Beattie. Stony Creek was not to have the credit of his work, however. He commenced quarrying at the far eastern corner of the village in 1870, and finding a good quality of stone, did an extensive business. But that district was set off to Leete's Island in Guilford in 1882, and all of the extensive Beattie work has gone for a Guilford industry.

In 1875 the first strictly local operation was commenced on the east side of the town, about a mile north of the railroad. A superior vein of stone was discovered, which seems to have been largely responsible for making widely famous the Stony Creek product. A few years later granite from this quarry was used in a part of the construction of the capitol buildings at Hartford and at Albany, New York. A system of spur tracks was laid from this plant down to the railroad. The necessity for this was largely obviated when in 1893 the course of the railroad through Stony Creek was moved farther northward.

The quarry business still conducted under their name was established in 1888 by the Norcross Brothers of Worcester. Here a superior product was found, and a corporation with a quarter of a million dollars of capital now employs several hundred men in the getting out of finished stone. It is red granite of an especially beautiful variety which is produced at this quarry.

The following year a concern known as the Branford Granite Company, but said to have been financed largely by Brooklyn capital, opened a quarry on the west side of the creek. It employed at one time from 100 to 150 men, but this business has been absorbed by the two quarry companies which survive.

The other of these besides Norcross Brothers is the Stony Creek Red Granite Company, organized by Samuel Babcock of Middletown. It has found abundance of a high class granite, and does a prosperous business. There was formerly still another quarry industry, which flourished for a time, the Totoket Granite Company, which found a handsome grade of pink granite.

But though the number of individual concerns has diminished, Stony Creek's

quarry industry was never so prosperous as now, and every year finds the superior quality and workmanship of its product more widely known. The stone taken out here is of brilliant beauty, and much of it takes a high polish. It has been in high favor especially for monumental purposes where unusual attractiveness is desired, while for building purposes the gray and white granite of Stony Creek goes, in quantities of hundreds of tons, all over the country.

Even more famous are Stony Creek oysters. Long ago the oyster industry ceased to be a simple matter of raking up oysters from the sea bed, culling them and placing them on the market. But that Stony Creek has kept up with the times and the science of growing oysters the reputation of the bivalves bearing the name of the village proves. They go all over the country, and command the high prices of the product that has fame. The largest grower and dealer is the Stony Creek Oyster Company, with a capital of $42,000, of which Henry I. Lewis is president, Maud H. Smith secretary and Frank E. Smith treasurer. Charles E. Smith, of Flying Point, is another large grower and dealer.

Stony Creek has a somewhat distinct community life. In 1874 it was made the second voting district of Branford, the territory included being about a mile and a half square. It has had, as noted, its own church for over half a century. Even its shore and summer places seem to be its own, and though there is no rivalry with the town which includes it, Stony Creek has a certain individuality. It is prosperous through certain highly developed industries. Little farming industry is included within its district now, most of that being of the market garden variety, to supply those who cannot farm for themselves, or the summer visitors. The latter make Stony Creek, for nearly six months of the year, a very busy place. The population of the hotels and cottages, the shore and the increasingly inhabited islands, makes use, in the season, of all the resources the village can supply.

From two directions terminating trolleys have had considerable effect on Stony Creek. The line from New Haven, now a part of the Connecticut Company's system, came through Branford and to the eastern side of Stony Creek late in the 'nineties. This makes a very close connection with Branford, with all the shore places, with New Haven. It has helped not a little in Stony Creek's prosperity. From the other direction, the Shore Line Electric Railway Company built in 1910 a branch line from the center of Guilford by the shore route almost to Stony Creek village. It was the intention, or so it was announced, to have these lines connect, and make a continuous shore route from New Haven to Guilford, but the thing has never been done.

CHAPTER XXXVII

HAMDEN

TOWN OF MANY PARTS THAT ALMOST SURROUNDS NEW HAVEN, ANCIENT PLACE OF MANUFACTURES, MODERN SUBURBAN AND AGRICULTURAL TOWN

It is not true that from New Haven "all roads lead to Hamden," but the traveler who would not find it so must avoid at least four of the principal highways leading from the city, three of the street railway lines and one of the railroads. For that reason it seems to envelop New Haven, though that is mostly a seeming. Stretching to the north, the northwest and somewhat to the northeast of the smaller town of New Haven is a long, broad, rambling town of thirty-two square miles. It is over eight miles from its southern to its northern point. In width at its broadest point it is six miles. Topographically it is otherwise peculiar. From its far northwestern corner, a point which seems to the New Havener unexplored territory, where the southwestern point of a height known in Cheshire as Mount Sanford juts into the town, its boundary rambles now southwest and then southeast until it strikes the West Rock ridge, to which it adheres as a magnet to a piece of soft steel, until it comes upon Pine Rock, a modest height of 271 feet. Then, as if warned that it must not pass, it stops short, and leaves West Rock for New Haven.

At the northeast, it was ordained that Hamden should contain all of the Mount Carmel range—the boundary maker saw to that. Its eastern line shoots southeast until the Quinnipiac River stops it. Then, as if somebody had been too greedy, it turns repentantly and sharply west again. It hesitatingly meanders until it finds Mill River, when it seems to feel at home. For it follows the river in its course until it is lost in lower Lake Whitney. Perhaps, in the days before the inventive Yankee made dams to stop the water to turn his wheels, there was no lake there. If so, at that corner also the line was halted by a warning eminence. For in the far southeastern corner of Hamden is Mill Rock, a 225-foot eminence that is a sort of advance guard of commanding East Rock—and that also is left to New Haven.

All the way down through Hamden flows Mill River, giving it beauty and power. Mountains are its corner stones. All over it rise the everlasting hills. These also break it, in these days, into communities. Some of these the city has made. Following Dixwell Avenue, one finds closely built city streets all the way, and knows not when he leaves the bounds of New Haven. But some differ-

AMERICAN MILLS COMPANY, CENTERVILLE

ence in pavements or sidewalks catches his eye, and inquiring, he is told that he is in Highwood. And Highwood is a part of Hamden. Dixwell Avenue still runs on for three miles, and so, seemingly, does the city, on through what used to be called Hamden Plains, but is now called a part of Highwood. A great manufacturing district has grown up here almost in the heart of Hamden, attracted by the presence of the Northampton or "Canal" tracks of the New Haven Railroad, now largely a freight line. It is the line of least resistance for the expansion of New Haven, and has a great future as a suburb.

To the northwest of this is a section of scattered farms, enclosing the "Northwest" or "Dunbar" school district, down on the official list as "No. 12." This takes in the wildest and least settled portion of the town, but it is a section interesting in its diversity, fascinating in its natural scenery. It is a region of farms, but much of it is still untamed woodland.

This takes in also the central northern section of the town, though that is naturally separated from it. This is a land of long distances, with high hills and rough country, woodlands and farms between. Here in these days farming takes mostly the form of raising milk for the nearby city, and neighbors are far apart.

But leaving New Haven by another course, one finds himself, near its edge, in the city of the Winchester factories. Treading softly past them, for they are filled with high explosives in these days, he finds himself in another quarter of Hamden. This is Highwood, too, but on the east side of the railroad—between the railroad and the river. Here are smaller farms, market gardening plots, but mostly they are the suburban places of factory workers. This is a point midway between Hamden Plains and Whitneyville.

Or most likely the wayfarer reaches Hamden by following Whitney Avenue. One knows where this street begins, but is not sure where it ends. It is Whitney Avenue, surely, from the point where Church Street divides in New Haven. It goes on and on, past some of the finest of New Haven residences, past Lake Whitney, over the bridge, and on toward the open country. It is Whitney Avenue in Centerville. It surely is in Mount Carmel. They say it is in Cheshire. It may also be the road to Milldale.

But as soon as one leaves New Haven by this route he finds himself in one of the most interesting sections of Hamden, another point where the city has overflowed. This is a pleasant suburban community by the lake, made up almost entirely, in these days, of the homes of New Haveners. Nevertheless, it has a somewhat distinct community life. There is no sign of factory activity except that in the very edge of the city, a little further on, as the trolley runs, there is a lively spot. A mile or a little more above the bridge, just before one enters Centerville, looms up the considerable factory of the American Mills Company, Hamden branch. And then comes Centerville.

This is not the center of the town. It really is on the far eastern edge of it. But it is the official "capital," so to speak, of the group of villages which make up Hamden. Here are the Town Hall and some stores and one of the principal

churches. Here is an important crossroads. For this is the point where, after much wandering, Dixwell Avenue meets Whitney.

A mile and a half further on Mount Carmel begins. In effect, and seemingly by right, this is a town by itself. It has its center, too, which some call Ivesville, where there are the postoffice and some stores. The avenue proceeds placidly on, lined with some of the fine old houses which remind of Mount Carmel's early history, on past the mountain, and presently is lost in Cheshire.

Such is a glimpse of the Hamden of today. Many of its prominent characteristics are of recent growth. It is compact and homogeneous compared with the Hamden of twenty-five years ago. What must it have been, then, when 132 years ago Hamden was carved out of the tract of original "greater New Haven?" It did not include Mount Carmel, even then, but Mount Carmel, already established in a sort of independence, was for reasons of convenience annexed to the new town. It was named, we may suppose, from John Hampden, the English patriot. Its spelling was loyal to him for a time, but convenience triumphed over accuracy early in the town's history.

The lower part of Hamden was formed, doubtless, by that same overrunning from New Haven which is evident today. The New Haven colonists knew no town limits, however. It was in New Haven that they built their first dam across Mill River in 1686, though that was in what is now the territory of the Town of Hamden. It was not in New Haven that Eli Whitney established his famous factory, as a matter of strict geography, but in Hamden. Whitneyville, of course, was named from him, and the Whitney name was carried up through all the eastern side of the town. But in those days the Indians still roamed the western and northern portions of the town, and being peaceful Indians, they were permitted to dwell there for some time afterward. But the fine farming possibilities, even there, were too attractive to be missed, and the white man prevailed over all the town pretty soon after the opening of the nineteenth century.

Not only is the early development of the cotton gin and of firearms manufacture in America traced to Hamden, but there were found the progenitors of another industry. Stephen Goodyear was one of the settlers of Hamden, probably long before it was set off from New Haven. It was from his line that Charles Goodyear, who made the name forever identified with the rubber industry, came, though he did not come from Hamden. Daniel Gilbert was one of the early settlers in the southern portion of the town. Caleb and Abraham Alling were early identified with the upper part of that section called the "Plains," and the latter, though not a minister, acted as the first pastor of the Hamden East Plains, now the Whitneyville, church. From them came Hobart Alling of a later time, and his son Theodore. In that same section were the Benhams, whose descendants are still found in the western part of the town. The Warners must have early appeared in that section, and penetrated to the far northern and northwestern borders of the town, for now they are found there and in Highwood. Other families of note in the earlier and later days

were Mix and Ford, Simeon Bristol and his descendants. In Mount Carmel, whose origins will be traced later, many of these settlers were pilgrims from the North Haven district, and the relation of Mount Carmel, in the early and even in the later times, was closer to North Haven than to the settlers from New Haven way.

Not only were the farming possibilities of Hamden attractive from the time of its first discovery, but it had something of the lure of a possible El Dorado. Geologically, as has been indicated, Hamden is highly interesting. The whole region, from the gateway between Mount Sanford and Mount Carmel, is the bed of a huge prehistoric river, of which the little brook, Mill River, is the main remainder now. Through that gap, which shows now the width of 800 feet, mighty floods poured to the plains below. At this point, no doubt, there was a waterfall that, if we had it in our day, would cause us to marvel less at Niagara. The result of the action of this water is seen in our time in numerous bowls and depressions all over the Mount Carmel and Hamden district, idly wondered at by the many, studied understandingly by the geologists.

And there were the mild mineral deposits which usually accompany an interesting geological district. Copper has been mined on Mount Carmel, though not in any profitable quantities. Iron and feldspar were found at other points. The only profitable mineral workings in the town today are the trap rock quarries at Mount Carmel, York Mountain and Pine Rock, and these are not complained of as lacking in reward for their workers.

From the beginning Hamden has shown a sharp but not unfamiliar contrast of the agricultural and the industrial, as it does more and more of the urban and rural. The stream, as we have seen, early attracted the manufacturer. The Whitney industries, succeeding the older grist mill, early gave way to the beginnings of the Winchester Repeating Arms Company. Later that site came into the hands of the Acme Wire Company, and there was established one of the strongest of the younger manufacturing institutions of the locality. It was not reckoned, however, a Hamden institution, for few recognized that the line between New Haven and Hamden came so far south of the lake. But when in 1913 it outgrew the quarters at the head of the lake and settled on Hamden Plains, it was surely known to be in Hamden. Here it has a large, new and modern factory, and is conducting one of the most important manufacturing plants in the region of New Haven.

This section of Hamden Plains is in these times the real manufacturing part of Hamden. Some years before this the Mayo Radiator Company, which makes radiators for a good share of the gasoline motor cars of the country, built a large modern factory in the space between Dixwell Avenue and the Canal Railroad at the corner of Putnam Avenue. The Acme Wire Works came in just above. In January of 1918 the Marlin-Rockwell Corporation, the second great munitions industry which the war had created in New Haven, started a factory 400 by 140 feet just south of the Mayo Radiator factory. It was to be completed by March 15, and an enterprising contracting firm blasted the excavation for

it out of an earth four feet deep in frost, laid its foundations in the hardest winter in fifty years, and finished the building, a monument to American determination and speed, in eontraet time. In that same vicinity the Eeonomy Conerete Company has a plant. The Whitney-Blake Manufacturing Company, makers of electric fittings, has just moved out from the eity to a large new factory, making another of a notable group of coneerns.

Augurville, on the bank of Mill River a mile below Centerville, got its name in the middle of the last century from its manufaeture of boring tools. There in 1843 Willis Churehill established a factory, whose operator ten years later was the Willis Churchill Manufacturing Company. In 1863 it was W. A. Ives & Company, and in 1889 it was the Hamden Manufaeturing Company. Then Henry P. Shares, Charles I. and Jared Benham acquired it. At that time it employed about sixty men, and for some years later remained a prosperous concern. Gradually, however, it diminished, and now has entirely disappeared.

New Haven claims Charles Goodyear. It also claims the factory which for more than half a eentury has been making rubber goods under his patent. But both are really of Hamden origin. The first factory of Leverette Candee used water power, and it was on Mill River just below Centerville. It was established in 1843, and operated there for twenty years. Then it moved to New Haven.

In 1863 Bela Mann and others aequired this factory and established there a textile business, which in 1865 became the property of the New Haven Web Company, and was operated under that name for nearly fifty years, prospering and extending its facilities. It had one of the most important water privileges on the river, and made the most of it. In 1915 it was acquired by the American Mills Company, which a year or two later ereeted a new faetory at the corner of Orange Avenue and Front Street in Allingtown, on the far side of New Haven, retaining the old factory as its "Hamden Branch."

The manufacture of brieks was known in Hamden as early as 1645, promoted by capitalists from New Haven. The red clay which is the mother earth of mueh of Hamden is well adapted for this product, but as the years have passed the eenter of the brick making industry has gravitated toward North Haven, and today there is very little brick making anywhere in Hamden.

A mile up the river from the web faetory the Clark silk mills were established as early as 1875 by R. S. Clark, who before that had been making bells at this spot. It was a prosperous industry for a time, but some time ago most of the traees of it disappeared.

At Centerville the J. T. Henry Manufaeturing Company has a factory where it makes pruning shears and hardware of similar nature. The W. F. Gibbs Manufacturing Company makes organ stop knobs at a plant on Central Avenue. The old faetory of the Acme Wire Company at the very edge of New Haven, the historie side of the old Eli Whitney Works, is now oeeupied by the Sentinel Manufacturing Company and the Sentinel Auto Gas Applianees Company, which make gas stoves and soldering and iron heaters.

In Hamden, aside from Mount Carmel, are four churches. The oldest of these is the Congregational Church at Whitneyville, or, as it was called when the church was organized in 1795, "Hamden East Plains." In those days the "Plains" extended much farther east than now, and the settlers in the western part of the town thought it not too far to come over to the east side to church. Abraham Alling served as the pastor of this church for its first twenty-five years. He was not educated as a minister, but he was a man of zeal and power, and the people heard him gladly. He did a quarter century of real foundation work. The present church building was erected in 1834. For fifty years from 1838 Rev. Austin Putnam was its pastor, and under him the church grew with the growing community. In the later period it has had various pastors, among them Rev. Charles F. Clarke, now practicing law in New Haven.. The pastor since 1912 has been Rev. Adam R. Lutz, who is leading its people in a notable service to one of the most rapidly growing of New Haven's suburbs.

Grace Church, Episcopal, in Centerville, dates from 1790. One of its early rectors was Rev. Charles W. Everest, who later established in the near vicinity the Rectory School. One of the most distinguished rectors the church has had was Rev. Joseph Brewster, father of Bishop Chauncey B. Brewster, who had charge of it for two years following 1881, when he retired from his thirty years' service with Christ Church of New Haven. He was its rector again from 1892 to 1894. At present Rev. Albert C. Jones is rector.

The Methodist Church at Hamden Plains was founded in 1834. It long served as a community center, until the pushing out of city life, and the establishment of a large factory district in the vicinity, materially changed the character of the community. The somewhat forbidding piece of architecture which had served as a church building for half a century was destroyed by fire in 1917, and just at present the church is making shift with Ladies Aid hall.

The Catholic Church at Highwood was established about 1890, and one of its first pastors was Rev. John T. Winters, who was a member of the Hamden Board of Education in 1894 and several years following, and a man highly respected by the whole town. The church is in a rapidly growing suburb, and does an excellent work. The present pastor is Rev. W. Kiernan.

Hamden has for some years past farsightedly met its school problems, which are intensified by the rapid growth of such sections as Highwood and Whitneyville. Its outlying district schools, though under the same difficulties as district schools in other towns, are kept up to a good standard, while some of the new buildings near the city, notably the ones recently built on Church Street in Hamden Plains and on Putnam Avenue in Whitneyville, are the equal of any in the city. Hamden provides New Haven high school facilities for its children.

There have been some excellent private schools in the town, among them the Rectory School, which in the days of Mr. Everest and Mr. Raymond who succeeded him was an excellent military school for boys. Hamden Hall, conducted by J. P. Cushing, formerly principal of the New Haven High school, is an institution of high class.

CHAPTER XXXVIII

MOUNT CARMEL

THE INDEPENDENTLY FOUNDED AND DISTINGUISHED SECTION OF HAMDEN THAT LIES IN THE SHADOW OF THE FAMOUS OLD "SLEEPING GIANT"

Leagues off, the contour of his massive head
  Stands boldly out against the azure sky;
He lies serenely in his rock-bound bed,
  While rippling streamlets pass him swiftly by.

From many city streets, his distant outline
  Touches the vision with delicious thrill,
And longing fancies eagerly incline
  Your footsteps onward to his dreamy hill.

—CHARLES G. MERRIMAN, "The Sleeping Giant."

I

The highest point of land anywhere along the Connecticut shore is that brief range of near-mountains which stretches from east to west across a part of the northern end of the town of Hamden, and gives name to that distinct community known as Mount Carmel. Known to older people in former days as the "Blue Hills," it has caught the imagination of the younger generation as "The Sleeping Giant." It is no mere name of fancy. From far out at sea the voyager, catching the first view of Connecticut shore as it rises in higher background to low-lying Long Island, sees the plain contour of a reclining giant of the hills, sleeping his sleep of centuries. Or the traveler by land, as he rounds the top of higher eminences to the north, and gets his first view of the broad, blue Sound, finds lying at his feet the landmark so familiar to New Haven and the region 'round about. From Mount Tom and its vicinity, from many a commanding height to the far north, this southern Connecticut eminence, showing distinctly on unusually clear days, is known if not familiar.

New Haven, as one approaches it from the water, is easily known by its East and West rocks. But always looming to the north, double their height, grand in his rude beauty, inspiring in his unchanging rest, is the faithful giant in his age-long sleep. To nature lovers of all the country around he is dear, and to not a

few who have made his closer acquaintance he has an increasing and unending charm.

It is not surprising that this challenging height should have attracted the first adventurers from the New Haven colony on beyond the plains of Hamden, to make their homes beneath its shadow. Faithful readers of the old Scriptures, fired by the holy faith which led on the heroic prophets of old Israel, the first settlers saw here a New World height which appealed to their imagination like the historic mount where Elijah fought his great fight with the prophets of Baal, and won the victory for truth and righteousness. So they called it Mount Carmel, and Mount Carmel it has remained to this day.

This probably was not until some time after the beginning of the eighteenth century. Venturesome pioneers had much earlier than that gone out from the shelter of the New Haven stockade, but what became Mount Carmel was ten miles from the Market Place, and that was a long journey into the wilderness. Whether or not he was the first, there is authentic record that Daniel Bradley made the plunge in 1730. He seems to have come from toward the center of the colony, though we know that earlier than this New Haven colonists had established themselves in North Haven as neighbors to Mount Carmel. Perhaps a good many of those who came to join Bradley in the early days of his venture came across from North Haven, but however that may be, by 1757 there were settlers enough in Mount Carmel to earn for it a colonial charter. The granting of this made Mount Carmel the earliest recognized part of the town of Hamden, and justifies the estimate of it as a distinct community, although it has since 1786, when the latter was chartered, been a constituent part of Hamden.

It was a noble, sturdy company of pioneers who came with or followed hard after Bradley. From their records in the country churchyards could be written an elegy as noble as that of Gray. Most of them are names that live still in Mount Carmel parish; all of them are names that have made and still make Connecticut or wider history. The foundations laid by Daniel, Joel, Amasa, Sterling and Horace Bradley; Amos, Joseph and Henry Peck; Roderick and Ezra Kimberly; Nathaniel Tuttle and his descendants; Ithamar, Job and Simeon Todd; the successive Jonathan and later John Dickermans and a goodly group of their associates stand firm, and on them rests a citizenship that makes Mount Carmel of today, in addition to its many natural advantages, a most desirable place of residence.

II

At foundation Mount Carmel has been and remains chiefly a farming community. But it has had its manufacturing institutions. Some of them are of the past, and ruins mark their sites. Mill River near its source, as it did near the point where it enters New Haven, early tempted those who knew the possibilities of water power. Where else did it get its name, indeed, than from the mills which, from the early eighteenth century until now have marked its banks

all the way from "The Steps" at Mount Carmel to the head of New Haven harbor? There are traditions, doubtless founded on fact, but lacking definite record, of mills for the grinding and drying of corn and other grains, for the sawing of lumber and the making of cloth at "The Steps." There the second dam across Mill River was built, the first being that erected for New Haven's town grist mill before 1686, where later Eli Whitney established his first factory. The Mount Carmel dam started a series of industries, all of which are now gone. They were, in something like their order, a grist mill, a mill for fulling cloth, and later the Mount Carmel Axle Works. This in turn was succeeded by the Liberty Cartridge Company, whose factory was destroyed by fire in 1916, since which time the sound of wheels turned by water at that spot has given place altogether to the grind of the stone crusher, as it eats relentlessly into the head of the old Giant. This last, an industry operated by outside owners, is one in which Mount Carmel does not especially rejoice.

One manufacturing industry, Mount Carmel's substantial and surviving one, remains at the central point known as Ivesville. That is the brass and iron specialties factory of Walter W. Woodruff & Sons, founded in 1835 and enjoying good prosperity. Another foundry, located on Whitney Avenue in the upper part of Ivesville, never depended on water power, but was to avail itself of the transportation facilities of that wonderful canal which was opened in 1825 from Farmington to New Haven, and caused more or less commotion in cutting its way through Mount Carmel. That was the factory of the Mount Carmel Bolt Company. It had some years of prosperity, but was succeeded later by various occupants of its factory up to nearly 1900, when it was mostly abandoned, except for a brief time when the Strouse Corset Company of New Haven tried to run it as a branch corset factory, but found it too disjoined from the main plant and from the city. Another stone crusher plant is located on York Mountain, west of Whitney Avenue, just below the plant which on the other side of the street is eating into the mountain itself, and from these two plants hundreds of tons of pulverized trap rock weekly go to serve for highways and cement construction to New Haven and the regions about it.

Mount Carmel has been a thoroughfare for a century. It is on the way to the important town of Cheshire, and through it to Southington, new Britain and Farmington. It is one of the routes to Waterbury. So it was that as early as 1722 there was what is called a "path" running through the town somewhat northward. It had to get over a real obstacle in that region between what is now the Mount Carmel trolley station and the southern boundary of Cheshire. Where the modern traveler by steam roads, by trolley or by motor car bowls along over a level highway, there was, when the eighteenth century came in and for some years thereafter, a rock-ribbed continuation of the head of the old Giant westward toward the range that leads down to West Rock. Dynamite was unknown. Road building at that time followed the line of least resistance when it could, the line of greatest effort when it must. In this case the makers of the "path" climbed. Trap rock, which is the foundation of that obstacle,

naturally shaped itself into steps. The travelers over that path at the first, on foot or on horseback, got over the declivity by following a natural stairway as hazardous, perhaps, as that down which Israel Putnam dared the redcoats to follow him at Horseneck in 1779. A little later, in 1798, when a turnpike was built over which chaises could go, the trap rock was drilled out a little, the grade made easier and the steps were filled in with gravel to make some sort of a highway, but the traveler who navigated it must have felt that he earned his passage without having to give up the additional tribute which the toll keeper collected a little further down.

Since then, things have happened to "The Steps," as tradition still calls the spot. The makers of the Farmington Canal, of which we have already learned, came along in 1825 or a little earlier, and blasted a waterway through. This was not sufficient, however, for the New Haven & Northampton Railroad Company, for its "cut" through the ledge in 1882 is the best evidence we have today of what a real obstacle it was. Still later, in 1902, and again when the cement state highway was built in 1914. it was found necessary to smooth further this rough place. The result is that today there is no evidence that the average traveler notices of the ancient hurdle.

The turnpike remained a "toll line" up to 1850, despite the almost constant struggles of Mount Carmel citizens, in the half century previous, to get it removed. Meanwhile the canal had had its brief day and ceased to be. There was a period of over twenty years after that when they needed a free highway, for it was the only means of travel through Mount Carmel northward. The railroad came about 1849—that railroad which will be known as "the Canal road" to the end of the chapter, no doubt. Its passenger carrying function, as concerned Mount Carmel and Cheshire, largely passed with the opening of the New Haven-Waterbury trolley about 1904, and in 1917 the road became almost exclusively a freight line.

Two churches serve the religious needs of Mount Carmel in these days. The first is of that type which came with the foundations of most of our New England communities. The Congregational Church was established in 1757, and gave being to the Mount Carmel parish. It has pursued the even tenor of its way in the centuries since, being served by men of devotion and power. Some of the more notable of its later pastors are the Rev. Jason Noble Pierce, who went from it to the Davenport Church of New Haven, thence to Oberlin, Ohio, and is now pastor of the Second Congregational Church of Dorchester, Mass.; the Rev. Harris E. Starr, who was called from Mount Carmel to Pilgrim Church of New Haven, and is now exalting the service and salvation of the Cross "somewhere in France"; the Rev. Frederick T. Persons, who, called from the Woodbridge Church in 1911, went after three years' pastorate at Mount Carmel to be librarian at the Bangor Theological Seminary; and the Rev. William G. Lathrop, who succeeded Mr. Persons, coming from Shelton, Conn., and still serves the church, an inspiring pastor and teacher. The church edifice stands on a historic spot in the pleasantest part of the village, substantially where there has been a church

building from the first. Next to it on the south is the oldest house now standing in Mount Carmel or Hamden, built by the Rev. Nathaniel Sherman. He was pastor of the church from 1769 to 1772, and the building of the house occupied nearly all of his pastorate. It has not been used as a parsonage for many years, though it is in an excellent state of preservation. The present church edifice was completed about 1835. In 1912, in the pastorate of the Rev. Harris E. Starr, and largely through his well directed efforts, the commodious and well equipped parish house was built adjoining the church on the north.

The other church is St. Joseph's Roman Catholic, founded in 1852, and conducted, up to 1878, by priests from Wallingford. The present building was completed in 1890, and in the following year the Rev. John T. Winters was its pastor. The building is a dignified and attractive one, and the church serves the people of its faith and order in all Mount Carmel and its borders. It has had devoted and beloved leaders, but for the past eight years one who has won the respect and confidence not only of his people but of those of all faiths in the community has been its pastor. The Rev. Edward Downes, native of New Haven, first educated as a lawyer, was consul to Amsterdam in the days of President Grover Cleveland. Returning at the end of his term, he entered the ministry, and after a pastorate of nine years at Milford, went to Mount Carmel in 1910. He occupies a position of peculiar influence in all the affairs of the community, and is performing a work of unusual value even for a pastor.

Mount Carmel, from the first the abode of people of intelligent inclination to study and refinement, has been blessed with some peculiarly good schools. Besides participating in the good school system of the town in which it is included, it has in its time had the advantage of some excellent private schools. Just above Ivesville, a pathway formed by silver birches runs up the hill westward at right angles to Whitney Avenue to what is now the Mount Carmel Children's Home, a semi-private institution for orphan or dependent children. Before the building was used for this purpose it was the residence of James Ives, in his day a successful inventor and manufacturer. But it was built for a school for girls, and was christened "The Young Ladies' Female Seminary." In spite, however, of the redundancy of femininity in its name, it admitted boys at one stage in its career. It had such excellent teachers as Miss Elizabeth Dickerman and her sisters, who gave efficient instruction in the higher as well as the common branches of learning. Then for some years the house, converted into a private residence, served Mr. Ives as a home. It was after his death about thirty years ago that it became the Children's Home. It is controlled by a board of trustees of which Rev. William G. Lathrop is at present the head, and Miss Cornelia A. Blake is matron. It furnishes comfort and instruction to about twenty-five Protestant children of the State of Connecticut who might under other circumstances be deemed unfortunate.

Miss Emma E. Dickerman has for years conducted a private school for younger children at her home on Whitney Avenue. A lady of rare breeding and

ST. MARY'S CHURCH, MOUNT CARMEL

CONGREGATIONAL CHURCH AND PARISH HOUSE, MOUNT CARMEL

culture, her contribution to the better education of youth of her community has been notable.

In 1915 the school known as the Phelps school, conducted at Wallingford by Miss Florence M. Peck, was removed to Hillfield farm in Mount Carmel, a modern and superior building having been erected for it. Located on a commanding site, combining the advantages of country air, country fare and the best of instruction on the modern plan, with a competent corps of teachers, this school honors Mount Carmel as one of the notable educational institutions of the vicinity.

The workers in such schools as this are only a few of the men and women who have made and make Mount Carmel a notable community. Their names are not in the familiar works of biography and reference, as a rule. Some, the most of them, are native born, descendants of the founders. Others, whom the community honors no less sincerely, came from without, and in their coming testified to their appreciation of a rare place of dwelling. One of these latter, whose memory Mount Carmel prizes, and of whom it speaks with pride, was the Rev. Joseph Brewster, who from 1853 to 1881 was rector of Christ Church in New Haven. In 1865 he purchased the farm which he named "Edgehill," situated where, about a quarter of a mile to the east of the Congregational Church, one may look up to the fine old mountain or down to the lake that lies in beautiful quiet at his feet. There he spent as much of his time as his duties in New Haven, and later for two periods as rector of Grace Church in Centerville, would permit. He began the beautifying of the farm and its surroundings, a work taken up and carried to a most attractive point by his distinguished sons, the right Rev. Chauncey B. Brewster, bishop of the Episcopal diocese of Connecticut, the Rev. Benjamin Brewster and the Rev. William J. Brewster. The property has now passed out of the Brewster hands to those of the New Haven Water Company, but Eli Whitney, its president, keeps a personal watch over it and maintains it as nearly as possible in the condition which its former owners loved. It is one of the delightful places of Mount Carmel, commanding a view of mountain, lake and plain such as is obtainable at very few points in the section.

The whole region of Hamden abounds in the name of Dickerman. But especially is it notable in Mount Carmel. It appears as Jonathan Dickerman among the pioneers, and is repeated in his descendants. It comes all the way down with names like Isaac, Allen, Samuel and Enos Dickerman. It has been honored in this generation by Leverett A. Dickerman, for close to a century a sterling resident of Mount Carmel, a long and faithful member and for many years a deacon in the Congregational church; and his daughters, Miss Emma E., teacher, and Miss Laura L., librarian; by the Rev. George Sherwood Dickerman, beloved and distinguished as a writer and pastor in New Haven and elsewhere; by the late John H. Dickerman, historian of Hamden and Mount Carmel, and his daughters, Augusta E., wife of Homer B. Tuttle, and Carolyn G., now a teacher in the Priory school at Honolulu.

The name of Woodruff may not be counted among the pioneers of Mount

Carmel, though it is historic in the New Haven section. It has distinction today in connection with Mount Carmel's principal surviving industrial establishment, W. W. Woodruff & Sons, for over eighty years makers of fine carriage trimmings and hardware. Arthur E. Woodruff, the leading resident member of the firm, is one of the most substantial and honored citizens of the community.

The name of Ives touches Mount Carmel at many points. James Ives in particular contributed greatly to the material welfare of the place, and even more to the spiritual. He was one of the founders of what is now the Woodruff industry. He was practically the founder of the Mount Carmel Bolt Works. To him Mount Carmel largely owes its Children's Home. The Ives name remains in Mount Carmel through such representatives as Wilbur C. and Clarence G. Ives.

Tuttle is one of the honored old names of the village, continuous since the time of Nathaniel Tuttle, whose record is found as early as 1730. He had eight children, most of whom seem to have settled in Mount Carmel and remained through their descendants. Some of them in this time are Dwight Tuttle, admitted to the Connecticut bar in 1867; Dennis Tuttle, also a lawyer, who removed to Madison, and was long a prominent and honored citizen of that town; and Homer B. Tuttle, for many years past one of the leading citizens of Mount Carmel.

The "community physician" of the present time in Mount Carmel is Dr. George H. Jocelyn, a man of a skill and eminence in his profession which would fit him for practice in a much larger community. He has preferred, however, that service to the scattered in the country which is one of the highest missions of the true physician.

These are but a few, to be sure, of the names of those who, either descendants of the founders or no less sterling citizens of later origin, make Mount Carmel a goodly place. To them might be added Bassett, Peck, Broekett, Kimberly, Munson, Todd, Bradley and a host of others, who have contributed in their time or ours to the sterling character, to the civic permanence or to the architectural dignity of the delectable land of Mount Carmel.

III

The Mount Carmel of today is, as has been said, an agricultural community. New Haven has grown out to meet it. Whitney Avenue, one of the most important highways of New Haven, is now almost continuous from the Green to the northern limits of Mount Carmel, and the nearness of the city makes a growing demand for the products of the market gardener and the dairyman. There are still manufacturing industries, but Mount Carmel's great manufacturing time is of the past. It serves rather now as a comfortable home retreat for workers in the city, who are in increasing numbers finding the delightful place, most of which is accessible by a half hour's ride from the city.

But there are others, and their number grows, who seek its coolness, its quiet,

its rest and its inspiration in summer's heat or relaxation. Off to the southeast of the mountain itself there is a settlement which calls itself "the Colony," after the manner of Bohemia. Some are artists, some are litterateurs, some are educators. All are lovers of nature and her beauties, and they have chosen a rare spot for the indulgence of their passion. From their eminence they view at their feet Carmel Lake and its winding river, with its setting of green woods. And ever looming up before them, their companion in sunshine or in storm, their faithful guardian though in his sleep, their inspiration always, is the reclining old man of the mountain. A little farther away to the westward is wooded York mountain, while blue in the distance is the range that, coming down from far beyond the confines of the town of Hamden, finds its terminus in West Rock.

That eminence which is Mount Carmel's center, from which it takes its name, always repays closer exploration. He is a poor devotee of the mountain who has not climbed it many times. It does not lose in grandeur on closer acquaintance, though one who views it from the top loses some of his delusions as to the straight line of the old Giant. He finds rather a somewhat loosely jointed range of hills, clustered in approximate circular formation. The "head," which is nearest Whitney Avenue, is not the highest point, though it seems so on first approach. Only the hardiest climber attempts the mountain by way of that first peak. There is a fairly easy path up the "second mountain," as it is called, and the experienced take that. It leads gradually up to a height which lies just a little to the south of the "head." But not yet has the climber reached the highest point. That is the summit of the "third mountain," which is somewhat to the north of the first two. One descends a little from the second mountain to reach it, finding, to his surprise, something like a highland swamp between the two. The passage to the third height is easy, however, and on its summit one is 741 feet above the level of the Sound, whose blue waters he sees plainly on a clear day, more than eight miles distant. The highest point was once marked by a government coast signal station. There is now a tower more than thirty feet high at the tip-top, and from the platform which surmounts it the climber is rewarded, on a day when the air is clear, with a wondrous view.

The coast is clear in every direction. This is the highest point short of the heights of Meriden, which loom up, gray or blue more distinct, to the north. Wallingford is spread out at the nearer northeast. North Haven lies just below. The winding Quinnipiac glints through the trees and between the meadows. New Haven seems far away, but it is there, though the town of Hamden intervenes in the nearer distance. Whitney Avenue, with passing trolley cars that look like toys, and fleeting motor cars that look smaller still, is a straight line of white cement in the flashing sun. Off to the west is the West Rock range, with the red cliff at its point. To the southeast is East Rock raising aloft its memorial shaft, and beyond that is East Haven. On a day of especial clearness, one with or without a glass may pick out Branford, Guilford and even Madison, with their shore points. Cheshire and the Woodbridge hills are not far away. It is a point of vantage for viewing all of New Haven and the eastern part of the county.

But most fascinating of all is the broad sweep of the Sound that is brought into view. There go the "ships" of all the varieties that the Sound affords. Beyond that strip of blue, which at this its wildest point runs almost to thirty miles across, lie the sand cliffs of Long Island, always a reminder of the geological theory that this long, thin island is a rim that once broke off from the mainland of Connecticut.

The thoughtful nature lover, especially if the view is new to him, may dwell long and lingeringly on it. But there are heights beyond to tempt him at this or a subsequent visit. There is a fourth and even a fifth mountain, not so high, to be sure, but giving a different angle of vision. Or the adventurous may visit what is called "the cave" on this same third mountain. It is a hole in the rocks leading, by a tortuous path destructive of clothing and not devoid of danger, to a subterranean chamber fairly deserving of the name. Or, as a last hazard, the adventurer may achieve the "Devil's Pulpit," a basaltic shaft that stands out by itself from the edge of this highest mountain.

Nor is the mountain all, though it is all that the many have discovered. That modest lake nestling at the mountain's foot well repays closer scrutiny. Here, on a day of summer heat that would make climbing unwelcome, one may find a soothing shade and usually a breeze across the water. Here, in many a nook secure from interruption or sight of passers by, the strife of life and the war of worlds may be forgotten, and genuine recuperation be gained. And close by is another charm which only the nature lover will discover and appreciate. South of the lake, with its bridges, its murmuring or its dashing falls, runs a woodland road along the river, shaded deep with spruces. It is "Spruce Bank." Mosses and ferns conserve the coolness of the air and the fragrance of the trees. Through them in summer the sun penetrates but slightly, and the continuing shade and the flowing water combine to make relief from the most trying heat. It is a place to cool the body and rest the soul, and be healed by the medicine of the balsams.

But always one returns to the mountain. The faithful spirit of the Sleeping Giant, unresting while he sleeps, broods over all. That recumbent form, seen at many angles and in many phases, is always in view from all parts of Mount Carmel. It never loses its fascination. It becomes beloved of all who dwell near or far. It is the good genius of the place, a place whose blessing never grows old.

CHAPTER XXXIX

CHESHIRE

THE FARMING AND INDUSTRIAL AND EDUCATIONAL COMMUNITY THAT WAS CARVED OUT OF WALLINGFORD IN THE EARLY DAYS OF THE EIGHTEENTH CENTURY

Two hundred and twenty-four years ago, though there were dots of settlement all over the colony of Connecticut, there was a most hazy notion of the measure of distances that lay between. So when the pioneers from New Haven went up and pre-empted the "New Haven village" claim to the north of the New Haven region, they had vague ideas as to its boundaries. They centered their original Wallingford settlement, as we have seen, somewhat toward the southern edge of what is now the town of Wallingford. Probably that considerable region to the west and northwest, bounded by the rough heights of what is lower down the West Rock range, seemed to them the distant wilderness. They did not realize that Waterbury, already becoming a substantial village, was only five miles beyond it.

So there is the romance of a real pioneer in the beginnings of Cheshire. Among the New Haven settlers of Wallingford were John Ives and his brother. The adventurer was the son of the former. Young Joseph Ives was not content to settle down on his father's farm and never wander. With the real "westward ho" spirit, he used to take his gun and perhaps his dog and prospect off toward the setting sun and the challenging mountains. Less than four miles from where his father and the neighbors were living, he found a goodly plain. With the natural zest of youth, he located a "claim," and there, about 1694, he hewed out of the unbroken woods the stuff for a log cabin. "Cheshire" was founded then.

But Joseph Ives was not a solitary adventurer. He found a kindred spirit in young John Hotchkiss, also from the parent colony. They went out together to that cabin in the woods. We find them with wives soon after—perhaps they had them before they started. Anyway, settlement followed hard upon their move. Within twenty-six years there were thirteen settlers at least, each with his claim or farm, in the region which Joseph Ives and his friend Hotchkiss opened up. In the order of their following of the pioneers, and dating at intervals from 1697 to 1720, there is record of Ebenezer Doolittle, Thomas Ives, Thomas Brooks, Timothy Tuttle, Matthew Bellamy, Nathaniel Bunnell, Abra-

ham Doolittle, Mathias Hitchcock, John and Joseph Thompson, Thomas Curtiss, Edward Parker and Elnathan Beach.

These are only a part, for by 1718, we are told, there were forty-five families of these pioneers, and they felt their importance. So much so, that they asked the General Assembly of that year to be set off from Wallingford as a town. The General Assembly duly investigated, and found that forty-five was the outside number of the "planters," and that they had no more than £2,000 worth of property between them. It was decided that they had not the strength to stand by themselves as a town. They might, however, become a parish of the town of Wallingford, and such they remained until Cheshire was incorporated in 1780. By that time it had over 2,000 people. It got its name, plainly enough, from the English Cheshire. The people had not waited until then to have a distinctive name. As early as 1724 what Wallingford had been calling "West Farms" was named by its people "New Cheshire." At the time of the incorporation the newness had worn off, and the town stood as Cheshire.

As elsewhere, that early history was a history of the church. When it became a parish as New Cheshire the people, who had been traveling four or five miles to worship in Wallingford, established their own church, and its history has been their record since. For a quarter of a century and more it ruled alone, and in those parishes, as we know, church rule took the place of town rule elsewhere. In 1723 the people "joined works" and erected the first crude, bare, steepleless, forty-by-thirty building, and in the following year Rev. Samuel Hall took up the spiritual leadership of the community. He remained for forty-three years, and during his pastorate, in 1738, the first building was replaced by a more adequate one on the green. It was sixty-four by forty-five feet, higher, rejoicing in a steeple, and having the delightful old raised pulpit and sounding board.

Rev. John Foot, who came to the assistance of Pastor Hall in his declining years, succeeded him. His was another long pastorate, continuing from 1767 to his death in 1812. In the next eighty years there were sixteen pastorates. In the recent period Rev. J. P. Hoyt has been with the church from 1890 to 1900, Rev. R. W. Newlands until 1906, Rev. Carl Stackman from then until 1910, and Rev. Von Ogden Vogt from 1910 to 1916. The present pastor is Rev. Chalmers Holbrook.

It has almost been forgotten that there was at one time a second Congregational church in Cheshire, for the reason that it has also been forgotten that the district which contained it was ever a part of the town. It is the common impression that the western boundary of Cheshire, or Wallingford, as it was, was identical with the present line, but such was not exactly the case. The westering planters had found their way beyond the "Cheshire Mountains," or West Rock range as we know it. By 1770 there was a goodly little community on the "West Rocks." They seem to have had a neighborhood quality, moreover, that gave them the spirit of independence. So it came about that by 1775 they insisted on having their own church. It was partly because they wanted a different church. Some among them were Separatists, or "strict Congregation-

CONGREGATIONAL CHURCH, CHESHIRE

CHESHIRE SCHOOL AND CHAPEL, CHESHIRE

alists,'' and their leaven leavened the whole lump. So they, since it was out of the question for them to establish a separate town, formed the parish or society of ''Columbia,'' and established a church of Columbia. In 1778 they erected a crude church building in their ''mountains,'' of which Rev. John Lewis was the first pastor. He was followed by Rev. Benjamin Beach, who remained until 1798. Meanwhile their strictness had relaxed somewhat, so that they adopted the Saybrook Platform in 1800. This was near the close of their chapter, for soon afterward the beginning of another town started farther to the westward. Waterbury was making its contribution to that, and the New Haven and Waterbury settlements were meeting. In 1827 territory, partly from Waterbury and partly from Cheshire, was set off for a new town, and to it was given the appropriate name of Prospect.

Meanwhile, the church in the center of Cheshire had progressed, and in 1827 its present worthy building was erected, and since then has been altered and enlarged as the needs of the people required. It is a fine example of the older New England type. The church still serves, as at the first, in large measure as a community center and a leader in the life of the town.

However, Cheshire has been in some distinguished ways a center of Episcopal influence. That foundation on which St. Peter's Church was built was laid only twenty-seven years after the Congregational brethren established their church. The number of followers of this creed was small then, but they resolved to have their own church. It was nine years before they secured a building, and that was small and crude. It was thirty-seven years before they had a settled rector. Meanwhile, Rev. Ichabod Camp, who founded the church, led the services now and then, but for the most part Joseph Moss, a layman, kept the people together. There is also mention of some assistance from Rev. Samuel Andrews. In 1788 Rev. Reuben Ives came as rector. A second building had been erected in 1770, which was a little better than the one built in 1760. In 1795 an ambitious steeple was added to this building, so very high that when the bishop of the diocese saw it he is said to have remarked, ''they had better now build a church for the steeple.'' The steeple was discarded, and a brick church of appropriate architecture built in 1840, which with its adjoining parish house buildings, now serves the congregation admirably.

After the thirty-year rectorate of Rev. Reuben Ives there was a succession of men, some of them of eminence in the Episcopal Church. The Rev. Eben E. Beardsley was rector from 1835 to 1844, during most of which time he was also the principal of the adjoining Episcopal Academy, or military school. He resigned from the church in the latter year to give all his time to the charge of the school, but went to St. Thomas Church of New Haven in 1848. Rev. J. Frederick Sexton was rector of St. Peter's from 1887 to 1897. Rev. Marcus J. Simpson is at present the rector, and has been since 1912.

A Methodist Episcopal church was founded in Cheshire in 1834. At that time there was a colony of English miners in the barytes mine which was operated at ''Ginny Hill,'' and they yearned for the worship of Wesley. Some

of the zealous leaders united in the starting of a church, and around it the succeeding followers of that faith have rallied ever since. Its people erected in that first year a brick building, primitive at first, but enlarged and improved successively in 1859, 1872, 1889 and 1894, until it excellently meets the church's needs. The Rev. E. F. Neumann, Jr., was pastor in 1917, and the conference of 1918 appointed Rev. W. P. Michel as supply.

Cheshire's widest fame comes from the school under the direct guidance of the Episcopal Church which has been located in the town for almost a century and a quarter. Founded in 1796, it is the oldest institution of its sort in the country. Up to the time of the establishment of Trinity College at Hartford it served also the purpose of a seminary for preparation for the Episcopal ministry. Later it was changed to a high class secondary school, and military training became so much a feature of its curriculum that it was for several years known, and still is by many persons, as the Cheshire Military Academy. Then it gradually lost its military features, and became officially the Episcopal Academy of Connecticut. In 1903 "The Cheshire School" was incorporated, and to this corporation the Episcopal Academy of Connecticut was leased.

In the school's distinguished history clergymen of national eminence have been its rectors or among its teachers, and men of even more ultimate distinction, as laymen as well as clergymen, have studied in its halls. Rev. Reuben Ives, the first rector of St. Peter's Church, was largely instrumental in establishing it. Its first principal, or rector, was Rev. Dr. John Bowden, who conducted its classes in the single square building north of what is now Bronson Hall. He closed his work in 1802, and was followed by Rev. Dr. William Smith and Rev. Dr. Tillotson Bronson, the latter closing a remarkable period of twenty-six years' service in 1831. In his time the school had seen, because of the very broad service it had been required to render, its most distinguished days.

In the period since, and more especially in the past twenty years, conducted as a college preparatory school the academy has had some able teachers. Its principal at the time of its incorporation was Rev. John D. Skilton. In 1910 Paul Klimpke, M. A., became its principal, and continues in the position. The school has a distinguished location in the heart of Cheshire, occupying four commodious buildings. Bowdon Hall, built in 1796, was for nearly seventy years the school's only building. The others, Beardsley Hall, Bronson Hall and Horton Hall, have been built since 1865.

In 1914 was completed, in the central part of Cheshire at the junction between the road to Waterbury and the road to Milldale, the Connecticut Reformatory. The state institution has a commanding location, some commodious modern buildings, and is doing a truly reformatory work for delinquents between the prison and the "reform school" ages and classes. Its board of directors consists of Morris W. Seymour, president; Charles Hopkins Clark, vice president; John P. Elton, secretary; E. Kent Hubbard, treasurer, and Anson T. McCook. The superintendent is George C. Erskine. Training as much as possible, restraint as little as may be permitted, and the modern system of

THE OLD GOVERNOR FOOTE PLACE, HOME OF ADMIRAL FOOTE, CHESHIRE

reform by persuasion with free outdoor work are some of the methods which characterize this institution. Within two years of its foundation the management of the reformatory had been able to demonstrate their ideas by constructing, largely through the labor of its boys, the section of state cement road between Cheshire and Milldale.

In addition to its central graded school, Cheshire has district schools at Brooksvale, West Cheshire, Mixville, Cheshire Street and at five other points around the edges of the town, all of which are well conducted and are doing competent educational work. The present school committee is Jacob D. Walter, Clinton C. Peck, Arthur S. Backus, Charles A. Buckingham, Frederick Doolittle and Howard E. Ives.

Temple Lodge, No. 16, F. & A. M., was established in Cheshire in 1790, and has continued in strength and prosperity to the present time. L. A. Thomas Lodge, I. O. O. F., was instituted in 1888. Other organizations and societies are Edward A. Doolittle Post, G. A. R., established in 1881; Cheshire Grange, No. 23, and three temperance societies.

Cheshire has one of the oldest soldiers' monuments in the country. The noise of the conflict had hardly died away when a committee was formed to arrange for suitably memorializing the brave deeds of the town's soldiers and sailors in the Civil War, and through a generous fund a shaft of Plymouth granite was raised on the green in front of the Congregational Church in 1866. What Cheshire will do to honor the greater number of its citizens who are now offering their lives in many forms of service in the great war remains to be seen, but it will be something adequate.

Cheshire's Public Library was established in 1892, and abundantly serves the needs of the town. It has 6,442 volumes, and the librarian is Miss Mary E. Belden.

The Yankee followed hard after the farmer in Cheshire. Before the eighteenth century was born "mills" had begun to spring up wherever there was water power. By 1800 there were varied lines of manufacture all over the town. The works of the cooper abounded. The wheelwright was hard at his craft—and the roads of those days kept him busy. There were carding, dressing and fulling works. There were sawmills and fanning mills and tanneries, plants where they made threshing machines and tinware. Old residents of not so many years ago, used to tell of the long wagon trains with finished goods headed for the New Haven markets which used to wend their way out of Cheshire in the early days of the last century.

That was before the canal came, for the New Haven-Farmington waterway had its course through Cheshire. By the time it was replaced by the railroad changing conditions had thinned out most of the small industries, and the town was coming into its destined function as an agricultural community. With the coming of the railroad, the remaining factories, and others that were later started, gravitated toward the western side of the town, or West Cheshire. In that community a group of factories was started about the middle of the century.

The Cheshire Manufacturing Company dated from 1850, and the Cheshire Brass Company from 1866. In 1853 the John Mix Manufacturing Company developed from a business which had been making britannia spoons, and turned to gimlets and auger bits. West Cheshire, also, had a web factory from about 1853 to 1857. Of these the survivors are the Connecticut Brass Company, makers of sheet brass, which seems to be a descendant of the Cheshire Brass Company, and the Ball & Socket Manufacturing Company, which makes a specialty of buttons and light brass goods. These employ a considerable and increasing number of men.

In the main the fine old town's foundation is agricultural. It has not as many people today as it had half a century ago, whereby hangs a tale of a very interesting industry of the past. In the "Cheshire Mountains" about 1855 was discovered a deposit of barytes. Outside capital rushed to the feast, and it is said that in the next sixteen years some 160 tons, worth then $4,500,000, were extracted from the soil of Cheshire. The town profited from it to the extent that it brought hundreds of people there, many of them English miners and good citizens. Cheshire's high water mark in population was at about the end of this period. After that it dropped back slightly, and now is about the same as in 1855. Cheshire partakes of the fruit raising and market farming prosperity of its neighbors, for it has even better land than theirs. It is also becoming the summer home place of dwellers in nearby cities, and as it has many natural attractions, this condition is likely to increase.

All over the town, after the lapse of more than two centuries, may still be found the names of the original planters. But with them are mingled many names new and old of discriminating folk of many origins, who choose the town for its inherent virtue. Among them are men who lead like Frederick Doolittle, Jacob D. Walter, Paul Klimpke, Rev. Marcus J. Simpson and Rev. Chalmers Holbrook, Drs. C. N. Denison, N. W. Karrman and George E. Myers, or Charles A. Buckingham, Graham A. Hitchcock and Clinton C. Peck.

CHAPTER XL

NORTH HAVEN

EARLY OFFSHOOT OF THE NEW HAVEN COLONY, HOME OF DISTINGUISHED DIVINES, MODERN MINGLING OF INDUSTRIAL AND AGRICULTURAL TOWN

It is evident from its boundaries that North Haven was not laid out by the theodolite of any surveyor, not bounded by any plan, but "just growed." Its western line apparently started from Cedar Hill with good intention to stick to the Quinnipiac River, but suddenly changed its mind about two and a half miles up. It runs nearly west then for much over a mile, almost meeting Mill River. A little above there, it takes to the river until it is opposite the center of Mount Carmel, when it shies at the beginnings of the mountain itself, and turns sharply eastward, curving north and northeast under the brow of the mountain until again it meets the Quinnipiac. There is a notch in its northeast corner, while the line follows Worten Brook due east to make a right angle with a straight line running south. There is another notch eastward at Northford, then with fair regularity the line comes south almost to Foxon, then runs southwest until it meets Cedar Hill again.

There are 21.7 square miles within these boundaries, of river bottom, meadow, rolling hills and highlands. There is some little area that strikes the traveler as desert. But mainly North Haven is a combination of prosperous fruit raising and general farming country, brick producing flat and small manufacturing village. It is seven miles from north to southern end, and four and a half miles across at its widest point. Without anything like a boom or artificial aid, it has grown quite slowly but consistently from the village of about 1,200 it was when incorporated in 1786 to the 2,254 it had in 1910. Sufficiently separated from the city, it has its distinct community life. Dating its origin back to within two years of the settlement of New Haven, it has its independent history. It is self supporting, it is self reliant, it is prosperous and crowned with honor wholly on its own account. All in all, it is an unusual combination of suburb and country, but withal, as respects both the works of nature and of man, a thoroughly delightful dwelling place.

North Haven seems to have grown naturally, and to have been early destined to separation from the parent town. Most of its planters at first came from the Davenport party, but apparently there was some extent of independent origin. For William Bradley, credited with being the North Haven pioneer, was not

mentioned in the New Haven list. He is said to have been an officer in Cromwell's army, and surely was a man of distinction. He is traced on the west side of the "East River" in 1640. To his company came in a year or so a group of the New Haven pilgrims, but apparently they judged the east side of the river better for their purposes. In the planters' schedule of 1641 are found the names of Yale, Tuttle, Cooper, and Thorp, and the place-name of the region above Cedar Hill was "East Farms."

Presently to the locality which is now the southwestern point came Atwater, Turner, Potter, Brewster and Mansfield. The names of some of them are plain there today. Thomas and Nathaniel Yale came in 1660. Twenty years later Jonathan Tuttle and Blakeslee, Barnes and Brockett had come, and the tide was working slowly north. As early as 1700 there was a "North Village," and the history of North Haven proper may be said to begin then. For the next fifteen years the pioneers were busy with settling, and seem to have thought little about a community. They kept church connection with New Haven, though their distance was approaching five miles.

It was not until 1716 that the planters were permitted to be a parish, and to form an ecclesiastical society. There were forty families then. They proceeded to erect a meeting house, finishing it in 1717. Their first minister was Rev. James Wetmore, who remained four years. Rev. Isaac Stiles, who followed him, became early a powerful constructive force in the making of the town. He was thirty-six years with the church, and in that time he established it and its people greatly in that faith and character to which the North Haven of our times owes so much, and whose results it so greatly exemplifies. Following Mr. Stiles came one of the most remarkable men who have lived in North Haven, in many ways one of Connecticut's most distinguished citizens. Rev. Jonathan Trumbull, who came to the church in 1760, was in his time a national character, and in the years since has been no less renowned as a historian. He was a man of active inclinations, and when Colonel Wooster raised his famous regiment in 1775, he went out with it as chaplain. Following the war, he wrote that history of Connecticut on which his reputation rests. It was in two volumes, covering the period from the earliest settlement to the close of the Indian wars. It is recognized as "the most careful, minute and conscientious chronicle of the colonial history of the state ever written." It was Dr. Trumbull's intention to follow this with a history of the United States, a work which he was well qualified to do, and it is a matter of regret that he achieved only one volume, which was published in 1810. Advancing age and other cares stopped for him all work but that of the church, which he continued until his death in 1820, preaching his last sermon only nine days before that, when he was past eighty-four years. His service of three score years in the noble old church of North Haven, in addition to being the chief life work of one of the state's most distinguished men of that period, was in its mere length a conspicuously notable pastorate.

It is not easy, regarding the work of men like Dr. Stiles and Dr. Trumbull, to exaggerate the influence of the pastors of the single church in the making

of the town. They set a high mark, not only for those who followed them in this pulpit, but for all the citizens. And they were followed by men who profited by their traditions. The day of such pastorates as theirs seems past, and the list from then till now would be a long one. For thirteen years after the death of Dr. Trumbull Rev. W. J. Boardman was pastor. Passing over thirty years, we come to another long pastorate, that of Rev. William T. Reynolds from 1863 to 1893. Rev. William G. Lathrop, now at Mount Carmel, was pastor for seven years after that. From 1900 to now there have been Rev. Charles Franklin, Rev. Frederick L. Hall and Rev. Howard G. Parsons, the present pastor.

The first meeting house was of the ungainly type of 1717. It did not last long, and was replaced in 1739 by an edifice of the best architecture of that time. It was barnlike at its best, yet it was rejoiced in by the people as one of the best church edifices in the state outside of the cities. When built, it had only a turret. A tall spire replaced the turret in 1800, and the "tinkling bell" gave way to an adequate one. In 1835 a brick church of goodly architecture, with a symmetrical spire, was built. That was the stately building which most of this generation have known, the edifice which was burned in 1910. The building erected two years later to fill its place is of a radically different type, modern, symmetrical and admirably appointed, but somehow, to those who know the traditions of this church, it leaves something to be desired.

Harmoniously with their Congregational brethren have dwelt since 1722 the Episcopalians of North Haven. Of St. John's Church the Rev. James Wetmore was the father, and the first worship of this order was in the houses of the members. It was some time after 1722 that there was a definite organization. For nearly sixty years after that Wallingford, Cheshire and North Haven Episcopalians joined forces in the "Union Church," built in 1740 in the Pond Hill district. That building was not a thing of beauty, but in it was the spirit of worship. By 1761 the people of North Haven felt strong enough for their own church, and in that year built at the northeast corner of the Green a wooden house with no steeple or porch. Rev. Ebenezer Punderson was the rector at first, being followed, in the days of the Revolutionary War, by Rev. Samuel Andrews. The latter was a man of influence, but divided the people because of his loyalist principles. Rev. Edward Blakeslee followed him in 1790. In recent times the church has been a goodly force in the community through such leaders as Rev. William Lusk, Jr., and since 1908, Rev. Arthur F. Lewis.

There is at Montowese, the settlement with the famous name at the lower end of North Haven, a Baptist church, established in 1811. Joshua Bradley had much to do with its founding, and it has had a useful career. It has been ministered to in the past three years by Rev. Carl Swift. There is also, at Clintonville, a Union Mission, founded in 1889.

It is probable that not more than half the workers of North Haven, at least in these days, are in agriculture. Industries of other sorts had an early start in the town. Several substantial brooks feed the Quinnipiac in its course through the town, and water powers are numerous. These had their saw and

grist mills from early times. There were the usual fulling mills, and the tanning of leather was a familiar industry, as it was in almost every Connecticut town. As early as 1665 bog iron was mined in North Haven, though it could have had little commercial value. But by 1720 they had discovered that the Quinnipiac clay beds would produce satisfactory brick, and that was the beginning of North Haven's really important industry. On both banks of the river, for several miles of its progress through the town, these plants have now been worked actively for over six decades.

The first systematically developed brick industry—though it is probable that brick was made long before that in a desultory way—was the North Haven Brick Company in 1854. But the same year Warner, Mansfield & Stiles was formed, and it is possible to see the successor of that firm in the I. L. Stiles & Son Brick Company, as the firm name has been since 1891, now the principal brick producer of the town. The output of North Haven brick has included all varieties, and has at times been enormous. William E. Davis & Company also have a large plant, and there is at Montowese a single large concern which makes the principal industry of the village aside from farming, the Cody Brick Company.

These concerns, doing a prosperous business and employing more men today than ever before in North Haven industry, are the sole survivors of a long line. Time was when Clintonville, the village on the Air Line Railroad in the far northeastern corner of the town, was an important manufacturing point. There were valuable water rights there. In 1830 the Clintonville Agricultural Works made a standard line of farm implements, but years ago it was sold and removed to New Jersey. Twenty-three years later there was Clinton, Wallace & Company, with a large factory, making considerable quantities of farm tools and implements. A quarter of a century later the farm tool industry had waned, but about that time a veritable craze for fancy "visiting" cards swept across the country. There were at Clintonville at that time several print shops which developed an immense mail order business for these all over the country, and their advertising made Clintonville widely famous. Only a trace of this industry remains in the village today.

The list of industries that have waxed and waned is somewhat longer. In 1869 arose the Quinnipiac Paper Company. That is no more. The U. S. Card Factory Company, started in 1881, has gone the way of the other card industries. The North Haven Manufacturing Company, which made tin spoons, is not found today. The Tuttle Brothers Printing Company, card publishers, went with the passing of the fad. Twenty-five years ago there were in North Haven and Clintonville four or five good sized concerns for the making of carriage woodwork, but of these the chief traces are Edward Clinton & Son of Clintonville and T. S. Stiles, wagon builder, of North Haven.

The agricultural development of North Haven has kept pace with that of the towns around it. North Haven peaches, strawberries and other small fruits have gained a favorable reputation in New Haven and other cities, and the quantity increases each year, while garden truck and dairy products increase

MEMORIAL HALL, NORTH HAVEN

in quantity with the demand. North Haven land is good and easily tilled, and its farm prosperity notably grows.

In 1916 the town had 557 school children, provided for in a comfortable central building of four rooms and in eight district schoolhouses. North Haven's standard of education is high, and the work done in its well taught, well supervised schools shows excellent results. The present town school committee is: Hubert F. Potter, George J. Merz, Andrew D. Clinton, Marcus D. Marks, Ralph W. Nichols, Isaac E. Mansfield, John R. North, David B. Andrews, Wilson E. Goodsell.

While North Haven was still a parish of New Haven the parent town in 1714 donated to "the neighbors" the eight or ten acres which constitute its "green." Probably it was wooded then. Gradually the trees were removed, but it was not until long after the town's incorporation in 1786 that any adequate effort was made to take care of the green. Indeed, well on in the past century it was so neglected that compared with what it might have been it was a source of grievance to many citizens. Of late years, however, the green has been better cared for, though it still shows room for improvement.

The North Haven Memorial Library was established in 1884, and is a well kept institution now circulating 5,510 volumes. Its librarian is Miss Clara E. Bradley. It was erected through the efforts of the Bradley Library Association, though a memorial legacy from the late Hon. S. Leverius Bradley of Auburn, New York, descendant of a prominent family of North Haven Bradleys, made it possible.

For many years North Haven's lack of a suitable town hall bothered many of the citizens, as did the absence of a monument to its soldier dead grieve many of the patriotically inclined. At length the double lack was supplied by a single means, and in 1887 the Memorial Hall, erected at a cost of $5,000, met a public need and became a suitable soldiers' memorial.

The changes in industrial conditions of the recent decades, and especially the demand for brick workers, have served to alter the character of the town's population from the simplicity of the old stock. Yet North Haven's citizenship well holds its own. It has increasingly become a place of suburban residence, particularly in its center, and trains and trolleys at morning and night are filled with North Haveners whose work is elsewhere. The Hartford and the Air Line railroads and the trolley serve these needs of the commuter, while the town's own natural attractiveness does the rest. Among the citizens who make the town today are descendants of the first settlers, though there is a mixture of other names. Col. Robert O. Eaton and Col. J. Richard North are conspicuous, the one in politics, the other in military and community service. Two physicians, Dr. R. B. Goodyear and Dr. C. S. Higgins, care for the people's health, while all the lawyers are men like Ward Church who have their practice in the city though their homes are in the town. Other "first citizens" are John H. Blakeslee, Sheldon B. Thorpe, the town's careful historian, Hubert F. Potter, Milo N. Wooding and Charles E. Davis.

CHAPTER XLI

EAST HAVEN

"EAST FARMS," ITS DEVELOPMENT, ITS GROWTH AND DIVISION AND ITS CHANGE TO THE AGRICULTURAL TOWN AND SUBURBAN SETTLEMENT WHICH IT IS TODAY

On the eastern side of the bay which makes New Haven harbor is a tract of land that might geographically be described as a peninsula. The waters which bound it on its western side are New Haven harbor and the broad mouth of the Quinnipiac River, which for almost two miles north of the harbor is an estuary. On its eastern side for three miles runs down Lake Saltonstall, a deep, substantial body of water, which is connected with the Sound over two miles farther down by what at its mouth is called Stony River. This is the peninsula, at the beginning greatly isolated from the New Haven settlement, now so closely connected that one gets hardly an impression of division, which was "East Farms" for the first century and a half of its existence, later East Haven.

Here we are in the region of shore towns, and a material part of the almost thirty square miles which originally formed East Haven is the familiar "salt meadow," whose crop is mosquitoes, shore birds and a sort of grass which the farmers formerly thought worth the expenditure of considerable time and labor. A large tract east and northeast of Morris Cove, another almost in the center of the old town's territory and still another along the upper banks and to the eastward of the river, is either salt or fresh marsh. For the rest, East Haven is rolling farm land, with a few heights that make it interesting. Chief of these is Pond Rocks, a range nearly four miles long which skirts the western shore of Lake Saltonstall, rising at its highest point to 240 feet.

The early settlers naturally overflowed to East Farms. To those less used to bridges than are we, the crossing of the Quinnipiac was not a difficulty. Yet the river did make a positive boundary, and it was inevitable that this should become a more or less distinct community from the first. It was found a land of the Indians. Its fair fields at the north had been their hunting grounds. "Fort Hill," which rises 360 feet at what was the center of the town, was so named because it was their place of defense. "Grave Hill," farther north, was their ancient burial ground. Over the old lake, doubtless, and through its outlet to the Sound, they drove their light canoes. Over the hills and meadows and flats of the region they hunted, and on the shore they gathered the aboriginal oyster and clam.

Friendly enough William Andrews and his associates found them when they came in 1639—for East Farms was well sprinkled with planters while yet the dwellers in the nine squares were timidly locking their stockade gates by night. The tract including East Farms had been acquired from the Indians in fair bargain the year before, and they had no enmity for the white man. There were some 113 settlers in that first party. Names like William Andrews, Jasper Crayne, Thomas Gregson, William Tuttle, John Potter, Matthew Moulthrop, Matthias Hitchcock, Edward Patterson, Thomas Morris and John Thompson led the list. Names like these are spread all over the town today, for East Haven's old stock still holds its ground.

Evidently good reports of the land went back to New Haven or spread elsewhere, for a new party, almost as large as the first, followed to settle in 1644. Before that adventurous settlers had spread out, finding some of the shore points first, evidently. In the year of first settlement Thomas Gregson is reported at "Solitary Cove," now Morris Cove—it is anything but solitary now—and in 1644 he was allotted 133 acres there. He seems to have been the first man to bring his family to East Farms. Thomas Morris of the first party was not far behind him, however. He was a shipbuilder, and in 1671 built the old Morris house which still stands in good preservation at the Cove.

The advantages of what is now East Haven as a suburban residence seem to have been early discovered. Perhaps there was prophecy in the purchase, following Rev. Samuel Eaton, who had fifty acres there in 1640, by Rev. John Davenport in 1649 of a farm of 600 acres at Dragon Point, which he ran as a country place called the "Davenport Farm," and employed Alling Ball as his farmer.

The most distinguished "country residence" in East Farms came later, probably as late as 1700, when Governor Gurdon Saltonstall built on the heights overlooking the lake one of the finest houses in Connecticut. There he lived for the remainder of his life, and his residence there rescued that fine body of water from the obloquy of being longer called "Furnace Pond."

The impressive allotments of land did not tend, perhaps, to the early increase of East Haven's population beyond a certain point. For in 1754, much over a century after the first settlement, there were only sixty-one families there. The "Farms" had sought parish privileges in 1677, but did not get them until 1680. There was strength enough to secure incorporation as a town in 1785, and shortly after that, the enumerators said, East Haven had 1,025 people.

That town, it should be remembered, was all and a little more of the peninsula heretofore described. It had the populous east shore of the Quinnipiac and the harbor, all the way from Cedar Hill to what we call Lighthouse Point. It took in Morris Cove and Fair Haven East as those sections grew up. This explains why it increased until in 1855 it had 2,000 people, then 3,057 in 1880. Meanwhile, it had become an awkwardly divided community. There was the Village of East Haven, southwest of the point of Lake

Saltonstall. There was the strictly agricultural northern area, comprising most of the town's land. There were the seaside communities of Morris Cove and South End. And there was the near-city on the eastern shore of the Quinnipiac.

This last produced trouble, largely financial. Bridging the Quinnipiac was no small task, and was not attempted, at the point where it was needed most, till 1877. By 1650 there were ferries across the river near its mouth, and from Fair Haven to Fair Haven East the town operated a ferry for some years after the Ferry Street bridge was built lower down. But necessity compelled the Grand Avenue bridge in 1877, and the $60,000 it cost was a pretty heavy load for a town with a grand list of only $2,190,220. By the time it was done, East Haven had a bonded debt of $100,000. The owners of moderately paying farm lands, getting little benefit from these costly improvements which the east bank of the river thought it must have, vigorously protested.

That is a part of the story which ended in 1881 in the setting off to New Haven of nearly half the territory of East Haven. The new line ran from a point in the North Haven boundary east of "the ridge" southwest to Fort Hale park, then southerly to the Morris Creek on the Cove meadows, which it follows to the Sound. The event has proved that the division is more natural than that which the Quinnipiac made, for the annexed area, now New Haven's Fourteenth and Fifteenth wards, is now substantially built up, except the northeastern corner. As a consideration, in part, for this annexation, New Haven assumed the whole of East Haven's bonded debt of $100,000.

This left East Haven with a population of 955. In the course of thirty-seven years it has without artificial aid more than doubled its number, and is now back where it was in 1855, having today not far from 2,000 people. It has a property list much larger than its total when the separation came, though it has formed a new debt as great as the first cost of the Grand Avenue bridge. Apparently it is well content with its size and status, being a substantial, prosperous town, whose history, though great, is not all behind it.

Much of that history centers around "the Old Stone Church," which stands near the center of the town, the ancient church of the fathers. The scattered early settlers were not able to support a church, and must have worshipped in New Haven for fifty or sixty years. The first definite record we find of worship in East Haven was the ministration of Rev. Jacob Hemingway, who began to preach to the people in 1704. This must have been in the planters' houses, for the church was not officially organized until seven years later, and not before 1711 was its first building erected. The size of this indicates a congregation of modest requirements. It was only twenty by sixteen feet. Its appointments without and within were equally primitive, no doubt. Either it was inadequate from the start or the congregation grew more rapidly than was expected, for it was used only eight years. It was replaced in 1719 by a larger building, about which we are told little. It served the people, however, for fifty-five years.

One of the distinctions of this church is that in its 207 years it has had but seven pastors, one of whom merely filled an interregnum as acting pastor. The briefest regular pastorate was of nine years. From that the range has been up to fifty-one. The first pastor, beginning his service seven years before the church was organized, remained until his death fifty years later. The second pastor was Rev. Nicholas Street, who was ordained in 1755, and remained until his death closed a remarkable service of fifty-one years. So long a pastorate, at a time when the town was in its formative period, had an incalculable influence. Indeed, the power that has gone out from the old church in its two centuries is easily recognized but cannot be reckoned.

Following Mr. Street's came the comparatively brief pastorate of Rev. Saul Clark. He was installed in 1808, and after eight years he was dismissed, on his own request. East Haven had become much of a town in 1817, when Rev. Stephen Dodd came to this church. He was an able preacher, a firm advocate of temperance, a man of quiet power. He led the church and in great measure the people for twenty-nine years. He found time to give some little attention to historical research, and in 1824 published, under the title of the East Haven Register, some valuable facts of the town's history and genealogy. Fifth in the order came Rev. Daniel W. Havens, and rounded out an even thirty years —thirty years of constructive progress, closed in 1877 by his resignation. Following that there were three years in which Rev. Joseph Tomlinson was acting pastor.

Thirty-eight years ago there came to this church and pulpit a man who was to cover the whole modern period in one remarkable pastorate, as distinguished as any in its history. Rev. Daniel J. Clark was then a young man, just from Hartford Theological Seminary. It was his first charge. He has grown up with the old town in its modern time. He has seen its most important changes. He has grown into the hearts of the people through the devotion of his life to their service in the old church.

It is an old church, even as a building. This edifice of stone, though it has that appearance of healthy youth which symmetry of architecture gives, dates back nearly a century and a half to 1774, in the time of the second pastor. It was, when built, notable in the church architecture of Connecticut, in city or country. Now, a century and a half young, it stands out with all the dignity of old, a true symbol of the permanence and eternal youth of the ideals for which it stands. The chapel, or parish house, constructed of stone that as nearly as possible matches the church, was erected in 1874 as a "centennial chapel" to celebrate the church building's centenary. It well serves the community's needs as a center of healthful activities in connection with the church's work.

The missionary spirit of old Trinity on the Green helped toward the establishment, as it has helped in the maintenance, of a church of the Episcopal faith in East Haven. It is called Trinity there. Its pathway has not been all an easy one. From 1788 there were first neighborhood meetings conducted by

a body of Church of England believers of which Samuel Tuttle was chairman and John Bird clerk. The building of a chapel was begun in 1789, but the work was interrupted by an untoward accident in raising the frame, and other delays following, was not completed until 1810. Meanwhile, it was used to some extent. Rev. Edward Blakeslee was the first rector, but his stay was brief, and in the next eighty years there were some twenty-five rectorates, interspersed, during the first part of the period, by seasons in which Rev. Dr. Hubbard came out from Trinity in New Haven to conduct the services. The chapel was enlarged in 1843 and 1845, and in 1867 was completed to substantially its present form.

In the far northeast of the town there is a section which got its name from the Indian sagamore Foxon. On another line of main highway, six miles distant from the Village of East Haven, it has become a somewhat distinct center of the farming district. There was erected in 1877 a chapel for neighborhood gatherings, and in 1893 a Congregational church was organized. It has but fifty-three members, and is in part a state mission church, but it holds a sort of frontier in the sturdy old pilgrim spirit. Rev. Charles Page has since 1894 been its pastor.

About 1914 there was established in the southwestern part of East Haven a Catholic parish, taking in the village and a part of the Morris Cove section. It has a substantial building, and is ministered to by Rev. Joseph Joyce, D. D.

East Haven has a good school equipment. By arrangement with New Haven, it has the advantage of the city's high school privileges. The costly system of small district schools has been in great measure abolished, and the town's 781 pupils are accommodated in two school buildings, one of one room and the other of six in the central portion of the town. The value of these buildings is upwards of $20,000. The school committee in 1917 consisted of Samuel R. Chidsey, John D. Houston, Charles H. Stanton, Charles W. Granniss, John Scoville, Julius E. Brooks, Robert E. Hall, Minott C. Bradley and Grove J. Tuttle.

This was not always the peaceful combination of suburban village and agricultural town it seems today. It appears to have been discovered that there was iron in the vicinity of "Great Pond" almost as soon as that there was virtue in the soil to raise crops. So the lake was early dubbed "Furnace Pond," from the iron works there. It was in 1655 that they were established, the earliest of any in the state. But the iron industry does not appear to have amounted to much, and presently was overshadowed by others which sought to utilize the water power from Stony River or from the Farm River which flows down from Foxon and empties into it. In 1680 a firm with famous names, Stephen Goodyear and John Winthrop, Jr., asked for the mill privilege at Saltonstall. Another attempt to manufacture iron was made there in 1692 by John Potter. Soon the place was monopolized by the town grist mill, Samuel Heminway being the miller. Further down, and later, there was a paper mill. James Donoghue, James Harper and others organized the Saltonstall Manufacturing Company

in 1871. Still later, evidently in that same plant, were made heavy carriage and portable engine wheels. In the nature of a successor to this there was in the village later a shop run by steam power, and conducted by Stephen Bradley & Company.

So ends East Haven's manufacturing chapter, for virtually all of these things are of the past, and little trace remains. The town has nothing that may properly be called manufacturing. Yet it has the look of prosperity and thrift, and that is not an illusion. Its growing central streets have their houses occupied by East Haveners—and they are loyal East Haveners, too, for there is a justified pride in the town—who have business or employment in the city, or perhaps have farming or business interests in East Haven. There is abiding evidence of good construction on the ancient foundations. The men of East Haven are substantial men, worthy holders of such names as Bradley and Thompson and Hosley and Tuttle and Scoville and Street. The town has in Dr. Charles W. Holbrook its beloved physician, and its legal needs are supplied by Attorneys Dwight W. Tuttle, Grove J. Tuttle and Alfred W. Andrews. A competent fire department, with H. B. Page as chief, protects the thickly built portion of the town.

East Haven has its green, of the true New England type, a central feature in its town layout, and well preserved. It gives that air of distinction and dignity which well represent the age and leisurely development of the community.

Here is one of the finest of Connecticut shores, though it is not fully developed. At the southeast corner it holds the historic name of Momauguin, with a summer hotel of the same name, and a little to the east is the Mansfield. There is a choice stretch of beach, and this is East Haven's principal summer resort. A branch trolley line connects it with the trolley which runs from New Haven through to Branford. South End has a beach as good and even more picturesque, though not so many have found it. These are the remnants of what was, before the division, the oyster raising and seaport town. The modified form of seashore activity shows change, but not decadence.

CHAPTER XLII

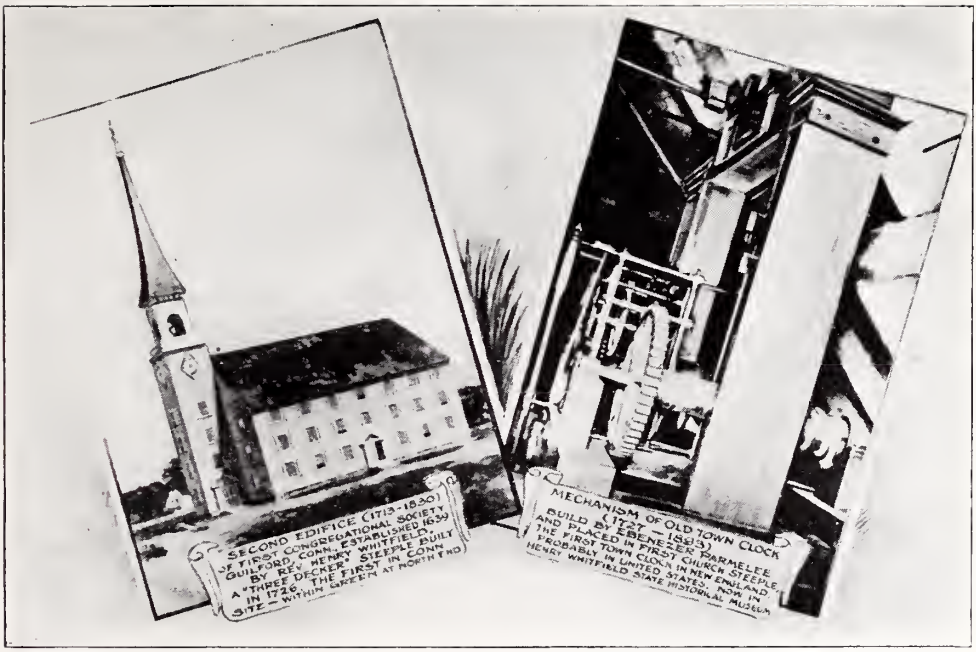
GUILFORD

THE INDEPENDENT ORIGIN YET NEW HAVEN AFFILIATION OF THE FOUNDERS, THE ESTABLISHMENT, DEVELOPMENT AND CONSTRUCTION OF THE PLANTATION OF MENUNKETUCK

The symmetrical boundary of southwestern Middlesex County would be that line which runs almost straight south from Lake Pistapaugh at the southeastern corner of Wallingford to the Sound. That instead this boundary is the Hammonasset River involves some history which has a place all its own in New Haven County. Guilford is a curious paradox of an entity on the one hand, and an integral part of the New Haven district on the other. It was settled independently of New Haven; yet its inclusion, in such disregard of natural county lines, in the New Haven county, is sufficient proof of its identification with New Haven.

At least that much of origin is required for an adequate understanding of Guilford as it stands in the commonwealth today. It is a town with all the pride of independent pilgrim establishment. It has deep historic foundations that cannot be moved. Its makers of the old stock predominate. Modern Guilford is a part of the melting pot, too. When they numbered its "men of war" in 1917 there was patronymic proof of a dozen widely different races in its citizenship, but then and since there has been even stronger evidence of a community as united, as American, and soundly dependable as the Guilford that raised a regiment in the Revolution, that guarded well its coasts in 1812, that gave with unsparing sacrifice of its best manhood to save the Union in the '60s. All down the record of the years, from the little company which signed the "join ourselves together" covenant with Pastor Whitfield on the voyage to this land of promise, to the more than three thousand people of many origins who make the Guilford of today, the record is starred with sterling men and true women. Some have their names written in the world's halls of fame—and they are not a few. But the many have lived the even nobler unsung life of the country town, and made that the American field of honor.

Geographically, Guilford is a substantial town. As it stands today, it has an area somewhat in excess of forty-seven square miles, extending thirteen miles from the marshy point of Sachem's Head to the highland boundary of Durham. Across its widest part, from Moose Hill to where Neck River makes its farthest


SECOND EDIFICE (1713-1830)
OF FIRST CONGREGATIONAL SOCIETY
GUILFORD, CONN. ESTABLISHED 1639
BY REV. HENRY WHITFIELD.
A "THREE DECKER" STEEPLE BUILT
IN 1720.
SITE — WITHIN GREEN AT NORTH END
MECHANISM OF OLD TOWN CLOCK
(1727 — 1903)
BUILT BY EBENEZER PARMELEE
AND PLACED IN FIRST CHURCH STEEPLE.
THE FIRST IN CONN.
PROBABLY TOWN FIRST CHURCH STEEPLE
FIRST CLOCK IN NEW ENGLAND
HENRY WHITFIELD STATE HISTORICAL MUSEUM

OLD FIRST CHURCH BUILDING AND MECHANISM OF OLD TOWN CLOCK, GUILFORD

eastward curve, it measures six miles. As Connecticut towns go, it is a land of large distances. It is starred all over with place names, many of them suggesting history. It is a coast town lacking in beach, it has a fine harbor, once the home of many coasting vessels and the refuge of more, but seldom visited now by more important craft than idle pleasure boats. Mulberry Point and Sachem's Head tell of the times when the Indian roamed the marshes and the hills of old Menunketuck. Clapboard Hill and Moose Hill have their meanings of a past that most have now forgotten. Grim Totoket of Branford overlooks its northern boundary, and farther eastward Bluff Head looks down on the interesting waters of Lake Quonnipaug, one of the finest bodies of fresh water of the region.

Time was when Guilford had acres in excess of any town in the state. For though by the beginning of the last century most of the two large towns had been parceled between their parishes, Guilford and East Guilford remained one political unit until 1826. Up to that time the area of the town was over eighty-seven square miles. The towns of Guilford and Madison, which then was set off, are alike in one peculiarity. As standing since the division, each is a long, narrow territory stretching thirteen miles up from the sea to the deep woods of the north. Each has a south and a north "society," which form distinct communities, having little but voting duties in common, with what amounts to a decided break in settlement between. In one way of looking at it, four towns have been made out of the Menunketuck which the first settlers acquired from the Indians in 1639.

Guilford is ever loyal to its brethren. It makes no quarrel over the claim that its origin, its spirit and purpose, were identical with those of the founders of New Haven. So much the more reason, then, why Guilford's individual source should be so shown that he who runs may read. Religious intolerance, that same church bigotry that drove Cotton Mather and Thomas Hooker and John Davenport to the large room and free air of this New World, sent forth Henry Whitfield and his little company of independents. Henry Whitfield's house at Ockley in Surrey was a harbor for the persecuted by the zealous Archbishop Laud. If men like Mather and Hooker and Davenport were not his friends before, they were by the time they had come here, and their cause was common. Whitfield became a Congregationalist and an independent long before he resolved to follow his friends. They had gone, he was lonesome, and the light of the searchers of the archbishop was beginning to play on him. His friend Fenwick provided a way, and the Whitfield party came.

Two features of that coming will help to make clear the character of that migration and its relation to the other one two years earlier, which terminated at Quinnipiac. The first was the covenant which the twenty-five made and signed on shipboard. It was a promise to "join ourselves together, to be helpful one to the other, not to desert or leave each other." Therein is revealed the character of the founders. It is a character which Guilford has never lost.

In the second place, these voyagers deliberately made for Quinnipiac. Theirs was the first ship to visit that harbor since the settlers came. It was the first

ship to enter the mouth of the Quinnipiae estuary. And in their brief stay they named the city which was to be. For there is satisfactory evidence that Pastor Whitfield, or some other of the discerning in the party, looking about him on the broad bay which would hold a thousand ships safe from the storms, and landward over the goodly plain between the red rocks, called this a "Fayre Haven." From that to New Haven was natural and easy.

The roll of honor of that party has been many times, but not too many times, recorded. These are the twenty-five names at the foot of that noble covenant:

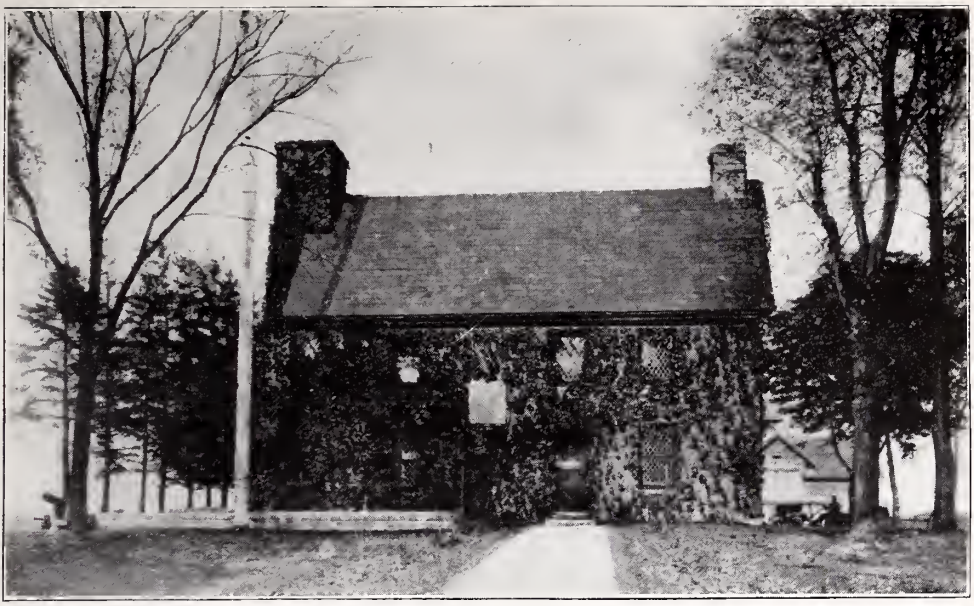
Robert Kitchel, John Bishop, Francis Bushnell, William Chittenden, William Leete, Thomas Jones, John Jordan, William Stone, John Hoadley, John Stone, William Plane, Richard Gutridge, John Housego, William Dudley, John Parmely, John Mepham, Henry Whitfield, Thomas Norton, Abraham Cruttenden, Francis Chatfield, William Hall, Thomas Naish, Henry Kingnoth, Henry Doude, Thomas Cooke.

There are in Guilford and Madison today abundant fruits of that founding. At least eighteen of the twenty-five names are prominently represented in the two towns, though such names as Seward, Seranton, Hubbard, Bartlett, Chalker, Fowler, Benton, Evarts, Stevens and Blachley or Blatchley, found in the freemen's list of 1650, are even more plentiful. It will be found that most of the others are on the early tombstones. Those who signed that covenant were faithful, so far as Providence permitted.

"They love their land because it is their own," wrote Guilford's poet years afterward. The Guilford part of his Connecticut, at least, owned its land by right of purchase. For we have the definite record of purchase from the Indians of all the territory included in Guilford and Madison, the payment being in that same seemingly negligible coin which Shaumpishuh and Montowese accepted so readily. It was the coin which the Indians loved, and there is no reason to doubt that Whitfield and his fellows, as did Davenport and Eaton, paid the asked price.

On such a foundation stands a town high in honor among those of Connecticut. Laid on a church foundation, its history, from the beginning until now, is in no small measure the history of its churches. There was not in Guilford so conspicuously as in New Haven the stern rule of the church, but its government was, for the first hundred years of its existence, as truly a theocracy. It sensibly followed the leadership of Pastor Whitfield, for it was a wise one. He preached the word of truth; he showed good political and business acumen. He was a man of substance. He gave Guilford in that first year an institution which has made for it as much fame, the country over, as anything in its possession. It was he who built the famous "Old Stone House," commonly known in the histories as "the oldest house now standing in the United States." Halfway down the street leading from the green to the sea, now near the railroad station, it has stood for the better part of three centuries, and bids fair to stand for as many more without impairment.

But Pastor Whitfield, having given the colony a start of twelve years, felt



OLD STONE HOUSE, GUILFORD

Erected in 1639, now the Henry Whitfield House, State Museum. The oldest stone house now standing in the United States.

COMFORT STARR HOUSE, GUILFORD

Main part purchased by him in 1694 from the heirs of Henry Kingsnorth, twenty-second signer Plantation Covenant, by whom it was doubtless built as early as 1645. Second oldest house in Guilford.

impelled to visit the land of his origin. For some reason or other he did not return. The people found for his place the Rev. John Higginson, Harvard graduate, son of one of the second party of settlers. He was a man of power and good leadership, but he came to a difficult succession. His pastorate was terminated after eight years. Then came Rev. Joseph Eliot, second son of John Eliot, the sainted "apostle to the Indians." It seems to have been through him that the Eliot line came to Guilford, and it has ever since been prominent there. Mr. Eliot served the people well and led them wisely for thirty years, dying in 1694.

For seventy-five years after that Rev. Thomas Ruggles, father and son of the same name, occupied the Whitfield pulpit. Those were momentous years for the church in many ways. Mr. Ruggles the elder worked with the people for thirty-three years, till he yielded to physical infirmity in 1728. Mr. Ruggles the younger had a pastorate of forty-two years, but it was not all a peaceful time, as we shall see. The Rev. Amos Fowler came to the assistance of Mr. Ruggles before his death, and continued with the church until 1800. After him came Rev. Aaron Dutton, and lived to see substantial beginning of the split over abolition. Then there were forty years of shorter pastorates, until we find Rev. Frank Hudson Taylor with the church in 1880, continuing for three years. Rev. Edmund March Vittum, from 1884 to 1888, is well remembered, being followed for a year by Rev. Charles H. McIntosh as stated supply. Rev. Frederick E. Snow came in 1891, and has remained for twenty-seven years.

The early buildings of the church were on the green, the first, in 1643, being at the start as bare and cheerless as a barn. It was improved by degrees. They partly plastered it in 1668, and later enlarged it with a gallery. A porch was built in 1673. But going to church was an all-day task in those days, and even with those improvements, the people needed a place where they could get warm at noon. So the first "Sabbath Day house" was built in 1696. In 1713 this ancient edifice was replaced by another on the green south of the schoolhouse. In 1725 it acquired a steeple, and shortly afterward a bell. As completed, it was a strange looking building with three-story effect, angular and lacking in beauty as we deem it, but with a sort of quaint dignity. When the people built again in 1830 they abandoned the green for a commanding site on its north side, and erected their present beautiful and convenient building.

The Congregational Church at North Guilford was established in 1725, five years after this part of the town had been made a separate society. Meanwhile, East Guilford had been made a separate society, and had established its church. So this was for a time the third church in Guilford, but when East Guilford was made Madison in 1826, this became the second. It has had a useful but hardly eventful history. Its first pastor was Rev. Samuel Russell, son of that Samuel Russell who had so large a part in the history of Branford and Yale. For twenty-one years he led church and community, and that was probably the longest pastorate the church has had. Nearly twenty-five men have led it in the 160 years since, among whom we find the honored North Branford name of

Rev. Fosdick Harrison. It has been the living center of a fine old community, for North Guilford in its isolation has depended greatly on its church. For eight years, from 1903 to 1911, Rev. E. P. Ayer was its pastor. The present minister is Rev. Henry Schlosser.

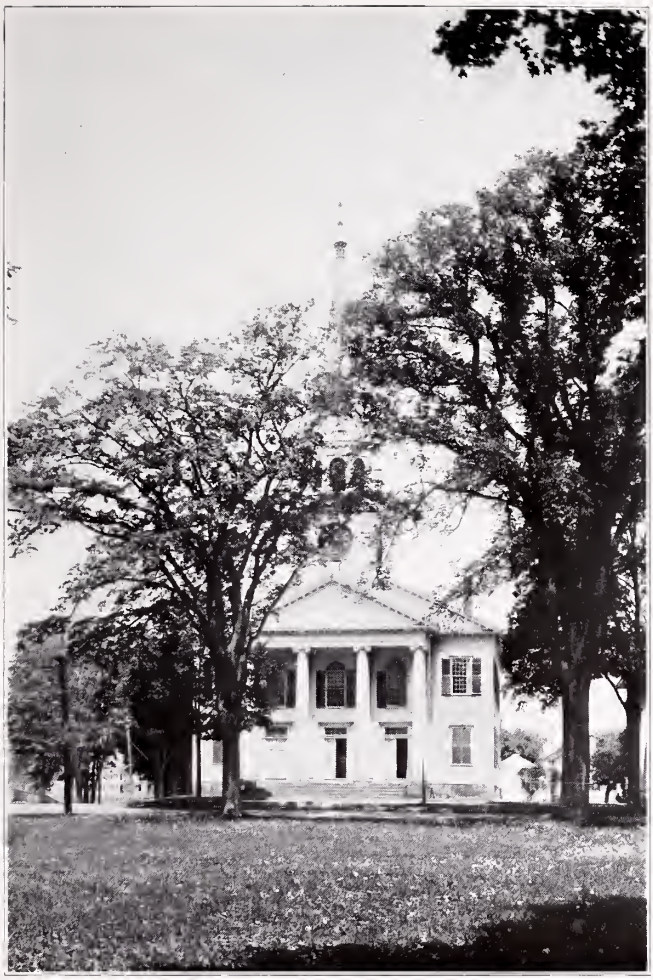
The time of Rev. Thomas Ruggles, Jr., with the First Church was starred by an unseemly, and it seems to us unnecessary strife which caused two churches to grow where one had grown before, but not to edification. It was a family squabble. There was a minority in the First Church not content to settle young Thomas Ruggles in his father's pulpit. It seems to have been headed by Captain Andrew Ward, who thought his son Edmund better fitted for the position, and slighted because he did not get it. This was in 1729. The upshot of it was an attempt to establish what, had it lived, would have been the Fourth Church. It was a long struggle, lasting all but eighteen years of a century, and covering the time of three pastors after Rev. Edmund Ward. It was ended in 1811 by the disappearance of the Fourth Church.

It was a real division, on a very positive question, which formed the Third Church in 1843. One hundred and twenty-three members who believed slavery should be abolished for principle's sake broke loved ties and assumed the burden of a new church, and put up a building on the west side of the green, calling Rev. David Root to be their pastor. Following him in succession were Rev. Richard Manning Chipman, Rev. George Ingersoll Wood, Rev. George Mills Boynton and Rev. George Wallace Banks, whose long pastorate closed in 1905. Since then Rev. Warren D. Bigelow, and for the past few years Rev. Herbert D. Deetz as supply, have served the church. It has always been a live and progressive institution. Its edifice, built in 1844, was remodeled in 1862, and its chapel added in 1879.

Guilford's Protestant Episcopal Church, whose noble gothic granite edifice stands on the east side of the green, one of the fine pieces of architecture in the town, dates from 1743. For several years after that, however, it was no more than the gathering at Nathaniel Johnson's house from week to week of a few who preferred that form of worship. Later Rev. Ebenezer Punderson led them, and after him Rev. Bela Hubbard, a native of Guilford, was their rector. About 1751 their first building was set up, to be replaced by their present edifice in 1836. The most notable period in this church's history has been the quarter century from 1881 to 1906, in which Rev. William Given Andrews, teacher, historian, distinguished citizen, ministered to it. Since him the rectors have been F. R. Sanford, 1907 to 1909, and Rev. E. L. Wells, from 1909 to 1916.

St. John's Episcopal Church at North Guilford, established in 1748, has found moderate support in a community not tending to grow, and containing no more people than a single church might serve. For the past few years it has joined forces with Zion Church of North Branford, the two being served by temporary rectors.

For about sixty years following 1808 Guilford had a Baptist Church, due



FIRST CONGREGATIONAL CHURCH, GUILFORD

chiefly to the zeal of a few, especially the Rev. Alvah Bradley Goldsmith, who led it in its later years. The church passed away at his death in 1863.

The Guilford Methodist Church was organized in 1838, and has ever since been active, though subject to the struggle inevitable in an overchurched community. Rev. Charles Chittenden formed it, and soon afterward its building was erected on the west side of the green. It has had a long line of earnest pastors, whom it shared, in recent years, with the struggling church in Madison. For two periods, the last for several years before his death, Rev. Otis J. Range was pastor. The announcement from the conference of 1918 was that the pulpit was to be supplied.

The latest church formed in Guilford was by the Roman Catholics, its definite establishment dating from 1887. Its parish until recently included Madison. Its first pastors were Rev. John A. Dolan and Rev. William J. Dullard, and Rev. J. C. Fogarty at present ministers to it.

Henry Whitfield brought to his new community the same thorough ideas of education which John Davenport had, and his followers early made provision for a central school, which was on the green. It had thorough teachers and bore good fruits, however crude it may be to our way of thinking. There was one peculiar feature of their early school support. As far back as 1658 certain school lands were provided, consisting of thirty acres of upland and twenty of marsh, whose income was to go perpetually for the support of schools. Those acres still remained as late as 1890, and the "school meadow" must have provided Guilford at that time an income as great as thirty dollars a year! The schools spread with the town, until today Guilford has a system of ten districts with eleven schools, one with six rooms, one with four, one with two and eight with one room, making twenty-one departments.

In 1854 Mrs. Sarah Griffing deeded to seven trustees a piece of land and $10,000 for the establishment of a higher school. These trustees were Rev. E. Edwin Hall, Henry W. Chittenden, Simeon B. Chittenden, Dr. Alvan Talcott, Abraham C. Baldwin, Ralph D. Smyth and Sherman Graves. Simeon B. Chittenden added $10,000 more to the gift, and in 1855 the present famous Guilford Institute was erected. It has had over six decades of wonderful history, and been a center of Guilford's educational life and pride.

The schools of Guilford, providing educational facilities for 547 children, were in 1917 directed by the following committee: C. Stowe Spencer, George E. Beers, Arthur H. Lombard, Josephine W. Walker, William C. White, Lewis S. Harrison, William A. Dudley, John F. Dolan and May Minor Leete. It would be hard to gather a more broadly representative body of Guilford citizens.

A small section of the more densely settled portion of Guilford was made a borough in 1815, and in the past few years has developed truly metropolitan features, such as cement sidewalks, curbstones, electric lighting and water supply. Its warden in 1917 was Arthur M. White. It has an effective fire department, and in general an efficient and sensible government. The steam railroad came in 1850, and in 1910 the Shore Line Electric Railway came through the

town from Madison and the east, continuing to New Haven by way of North Branford. There is a branch line from Guilford green to Stony Creek.

That green is more than ever in these days the pride of Guilford. It is to the town what New Haven's green is to that city. It also has in its time had on it two church buildings, four schoolhouses and a hay scales, but now it is clear of them all. In size it is about 66 by 29 rods, and contains nearly twelve acres.

For a town of moderate size—Guilford had 3,001 people in 1910—it has substantial banks. Its savings bank was founded in 1875, and since about 1894 Capt. Charles Griswold, who comes near to being first in the town's rank of citizens, has been its financial guardian, though E. H. Butler has for some years been its president. This bank has deposits of $715,138, and surplus of $40,000. Some time after its foundation the Guilford National Bank was established, but about 1916, for practical reasons, it was changed into the Guilford Trust Company. Of this C. Stowe Spencer is president, and Captain Griswold is treasurer. It has $25,000 capital and $15,000 surplus.

The Guilford Free Library has since 1890 given the people good service, and in 1891 a convenient building was erected on Whitfield Street for its use. It has 2,400 volumes, and Miss Martha G. Cornell is its librarian.

After 250 years of life as a residence, under changing ownerships, the distinguished Old Stone House came to its appropriate mission in 1899. The Legislature of that year ordained it a state museum, and provided for the appointment by the governor of a body of trustees for its management. It is preserved with regard to historical fitness within and without, and is a repository for an increasing collection of the state's historical relics and memorabilia. The present trustees are:

Frederick C. Norton, Bristol; C. Hadlai Hull, New London; Mrs. Godfrey Dunscombe, New Haven; Alice Bradford Bridgeman, Norfolk; George D. Seymour, New Haven; Alfred E. Hammer, Branford; Edward C. Seward, Guilford; Rollin S. Woodruff, New Haven; the first selectman of Guilford, ex officio. The custodian of the museum is Mrs. Mary H. Griswold of Guilford.

Guilford's newspapers, for all the town's age, have been confined to the modern period. Of several of varying value, one has survived. There was the Shore Line Sentinel, an excellent weekly whose publication was begun in 1877, but somehow it did not pay. There were later the Guilford Item and the Guilford Echo, but they were not of the fit that survive. In 1894 the Shore Line Times, which the Rev. E. M. Jerome had founded in Fair Haven a few years earlier, was purchased by Charles H. Scholey and brought to Guilford. It was the double acquisition by the town of a good newspaper and a fine citizen. He has happily succeeded in filling, in just the way that suits the good old town and the region round about it, the space that the daily newspaper does not fill, and he is gaining the reward his meritorious service deserves.

Guilford has one of the oldest Masonic organizations in the state—St. Alban's lodge, F. & A. M., instituted in 1771. With it is Halleck chapter,

FOUNDRY OF I. S. SPENCER'S SONS, INC., GUILFORD

THE GUILFORD TRUST COMPANY AND GUILFORD SAVINGS BANK

Formerly the Guilford National Bank.

Royal Arch Masons, 1888. Menunketuck lodge, I. O. O. F., dates from 1880. Maida Rebekah lodge was instituted in 1895. Guilford also has lodges of the N. E. O. P. and the O. U. A. M., and the Royal Arcanum, and there are flourishing granges in Guilford and North Guilford.

One other institution makes Guilford famous throughout the state and beyond. In 1860 the Guilford Agricultural Society was born, and for almost half a century it has held annually "the Guilford Fair." It is the great day of Guilford's year, the great annual for eastern New Haven county and the southern central part of the state. For not only are the fruits and products of the town and the region spread out for pride and emulation and instruction, but the people gather and revel in Old Home delight. It is a joy not to be missed.

First of all, Guilford is agricultural—has been from the beginning, will be, doubtless, to the end of the chapter. But it has manufactures that are of positive substance. The threads of their sources run back almost to the time of founding, and most of the early ones are memories only. The original mechanical industry, the old town mill, will see its third centenary less than thirty years hence, but gone are the tanneries, most of the sawmills, the fulling mills, which marked the way down to the middle of the last century. Along with those is gone the shipbuilding of which Guilford had not a little, and most of the boat building. Guilford's coasting trade, in which it led the shore towns at one time, is one of the traditions, and so, except for some efficient repair shops, is most of the carriage making of a former time.

But the iron foundry business has held and increased in Guilford, though not in number of plants, since the first foundry was established at Jones's Bridge in 1847. It lasted there only four years, and in 1851 was moved to Fair Street, where it has remained ever since. It was the Massup Foundry and Machine Shop then, but soon after the business was acquired by Israel Stowe Spencer, and in the Spencer family's hands it has since remained. As I. S. Spencer's Sons—now his grandsons, as a matter of fact—it still is on Fair Street, Guilford's principal industry, employing 100 men or more, still turning out a variety of iron, brass and bronze castings.

In 1868 outside interests represented by J. W. Schermerhorn established a plant for the making of school furniture in what had been the old lock factory on Water Street. The business lasted only nine years, when the Guilford Enterprise Company took the factory and planned to make there a varied line of goods from vegetable ivory. That plan also was short lived. So were some other enterprises which succeeded it, but the original business seems to be continued in a manner today by the O. D. Case Company, which makes school furniture supplies. The carriage making industry is represented in the Archibald Wheel Company, making carriage wheels.

Guilford tomatoes are almost as widely known as Guilford clams, because of the canning industry which was first set in motion in 1881 by the Sachem's Head Canning Company. There is also now the Knowles-Lombard Company

in the same business, and together they keep the farmers in Guilford and the towns around raising tomatoes by the hundred tons for their increasing industry.

Leete's Island, named from Governor Leete and his descendants, and formerly in part a corner of Stony Creek, is the home of one of the greatest granite quarrying industries in the country, successful through the enterprise of the late John Beattie, and continued by the Beattie Quarry Company. Liberty continues to enlighten the world from Bedloe's Island on an enduring foundation, for every stone in her pedestal came from the Beattie quarries. So did all the stone in scores of breakwaters and other substantial constructions all along the coast and inland, and the quarry, with its seemingly inexhaustible supply, keeps busy in its production hundreds of Guilford people.

So is the story of Guilford the story of men who for near three centuries have been faithful to the covenant of the Whitfield pilgrims, and have worked together. There have been some great individuals among them. From Governor Leete to Col. Samuel Hill, whose prominence was such that "like Sam Hill" has become a proverb in this and many lands, from John Bishop down to the unseen makers of the town today, it has been a wonderful company. Some of its members have been incidentally mentioned. Guilford owes much to men like Whitfield, Ruggles, Andrews and Banks and Snow in her pulpits, to men like the Leetes, the Chittendens, the Spencers, the Nortons and the Sewards in her public affairs and industry, to the Griswolds, the Monroes and the Knowleses in her banking and trade, to Alvan Talcott and Gideon Perry Reynolds, to George H. Beebe and Redfield B. West in medicine, to H. Lynde Harrison and George E. Beers in the law, to the Parmelees and the Dudleys and the Fowlers and a host of others who around her borders have seen that seed time and harvest did not fail to do their perfect work.

THE ACADIAN HOUSE, GUILFORD

Here several Acadian peasants from Grand Pré, Nova Scotia, were sheltered by the town, having been put ashore from British ships in 1755.

THE "BLACK HOUSE," GUILFORD

Painted black in 1793, when the owner, Nicholas Loysel, a Frenchman, learned of the beheading of Louis XVI of France. Never repainted until recently.

CHAPTER XLIII

TWO SONS OF GUILFORD

FITZ-GREENE HALLECK, CONNECTICUT'S GREATEST POET, AND HIS WORK—WILLIAM HENRY HARRISON MURRAY, PREACHER, WRITER, DISCOVERER OF THE ADIRONDACKS AND THE PERFECT HORSE.

The fine old town of Guilford, of which it has been said that "never was there a settlement formed of more rigid Puritans, * * * and there is no town in New England where the peculiarities of that noble race have been more faithfully transmitted from father to son," has had in its three centuries a multitude of noteworthy sons and daughters, whose stories have, in the main, been ably told. Two stand out, however, as worthy of every opportunity of the historian, as well as having deserved more than has been given them. Both were men of genius. In one his native town avows on every occasion its pride, but proves it none too well. In the other, it seems, the place of his birth but meagerly confesses its pride, and seeks the while to hide it.

Fitz-Greene Halleck and William Henry Harrison Murray, born in different centuries but living and doing their work in the same century, seem nevertheless, to the impression of the present dweller in Guilford, to have been "in two distant ages born." For the former had lived his life and done his work, and passed into a retirement whose modesty made it amount to obscurity, before the latter came into the public view. The "glory time" of the former was in the early decades of the nineteenth century; that of the latter was in the 'seventies and 'eighties, after the kindly poet had vanished from our mortal eyes. Strangely contrasting in many other ways they were; differing in merit and in the praise of men. Yet somehow the town of their birth lacked, and by that token lost, something of understanding of each of them in his time. It may, then, be permissible in the present writer, who has known one in the spirit, and the other somewhat in the flesh but more in the spirit, to record here at least a tribute of appreciation to each.

I

Thomas Hicks, national artist, a painter of portraits who was better known to a generation to which he gave a likeness of its idol, Henry Ward Beecher, left one painting which ought to be, and some day may be, the possession

of the town of Guilford. It is the clear-cut, gentle, keenly intellectual yet kindly face of a "natural aristocrat." With it, in a hand whose grace and care betoken a school of penmanship as past as the old daguerreotype, goes well the chaste signature, "Fitz-Greene Halleck." The whole is a study of rare character. One reads in it that charm which we call "a gentleman of the old school."

There was no snobbishness in the insistence of Fitz-Greene Halleck to his friend James Grant Wilson that "none but gentlemen were born in his native town of Guilford, their mechanics and laborers all being importations from New Haven and elsewhere." He meant it, and he meant it well, as a compliment to Guilford. How he loved Guilford, how he loved Connecticut as he saw it in the face of characteristic Guilford, is well told in his poem "Connecticut."

And yet it was in New York, where he lived for thirty-seven years, where he did his main life work—or so he seemed to esteem it—where he made his fortune, where he wrote practically all his important poems, that he felt at home. He credited New York with his inspiration. The credit really was due, it appears, to the association of such giants of American literature as William Cullen Bryant, James Fenimore Cooper, Washington Irving, Nathaniel Parker Willis and Edgar Allan Poe, all of whom were his contemporaries in New York, all of whom he must have known more or less intimately. Out of New York he was out of his element, away from his literary stimulus, therefore virtually unproductive. It should be noticed, however, that some of his best work was done immediately after his return from Europe in 1822, so that to his experience abroad may be attributed not a little of his inspiration.

Halleck was born in Guilford June 8, 1790, in a house on the east side of the green—not the Halleck house of his later residence there, better identified with him. The blood of the Pilgrim Fathers was in his veins, but an even better strain came from his descent, through his mother, from the sainted "Apostle to the Indians," Rev. John Eliot. It was good stock, and it did not deteriorate in his line, though in his direction it ended with him. His youth and his school brought out revelations of the man that was to be. When impulse ruled over prudence, he wrote poetry before he was ten. When frankness was stronger than modesty, he fancied himself a poet to be. It was in those early days that he drew up in an old writing book, with what we may imagine to have been some promise of the fine script that made him so valuable—in another line—in later years, an imaginary title-page: "The Poetical Works of Fitz-Greene Hallock." (That was two years before, for some reason which does not fully appear, he changed the spelling of his surname to Halleck.) Could this have been the same person who twenty-two years later published an edition containing four such poems as "Marco Bozzaris," "Alnwick Castle," "Burns" and "Connecticut," with no mark whatever of the identity of the writer? Dr. Wilson, who says that "Connecticut" was written "in the fine old mansion where Halleck resided for so many years" (the well known Halleck

house at the southwest corner of the green), seems to imply that its writing was after Halleck permanently returned to live in Guilford, yet here it is in the edition of 1827.

This beautiful (one nice lady is on record as having called him "the brightest and sweetest looking boy I ever saw") and ambitious young schoolboy, who began his education at six, completed it at fourteen. Yale college, toward which he could not possibly have been without inclination, was only sixteen miles away. Surely its treasures of literature and its depths of inspiration must have been more to his liking than the groceries and hardware and drygoods in the general store of his kinsman, Andrew Eliot, yet to the latter place he went, without a murmur of which we have heard. Wealth was rare in the Guilford of those days, and Israel and Mary Halleck were plain people of plain fortunes. But he was in this store a "clerk" in the classic rather than the common meaning. The place was his business college, and toward business he must have had, judging from his adherence to the one main course all through his active life, fully as much of a bent as for literature. He could hardly have known, at the start, the truth that while literature might be fine as an amusement, the mercantile pursuit brought bread and butter. But he must have observed that all through his experience in New York. Perhaps the precocious boy had, after all, an "eye for the main chance." It was an instinct not unknown in Guilford. For the boy who entered Andrew Eliot's store at fifteen graduated from that store and from the town six years later. Perhaps we may read between the lines of this the generally suppressed fact that when he "became of age" he took the reins in his own hands, and drove in the way of his ambition.

He had visited New York, which in 1808, though a city of only 90,000, was nevertheless the largest in the country, when he was eighteen. Apparently he caught the fever. He made friends in that brief stay, as we can easily understand from what we know of the friendships of his later life. We can easily imagine that he exerted on them a fascination similar to the effect, ten years earlier, on the dear lady who had so openly succumbed to his childish beauty. They made it easy, possibly, for the apt youth with six years' experience in single and double entry bookkeeping, and six years of practical business, to come to New York and secure a place in the counting house of the young Quaker banker Jacob Barker. That was the position he got, and with that same banker he remained, in steadily improving positions, for twenty years. When he left, it was to go to no less a service than that of John Jacob Astor, then the greatest of New York and American merchants. His standing there is well summed up in the fact that he received from the great merchant, after a service of sixteen years, a retirement annuity of two hundred dollars a year. It might not have been much in New York; it was, at that time, a fortune for Guilford, and to Guilford he wisely retired for the remainder of his life.

Fifty-eight seems to us in our time a youthful age for retirement. But Halleck had lived well and faithfully, and by competent standards, his busi-

ness service had been long. At all events, he had earned retirement, and he had received his due. So in that early time he set the wise example of retiring to the country as soon as one could leave the city. It was a great and strenuous period in the country's history—those years from 1848 to 1857 in Guilford. But he had found a quiet haven in the town of his birth and love, and "along the cool, sequestered vale of life" he seems to have "kept the even tenor of his way." He visited New York once a year, renewing and keeping fresh the old acquaintances. He wrote little. He seems to have been content to rest upon his laurels—for by that time the veil of anonymity behind which he had earlier concealed himself had been effectively snatched away. He seems to have deemed it better to rest content with what he had written than to spoil the effect by later poems which he felt must be inferior. Apparently "Young America," published in 1844, only three years before his death, was the most important writing of those years of retirement—all, in fact, except a few translations from the French, German and Italian.

The recollections of those who knew the poet, and anything like a careful study of his writings, unite in testimony that humor was a strong element in his makeup. It was one of his pet jokes to refer friends who became inquisitive as to his origin to Joshua XI:17 and XII:7, both verses making mention of "Mount Halak." He asserted that Dr. Robinson, the distinguished traveler, had often visited this "old homestead," and reported that it still bore the old name, or something to the same effect. The "Croaker" papers, which he wrote while in New York in conjunction with Joseph Rodman Drake, were of course the best examples of his humor, but lost something through their anonymous publication. His "Fanny" was the keenest sort of a satire. His characteristic "Nutmegger"

> "Would shake hands with a king upon his throne,
> And think it kindness to his majesty."

Humor and modesty, and honest common sense as well, combined in his answer to the admirer who wrote to him the year before his death for a view of his "country seat," to be reproduced in a privately printed edition of "Fanny." He was grateful for the compliment, but he must decline. "For although born here in Connecticut, where, as Lord Byron says of England, 'men are proud to be,' I shall never cease to 'hail,' as the sailors say, from your good city of New York, of which a residence of more than fifty years made me a citizen. There I always considered myself at home, and elsewhere but a visitor. If, therefore, you wish to embellish my poem with a view of my country seat (it was literally mine every summer Sunday for years), let it be taken from the top of Weehawk Hill, overlooking New York, to whose scenes and associations the poem is almost exclusively devoted."

His friendships were among the finest of our age, and to that he has left the rarest testimony. Whether he was David or Jonathan, that was the nature of

his friendship for Joseph Rodman Drake, for whom his love surpassed the love of woman. No man and no friendship have a nobler comment than

"Green be the turf above thee,
Friend of my better days!
None knew thee but to love thee,
None named thee but to praise."

If Halleck had any but male love affairs, his biographers and his neighbors alike have singularly overlooked them. His love for woman seems to have wholly satisfied itself on his sister Maria, his relation with whom has been compared to that of Charles and Mary Lamb. She was his faithful correspondent during his years in New York, his constant companion during the years of his retirement in Guilford, and survived him by only three years. Of his published poems, perhaps "Magdalen," in the 1827 edition, comes nearest to expressing the love sentiment which so rapt an admirer of Burns might be expected to reflect. And of that he disposes in a characteristic note: "These lines were written for a love-stricken young officer on his way to Greece. The reader will have the kindness to presume that he died there."

When, somewhere about 1822, he wrote it, "Marco Bozzaris" was his greatest poem. Heard against the battle din of today, it rings as true. The last words of the Greek hero, as Halleck quotes them in an explanatory note, "To die for liberty is a pleasure and not a pain," express an eternal principle. That same element in Burns was what appealed to Halleck, and to it he paid peerless tribute in his brief elegy. And every son of Connecticut should know by heart the immortal tribute which Connecticut's greatest poet paid to his state. New York, city of fortune and fame, place where he had found life's richest experience and life's sweetest friends, had won him, so that henceforth he was but a visitor elsewhere. Of those scenes and friends he could write in his closing year:

"I hope thou wilt not banish hence
These few and fading flowers of mine,
But let their theme be their defense,
The joy, the love, the frankincense
And fragrance o' Lang Syne."

But of Connecticut he wrote, albeit at an earlier time:

"And there their hospitable fires burn clear,
And there the lowliest farmhouse hearth is graced
With manly hearts, in piety sincere,
Faithful in love, in honor stern and chaste,
In friendship warm and true, in danger brave,
Beloved in life, and sainted in the grave."

To the Guilford and vicinity of this time, Halleck seems but a distant vision. It was difficult even to the schoolboy of a generation ago to realize that a poet worthy "to have his pieces spoken in school" trod these familiar paths and sat within these wonted walls. True, the compilers of the school readers used in Guilford and the towns around at that time had done fairly well. Few of them, as early as that, had presumed to omit "Marco Bozzaris" from their contents. They builded, thereby, better than they knew.

"Strike—for the green graves of your sires;
God—and your native land."

was a stronger recruiting appeal than the most stirring poster ever printed, a better incentive to patriotism than all the speeches of all the "four minute" men. The Guilford schoolboy of that time knew little about the friendship between Halleck and Joseph Rodman Drake, but he did know

"When Freedom from her mountain height
Unfurled her standard to the air,"

and somehow saw the connection. It was little enough that Halleck wrote, and less that his neighbors of those days had the opportunity to see of it, but Guilford never failed while Halleck lived of the consciousness that a prophet was in its midst, and should not be permitted to lose it now.

Guilford might have realized it in a sight it saw and words it heard three years after all that was mortal of the poet was laid in Alderbrook cemetery. It was the eightieth anniversary of his birth, and June crowned with summer warmth and glory an assemblage such as Guilford perhaps had never seen before, and may not see again. Bryant, Longfellow and Whittier were among the galaxy of poets and literary men who came to dedicate the granite obelisk over Halleck's grave. Bayard Taylor made an eloquent and appreciative address. A lyric tribute to Halleck by Oliver Wendell Holmes was read. It was a thrilling revelation of the place which the modest poet, who has been worthily called the greatest of the first quarter of the nineteenth century in America, held in the esteem of his discerning contemporaries. It was and is meet that the town of his birth should be reminded, as Whittier reminded the nation seven years later, when the President of the United States and his staff joined the great literary men of the country in unveiling a statue to Halleck in Central Park at New York, that

"New hands the wires of song may sweep,
New voices challenge fame;
But let no moss of years o'ercreep
The lines of Halleck's name."

II

When genius climbs the heights to the temple of success, the world strews in its path the palm branches of extravagant adulation. When genius goes down to the depths of seeming failure, the same world has only disparagement, or the worse damnation of faint praise, to offer, and over the grave of former successes the only epitaph it has to write is "failure," without qualification.

The extremes of this experience had come to William Henry Harrison Murray when on March 3, 1904, he closed at old Guilford a remarkable career. He was born on April 26, 1840, in a little farmhouse back in the woods of Guilford—born with a love of learning and of nature. In thirty years he had risen by the regular steps to be pastor of one of the leading churches in New England, with an income of $15,000 a year, with thousands crowding each Sunday to hear his eloquence, with a reputation as a pulpit orator almost approaching that of Beecher, known and admired by thousands more through his books—his praise in the mouths of all who knew him. Thirteen years later he was running a small restaurant in Montreal, himself acting as cook, poor, discredited, nearly forgotten by the thousands who praised him in his fame. And twenty-one years after that he died in the Guilford house where he was born, having spent there in obscurity, though in peace and comparative happiness, the last eleven years of his strange life.

The section of Guilford in which the Murray home stands is over three miles from the shore, and is a part of a school district in Madison. It was much with Madison, therefore, that Murray's early life was associated. There were his boyhood associates, and some of his later manhood friendships. In the rural surroundings of his early life his deep love of nature, the grandest feature of his character. was developed. To the northward from his home stretched miles of then practically unbroken woods. Westward and eastward the land sloped to valleys through which ran dashing brooks, called rivers by the custom of the neighborhood. Southward, from some high portions of his father's farm, he could view broad stretches of the waters of the Sound, almost four miles away, shimmering in the summer sun or stirred by the storms of winter. His love for nature, thus born, moved him to explore all the lovely spots of his boyhood environment, and when later he had the opportunity it led him forth, seeking new worlds of beauty to conquer, to the discovery of the Adirondacks. And his discovery of the Adirondacks led to the best of those writings which are his rich legacy to the world.

On his father's farm, also, Murray formed that keen love for "the perfect horse" which was another side of his nature—was at once his uplift and his downfall. The zest for learning was born in the man. At fourteen he had devoured all the reading within his reach—there were no Carnegie libraries in those days—and had determined to go to college. It was his ambition to be a great public speaker, to hold audiences spellbound by his eloquence, to give to eager listeners the message of nature and of nature's God which burned

within him. His associates in school remember him as a brilliant, restless lad, who soared where others plodded, a dreamer of visions they did not understand.

Ten years, and his ambition was on the eve of realization. At twenty-two he received his A. B. from Yale. At twenty-four he was graduated from Yale Theological School, full of promise for a brilliant career in the ministry. His fame as a speaker had already begun to spread, and he at once received a call to the Congregational Church in Greenwich, Connecticut. He served there two years, then went to the First Church of Meriden. But by this time he was too well known to long remain in even a church of that size. Presently Park Street Church of Boston called him to eminent position and a salary of $8,000 a year; his ambition heard the call. He was hardly twenty-eight then, but at the height of his ability as a pulpit orator. His masterly eloquence was undeniable, his delivery was superb and his voice like the music of deep toned bells. He was a man of more than average height, with a knightly erectness of bearing that came of conscious power, and a personality that charmed all who came near him. Thus he was fitted to be a popular idol, and such he presently was. The membership of Park Street Church sprang to more than 1,200, its audiences grew beyond its seating capacity. Wherever he spoke the people came in multitudes to hear him. He numbered legions of friends in Boston, and added to their number wherever he went.

The friends and neighbors of his boyhood knew and rejoiced in his success. Nor did he forget them. He loved to keep in touch with his early surroundings. His last appearance in the pulpit of the church which he as a boy had often attended in Madison is well remembered by the people of the town. This was the pulpit which, a little more than ten years before, Rev. Samuel Fiske, delightful "Dunne Browne," as he was widely known by his writings, had left to serve and die in defense of the Union. This was Mr. Murray's first appearance there since he had reached the crest of his fame, and great was the rush to hear him. The fine old church was crowded to its doors, and many in the multitude, be it known, were less than regular attendants. They heard a sermon clothed in words of power and charm, and went away as under a spell.

Murray's discovery of the Adirondacks dates back to his pastorate at Greenwich. A year or two later he wrote his book "Adventures in the Wilderness," which brought both the Adirondacks and the man to national attention. The hundreds who could afford expensive vacations began to seek the wilderness for their summer recreation, and the thousands who couldn't did the next best thing—they read the books. This first book, "Adirondack Tales," which soon followed, and others of his early works had a great sale, and brought a considerable income to the writer. At once he became known as "Adirondack Murray." The name clung to him all his life and stands for his memorial. He never was otherwise than proud of it, and he never had reason for disclaiming it. The inspiration of his highest ideals came from these virgin forests, in some of which his was the first white man's foot to tread.

Murray's income from various sources in the later years of his pastorate

at Boston has been estimated at $15,000 a year. It is unlikely that anyone knows exactly what it was, least of all Murray himself, who had a very dim idea of amount and value of money. But he thought he had enough to carry out one of his early ambitions, establish a farm for the breeding of superior horses. The old place at Guilford was in his possession, and there he worked out his plans. He put up two great barns, one of them an equine palace, for some of the choicest of his pedigreed pets, the other a large, well lighted and comfortably appointed stable capable of accommodating twenty or more horses. He erected a windmill to bring running water to the barns. He had his own blacksmith shop and wagon repair establishment. He laid out a trotting course near his great barn, and spent hundreds of dollars on it, though it was never completed. Incidentally, he built a deer park, and stocked it with Adirondack beauties. At these barns he had at one time from ten to twenty of the finest horses to be found in New England, with pedigrees running back to Dexter or Hambleton or even Messenger. Among them were such well known stars as Live Oak, Brandywine, Adirondack and Lady Messenger, all with the bluest blood and fine trotting records. They had fancy values, too, at least in the Murray inventory. He claimed to have refused an offer of $20,000 for Adirondack, and he was said to have paid nearly half of that for some of the other prize stallions on his list. It is needless to say that forty years ago these were high prices for horses. Nor is it necessary to point out that this stock farm, with its heavy outgo and very slight income, with its outfit of trainers, stablemen, blacksmiths and farm helpers, was an inevitably fatal drain on a man without an independent fortune. Murray lacked the business acumen to see where it was sure to land him. Had his salary been twice what it was, he could not long have stood the demands made upon it. But while it lasted, this stock farm did good things for the farmers of the vicinity, in scattering through the section scores of young horses, bred from the Murray farm and the Murray stock, of really superior blood.

But the collapse of the Murray farm and the Murray fame came near together. Forty-five years ago "liberality" of any sort in a New England Congregational minister was far less tolerated than it is today. The deacons of Murray's Boston church did not so much mind the reputation their pastor had as an explorer in the wilderness, they could stand the soubriquet "Adirondack," but when he came to be more widely known as a horse man than he had been as a preacher, they began to squirm. He wrote a book on horse training, "The Perfect Horse"—and it's a sensible work of its kind, too—while he was pastor at Park Street. He became a frequenter of race meets, an associate of racing men. He appeared on the streets of Boston, not in frock coat and tall hat and white tie, but with a short coat, his trousers tucked in the tops of his boots and a soft felt hat. He drove four-in-hand, he raced horses with the sports, some of them not too immaculate of reputation, on the "mill dam." All this might have been borne, however, for Murray was really beloved by the people of his church, but the climax that could not be tolerated came when the

strictly orthodox noted signs of "liberality" in the preacher's doctrine. It has never been shown that Mr. Murray preached anything more radical than is accepted without a murmur from scores of the leading preachers of today, but those times were different, and he was ahead of his times. There began to be criticism from the conservative. Ever sensitive and independent, he revolted at the first breath of fault, and resigned from Park Street church in 1874. Doctrinal differences, however, were overlooked in the separation. His friends and admirers in Boston felt and knew that the real reason he left the pulpit was his love for the horse. They might lose him from Park Street Church, but they would not let him leave Boston. By thousands they rallied to him with promises of support if he would establish an independent church. He never formally did this, but for three years longer he preached at Music Hall, across the street from his former pulpit, to larger audiences than he had ever known.

But rumor had chosen him for a shining mark. It hinted social scandal. His prestige waned a little; so did his income. But his expenses kept steadily increasing. Then creditors began to fear, and to press for settlements. The combination was too much for his sensitive spirit. He was by no means a bankrupt. He was the possessor of a great deal of valuable property. He had hosts of friends who would have helped him with advice, with intervention with his creditors, even with financial assistance. He stopped to think of none of these things. Taking counsel only with his pride, he left everything and disappeared. The possessions he left behind disappeared almost as suddenly. Real and alleged creditors seized movable property at their will. There was some sort of a settlement, but it was in every way against the owner. When years later he returned to the old place, only the buildings and a part of the farm were left.

For some time after that Murray's friends lost sight of him. Then he was found at San Antonio, Texas, running a sawmill, it was said. About 1882 he went to Montreal and established the "Snow Shoe" restaurant, of which he was proprietor and cook. His friends thought then he had reached the foot of the ladder. So he had, and soon after he began to climb toward his former position. He took up writing again, and some of his best books were produced in these later years. In 1886 he went to England to study finance. On his return he traveled through New England and the South and West lecturing and reading from his books. About 1892 he made a satisfactory settlement with his creditors and recovered his old place in Guilford, where he retired and spent the remainder of his life.

The Murray of this retirement was a disappointment to some who had known him in former days. Convinced that he was wholly misunderstood, he had soured on the world, and he developed what seemed like strange eccentricities. His old neighbors still tell tales about the way he neglected the old homestead, so different from his former sedulous care for it. He was letting nature be his decorator in those days. But for all that, those who came closest to him in his sunset years testify that he retained that same courtliness, that same warmth

of hospitality and of friendship which made him so loved in the days when fortune smiled and the world worshipped at his feet. Here in his old home, with the wife and children of his love he spent his closing years, writing little, doing little, simply resting amid the surroundings of his youth's aspirations and his heart's desire. Here, after his experience with the world's storms, he found a haven of peace.

As Murray's addresses and writings are rich in anecdotes, so he was a fruitful source of tales illustrative of his personality. One which a former driver for him tells well pictures the dare-deviltry of the man. While he was pastor at Boston and ran the stock farm at Guilford he spent much of his weeks at the latter place. It was his custom to take what was called the midnight express for Boston at Guilford on Sunday mornings (the through expresses stopped at Guilford for water in those days). One Sunday morning when the sky was black as ink and the air was thick with coming rain Murray left his farm for the four-mile drive to the station. It was late, and they were nearly a mile from the station when the whistle of the approaching train sounded through the night. One of his swiftest horses was in front of them, and the driver was already setting the fastest pace he dared in the darkness, but when Murray heard that whistle he said: "Let me take the reins."

"But, Mr. Murray," remonstrated the driver, "we are going faster than is safe now. You can't see a thing, and you'll upset us and break both our necks."

"Can't help it," was the laconic reply. "I must be in Boston at 10:30 this morning, dead or alive."

And while the shuddering driver gripped the seat and remembered his sins, the man who was used to shooting without a tremor the rapids of Adirondack streams in a birch bark canoe put his blooded steed into a pace better than 2:30, and started on a race with the approaching train. Through the muddy streets of the unlighted village they dashed, grazing trees at the roadside, skipping around corners on two wheels, and pulled up at the station just in time to allow the preacher to catch on the rear step of the departing train. The congregation at Boston never knew how near they came to being disappointed that day.

Another story which Murray was wont to tell as a joke on himself, is suggestive of the environment in which he raced horses on the "mill dam" at Boston, as well as of the democracy of the man. Any man with a horse capable of giving him a "brush" was a good enough companion for Murray when he was on the speedway. One whom he met there often was a well known Boston sport of none too good private character. But he owned a fine horse, and so many contests did the two have that they became well acquainted, as horsemen go, though neither knew the other's name. Least of all did the sport know that the man who drove such fine trotters was one of the leading dominies of Boston. One day the two met under different circumstances. It was on one of the prominent streets of the city, and the sport, arrayed in the most correct of afternoon dress, was walking with a lady. Murray, alone, was in short coat, top boots and soft hat, as was his custom. As they passed, Murray raised his hat and made a

courtly bow to his quondam friend of the "mill dam," but the other returned no sign. The next day they met again as horsemen, whereupon the sport pulled up and spoke thus to the clergyman: "See here, you and I meet out here, have our friendly brushes and are good fellows together. That's all right. But when I am walking on Tremont Street with a lady I've got to be particular whom I know, and you needn't bother to bow to me; see?" And the joke was so good that Murray wouldn't spoil the effect by telling the fellow who he was.

The friends of his early and his later years, the associates and admirers of the man in his time of triumph, some time since lost the magnetic human touch, the inspiring friendship, the cheering optimism, of the living man. They are memories only, but he is not dead. In the words which he set down for men he lives still—lives to move to alternate laughter and tears all with eyes to read and souls to appreciate his writings. Next to the privilege of having known the man is that of touching him through his books. None save a man inspired could have thought such thoughts as his, or clothed them with such words of lasting life. He dwelt above the mists of the practical and commonplace, and from his mountain tops saw visions which are revealed only to the few. For him who has never explored the treasures of these writings of "Adirondack" Murray there is the blessing of a lifetime in store. These are more than "Adirondack Tales," more than "Adventures in the Wilderness." These simple stories, as they seem at first, run the whole gamut of human emotions. There is description that thrills, the most delicate and effective humor, pathos that moves to tears, philosophy that makes one ponder, reverence that uplifts the soul. No one who reads these books understandingly is ever the same again. Henceforth there dwells within him a deeper appreciation of all things noble and true, a keener eye for the sublime and the ridiculous, a reverent love for nature and its Creator. These books voice the eternal truths of life and love, and he who wrote them had been touched with high inspiration.

Nor should their rank as literature be as neglected as it seems to have been. Our time has seen few better exponents of the possibilities of the English language than he was at his best. It was one of his highest aims to be such. As he put it: "I regard the English language as the most facile and noblest medium of expressing human thought and feeling ever used on earth. He who knows how to write and speak the English language in purity, with correctness and finished forcefulness, must be admitted to be a scholar of the highest rank. And he who cannot do this, no matter to what other knowledge he has come, lacks the cultivation of finished scholarship." In the light of these words, read this example of how Murray could use the "noble medium" at his best, and judge of how its author should be rated:

"O memory! Thou tuneful bell that ringeth on forever, friend at our feasts and friend, too, let us call thee, at our burial, what music can equal thine? For in thy mystic globe all tunes abide—the birthday note for kings, the marriage

peal, the funeral knell, the gleeful jingle of merry mirth, and those sweet chimes that float our thoughts, like fragrant ships upon a fragrant sea, toward heaven—all are thine! Ring on, thou tuneful bell; ring on, while these glad ears may drink thy melody; and when thy chimes are heard by me no more, ring loud and clear above my grave that peal that echoes to the heavens, and tells the world of immortality, that those who come to mourn may check their tears and say, 'Why do we weep? He liveth still.' ''

Those tales of the woods, for the great bulk of Murray's writing has the surroundings of primitive nature for its setting, voice the philosophy of the man. No one can read aright ''The Story the Keg Told Me'' without being impressed by its depth of truth, truth seldom told as impressively. Then there is the deep pathos of ''The Man Who Didn't Know Much,'' and a vein of mystery as well. This latter weird force shows in many of the Adirondack tales, such as that which tells of the phantom of the lake. One story, almost his latest, stands by itself in merit and magnificence. ''Mamelons'' is more than a story, it is a prose poem. Mr. Murray said that he spent eight years of work on this book, and the investment was a wise one. Let him who would study the rare possibilities, the delicate shades, of this wonderful language of ours read ''Mamelons'' and its companion story ''Ungava.''

But of all the agents which give these stories human interest the greatest is John Norton the Trapper. The neighborhood in which Murray was born contained so many Nortons that it was called Nortontown. Norton, a name familiar to the writer from earliest association, was ever a favorite with him. It is a good name, for as he says, ''who does not know that the ancestors of the Nortons came over in the Mayflower.'' Perhaps John Norton is a portrait of some real person, but more likely he is an ideal, for certainly no writer or painter ever drew a nobler picture of God's masterpiece, an unspoiled man. In the mouth of John Norton the writer has put his richest pathos, his most delicious humor, his deepest philosophy—often a combination of all three in one passage. The reader learns to love the old man as a friend, to long to meet him and feel the cordial grip of his hand, to know the hospitality of his camp fire. And when the trapper, alone in his silent cabin after a day of good deeds, has twined wreaths of evergreen about the pictures of his loved and lost, reminders of the romance and the tragedy of his life, and standing before them sighs, ''I miss them so!'' one longs to reach out to the man the hand of sympathy, and mingle tears with his. Dear old John Norton! Your homely wisdom and noble passions speak best the character of the man who pictured you, tell best how true to the ideal was his human heart. May you live long and travel far to proclaim to men and women the great truths of life, to teach them the beautiful ways of God and nature.

The mortal part of this man of vision rests beneath an old tree near the homestead in Nortontown where he was born and where he died. His rare spirit

lives on in a grander existence, where they understand and appreciate. For us who linger in the paths he trod his living message, the message of a true humanity, rings on across the years: "As years go on and heads get gray—how fast the guests do go! Touch hands, touch hands with those that stay. Strong hands to weak, old hands to young. The false forget, the foe forgive; for every guest will go and every fire burn low and cabin empty stand. Forget, forgive! Touch hands."

CHAPTER XLIV

MADISON

EAST GUILFORD AND NORTH BRISTOL BEFORE THEIR SEPARATION FROM GUILFORD, THEIR DEVELOPMENT AND HISTORY AS DIVIDED PARTS OF AN UNUSUAL CONNECTICUT TOWN

A strip of land containing over forty square miles, tapering from two miles wide at its northern boundary, widening to scarce four miles midway of its length, then narrowing and again widening at its foot to almost six miles; a strip stretching nearly fifteen long miles from Hammonasset Point to its northwestern corner—that, physically, is the town of Madison. It is a characteristic bit of New England, topographically. No mountains star its surface; its highest point is Cranberry Hill, 400 feet, a little west of the center of North Madison, though High Hill, more conspicuous because unwooded, is only four feet short of that. Chestnut Hill and Walnut Hill, also halfway up its length, rise each above 300 feet. All the way from Durham to the sea the Hammonasset River's tortuous course is its eastern boundary, the limit of New Haven County in that direction. From the Hammonasset at the north branch off westward Foster's Brook and Oil Mill Brook, and in the southwestern corner East River and Neck River are interesting, though less useful streams of water.

These streams, at least those on the east side, have considerable water power possibilities, and for grist mills and saw mills have been much used in their time. Madison has had the familiar small industries history of other Connecticut towns, though in lesser degree. Now these have almost entirely disappeared, and Madison remains, as it has mainly been from the beginning, an agricultural town. Its soil is light, where it is not heavy with rocks, except along the river bottoms. There are many favorable farming areas. But the far northern part, in fact for a fourth of the way down from its northern point, is still wooded, though several growths of the wood have been cleared off, and its ledges and hills offer little inducement to the farmer.

The farmer does not need the room especially. In these forty miles dwell only 1,534 people. There were 1,809 when the town was set off from Guilford in 1826. The greatest number any census has found was 1,865 in 1860. Probably a thousand of them live within two miles of the long shore. The village of East River, which has a railroad station and post office, Madison Center and Hammonasset are along the coast, the former almost cityfied, with its trolley

and electric lights and city water, to whose shore come in the summer time a thousand or two of the summer pleasure seekers of this and many states. Woods District, "the Woods," as it used to be, is two and a half miles up from the shore. Over four miles above that is the center of North Madison, with its church and schoolhouse and scattering farms. And then the traveler, as ever since the day the white man came, plunges northward into wilderness. Above North Madison are five miles of weary distances, where the houses are few and the woods, except where the charcoal burner has stripped them, thick, where dark deeds have been done, a region which the average resident of civilized Madison, in the former days if not now, regarded as wilderness morally as well as physically.

Such a town of contrasts is Madison, component part of the Guilford of the 1639 foundation, inhabited by descendants of the Bishops and the Chittendens and the Nortons and the others who signed the Whitfield covenant. Its foundations are the foundations of Guilford, its spirit and pride and ancestry the same. Yet Madison has from the first had its own individuality. Why should it not, since its settlement, at points, goes back within two years of the "Old Stone House?" Most of its territory was acquired from a second purchase of the Whitfield party, jointly from the sachem "pious Weekwash" and the famous Uncas of the Mohegans. As to this East Guilford part, running from the East or Kuttawoo River to the "Athammonassuck"—by simplified spelling Hammonasset—we have the interesting information that this 26,000 acres cost "four coates, two kettles, four fathom of wampum, four hatchetts and three hoes."

It was an Indian paradise. All over it have been the marks of the aborigine, and two score years ago the plowboy who kept his eyes open for Indian arrows would not go unrewarded. They were good Indians for the most part, though they did not die young. Old people of fifty years ago remembered some of them, or thought they did. There was tradition if not remembrance of Hannah Punk and Tunis, of "Old Ann" and "Young Ann," of Walkee at North Bristol, of Jim Soebuck, Sue Nonesuch and Milly Coheague, all of whom were kept in good humor with the whites by fair treatment, a little dickering—and now and then a drink of cider.

The first settlement, probably, was an overflowing from the west side of East River. There were not so many of the settlers, but they were adventurous. So some of them worked west across Clapboard Hill, and found the East River. Then they waded across to see what was on the other side, and remained. So what is the village of East River was formed. Perhaps the nature of its formation accounts for the fact that it was always nearer to Guilford, in spirit, than to Madison. But there was a jump clear across the town, soon after the purchase bounded by the Hammonasset, to the very mouth of that river. We find John Meigs there as early as 1654—and many Meigses have been there ever since. John Bayley settled somewhat to the northwest of there, and from him Bayley's Creek and many Bayleys, or Baileys, were named. Still further north, in the

BOSTON STREET, LOOKING EAST, MADISON

BOSTON POST ROAD, LOOKING WEST, MADISON

region of the "Horsepond," Christopher Foster, who came direct from Long Island, settled in 1740. One of the early points of settlement was the region since known as "Scotland," its name accounted for, perhaps, by the fact that one of the settlers was a Murray, and Hills and Bishops and Coes and Dowds soon after abounded there and around "Short Rocks." These spots are only a little south of the "Duckholes" where the old mill stood by the Hammonasset.

From these beginnings the progress was rapid. Though the number of planters did not greatly increase by immigration for a while after the first settlement, that was the day when the solitary had large families—ten children was no unheard of number—and the plantation's second generation was a marked advance. Of course what is now the center of the town was early found, though the oldest house now standing there does not date earlier than 1700. But East Guilford was not strong enough to think of standing by itself until 1783. Then it applied for establishment as a separate parish. There seems to have been little opposition from the mother town. There was favorable action in town meeting, but for reasons not revealed to us at this present, the thing went no further at that time. The East Guilford which would have been created a separate town under that plan, included only the south society. That would have made the new town a small one, and left North Bristol in outer darkness, a notch on the territory of Guilford. This would have pleased the south society people well enough, no doubt, for there never was the most fraternal feeling between the two parts of the town. "All creation and part of North Bristol" used to be a favorite smart saying in the town, whose implication is plain enough. So if it could have been arranged to make an East Guilford minus North Bristol—and perhaps, for that matter, minus East River—a good many of the people would have been content.

North Bristol (it was so named from Bezaleel Bristol, an early and respected settler) was settled about 1725, when it was indeed wilderness. Some of the first names found there were Turner, Dudley, Bishop, Munger, Johnson, Dowd and Hopson. The Hills and the Nortons came later, and must have prevailed, judging from their abundance there now. There is a marked break between the two settlements now; it must have been extreme then. They grew up, but they did not grow together. The worst friction came over the matter of town meetings. The North Bristolites thought it hard to travel six miles to meet with the south society, and the south society people thought it even harder to climb up to the hills of North Bristol, good as the view was when they got there. At first they alternated with their town meetings. Then the south enders, as of course their majority enabled them, voted to give the north a third of the meetings. This being unsatisfactory, they created two voting districts in 1871, with the provision that all the town meetings be in South Madison. But this was discontinued in 1879, and since then all the political functions of the town have been at the south end—in the basement of the Congregational church, the only town hall Madison had until 1899, since then in the Memorial Hall.

That delayed separation from Guilford took place in 1826, and the town

became Madison from James Madison, fourth president of the United States. That, of course, was the conversion of "North Bristol" to North Madison.

For the first fifty years or so of that scattered settlement in East River, Hammonasset, Scotland and around the green, the church problem must have been a vexed one. Guilford, which had encouraged the Hammonasset settlement, also encouraged the people there to affiliate themselves with Pastor and President Pierson's church in Killingworth across the river. A bridge had been built across East River as early as 1649, and the people there were taken care of in the mother town. Some of them show a tendency to keep up the affiliation to this day. But toward the close of the century there was a goodly company of people in the vicinity of the green, and some of them showed uneasiness to get their own church. They began earnestly to agitate for one in 1694 or sooner. They got it in 1707. They had, as a guarantee of good faith and works, erected a building two years earlier. Thus began the Congregational church of Madison, now as in the beginning the church of Madison.

In the first 186 years of that church's history it had six pastors, all of them men of distinction out of proportion to the church's apparent size. Rev. John Hart, the first, who served for twenty-four years until 1731, was a strong preacher and leader. Rev. Jonathan Todd followed him with the remarkable pastorate of fifty-eight years from 1733 to 1791. The next pastor was Rev. John Elliott, son of the Rev. Joseph Eliot, who was pastor of the first church of Guilford following 1664, a descendant of the apostle to the Indians. He began his pastorate in 1791 and closed it in 1824. For twenty-eight years after that Rev. Samuel N. Shepard was the pastor, a man who threw himself into town as well as church leadership in a positive and welcome way, a man of decided power. In 1857 the church called Rev. Samuel Fisk, who brought it more delight and fame, perhaps, than any of its previous pastors. Like many of the preachers of our time, he responded to the Civil war's great need for spiritual leaders in the army. He went out as a regimental chaplain and was killed while with his regiment in the battle of the Wilderness. He was widely known as a newspaper and war correspondent under the name of "Dunne Browne," and wrote with that fine vein of humor which made him so beloved in his church. Rev. James A. Gallup, in his time reckoned the ablest preacher on the shore between New Haven and New London, was pastor for the twenty-eight years between 1865 and 1893. He grew into his community, and it honored and followed him. He was a man of fine scholarship, of true humanity, the mark of whose greatness of spirit still rests upon the town in which he took such pride and delight.

The church's period since then has been of somewhat different character, not marked by long pastorates. In the last quarter century there have been four of them. Rev. William T. Brown followed Mr. Gallup. He was zealous for what was then beginning to be known as the higher criticism, and he gave the conservative old church a shock. Some of its members brought about his trial for heresy in 1896, but they were, in a way, laughed out of court. The

CONGREGATIONAL CHURCH, MADISON

effect was not salutary, however, and Mr. Brown, a man of the best intentions, left a divided church in 1898. He was followed by Rev. George A. Bushee, who for nine years gave the church wise leadership, leaving to take up teaching in 1907. Rev. Arthur H. Hope was pastor for the following six years, until called to Springfield in 1914. Since then the Rev. A. T. Steele has been pastor, leading the church somewhat after the manner of its former regime.

The church's first building was on the green, without steeple or bell, and having no galleries until 1715. The people rebuilt in 1753, doing better as to architecture. This church had two stories, with two tiers of windows. It had also the quaint high pulpit. It was adorned with a steeple, and was one of the interesting buildings of that period. When the people built for the third time in 1838, they had the common struggle to break away from the green. There was a strong party that favored building on Deacon Hart's lot north of the green, but so resolute was the minority that forty-seven members actually withdrew from the church in 1841, because of the change. The commanding site north of the green was chosen, and it and the building placed thereon have ever since been the pride of the people of Madison, the delight of all who visit the town. It is a building of notable architecture, acknowledged by all good judges to be one of the finest country churches of its type in New England. A handsome modern chapel was added to its equipment, on a plot just east of the green, in 1881.

North Madison, whose beginnings were in 1725, did not have its own church until after a society was incorporated in 1753. It had erected a sort of church building, small and very primitive, in 1737, and Rev. John Rundle commenced to preach to the people. Since his day there have been many pastorates, most of them short ones, one of the more notable of recent times being that of Rev. William E. B. Moore from 1885 to 1895. The present fine church building was erected in 1837, in the pastorate of Rev. Stephen Hayes. It is in design and size a credit to the community. The present pastor of the church is Rev. Theodore Bacheler.

Madison has had two Methodist churches, but since its size in population, as we have seen, tends to diminish rather than increase; the newer denomination has a struggle for existence. The church in South Madison was founded in 1839, and has been served by many able men, the first being Rev. James H. Perry in 1840. Rev. William F. Markwick was one of the most popular of its pastors, and for several years before his death Rev. Otis J. Range ministered to this church jointly with the one in Guilford. The church owes much to some of the devoted men in its denomination, notably the Miners, Charles M. and William C. Members of the Congregational church also have been liberal in their attendance and support. The other church was in Rockland, in the far regions above North Madison, and was started as early as 1800. It has had many pastors, but gained a somewhat unenviable notoriety in 1877 on account of the Mary Stannard murder scandal, which wrecked the reputation of

Rev. H. H. Hayden, then its pastor, not to speak of that of some of the lawyers of New Haven County. In recent years the church has been closed.

Madison is distinctly an agricultural community. Hardly a trace is found in these days of any other industry. Yet there have been the early outcroppings of the Yankee disposition to make things which we have seen in other towns, and some important features of that activity, even in recent years. There were grist mills on many of its sturdy streams, notably that at Duckholes. Henry Hull had another at Nortontown. There were several sawmills in the upper portions of the town. In the eastern part of "the Woods," William F. Whedon and his son Webster D. Whedon had for some years previous to 1900 a mill for the turning of small handles and other wooden specialties. Earlier than that, there were iron works in a small way, and in the days when the catching of whitefish, or menhaden was at its height, such of the fish as were not sold to the farmers for fertilizer were tried up for oil. The building up of the shore with valuable summer cottages convinced Madison that the seashore was more important than the oil industry. Another manufacturing effort, highly interesting while it lasted, was the attempt in the 'seventies of Dennis Tuttle, who acquired a portion of a deep swamp in the southern part of the town near the railroad station, to manufacture peat there on a large scale. But that was in the days of cheap fuel and high cost of transportation. The venture failed.

Madison had two wharves, the East and the West, built and maintained at some expense, as the town has no sufficient breakwater or natural harbor. They were sturdily kept up as long as the town's coasting trade continued, and that was an important one at one time. This was also responsible for a substantial shipbuilding industry, the most important feature of which was the yard at the East Wharf conducted for years by Charles M. Miner and his son William C. Miner. In 1889 a partly built vessel was destroyed by fire on the ways, and this practically terminated the industry, which before that had produced some of the important vessels for the coasting trade in Connecticut and nearby states.

There was a time when the Madison shore and the creeks which met it seemed a natural ground for oyster growing. Neck River's mouth was deemed a favorable spot, except for the fresh water which poured down into it. So in 1828 the Madison Channel Company was formed, which dug a canal from a point in the river a mile and a half up from its mouth straight to the Sound. The fresh water coming down was to be diverted into this, while the mouth of the river, flooded with salt water, was to be an oyster breeding ground. The canal worked well enough, but the oysters refused to grow profitably. The oyster experiment lapsed, and the canal remained, an expensive and useless ditch.

Madison's shore today is its fame and its fortune. It has more good beach in proportion to its coast than any other New Haven County town. Outsiders seem earliest to have appreciated its virtues. A certain Mrs. Dexter of Michigan, it is said, was the first to build a shore cottage in Madison. Back in the 'sixties she brought a ready-made frame from Michigan, the story is, and put it

up near the shore midway between East and West wharf. She was alone in her delight until almost 1880, when "New Waterbury," a street cut through from Liberty Street to the shore, was built up in a season or two. Soon after that the rush commenced, and ten or fifteen years ago it was hard to find a good site remaining. The fine residences which now line Madison's shore all the way from east of Webster Point to what they used to call "the jumping-off place"—Hogshead Point—now form a substantial part of Madison's $2,508,657 grand list, and their people and those who visit the shore hotels in their four months' stay each summer bring a great share of Madison's present prosperity.

There were formerly two paper mills on the upper Hammonasset River which meant a great deal to the people of Madison, not only in employment but because one of them, a straw board mill, made a market for most of the farmers' rye straw. They were, strictly, on the Killingworth side of the river, but in effect they were Madison industries. The "Upper mill" was supposed to make the finer grades of paper, and both were conducted for some years by Ezra Cooper & Son. These, it is said, were tannery sites earlier. The lower paper mill was demolished some years ago, and about 1902 the property was purchased by the Guilford-Chester Water Company, which supplies several towns in the region with water. It was the company's intention, it is supposed, to build a new high dam and make an immense reservoir there, for the purpose not only of furnishing water but of producing electricity for light and power. But for some reason the plan has not been carried out, and the great water privilege lies practically idle. Further up is the picturesque spot known as Nineveh Falls, the remains of a dam where there was formerly an old grist mill.

In recent times Madison has had some modern industries, most important of them, probably, the school furniture and supplies factory of Munger & Son, at East River. This at one time employed upwards of twenty people, and was continued by George B. Munger for some time after his father's death. A few years ago he retired from active work, devoting himself principally to public efforts for the town which he has always honored, and to his duties as trustee of the Guilford Savings Bank.

Several years ago Henry J. Griswold, who now lives in New Haven, ran a small hosiery factory at the rear of his house near the corner of Boston and Wall streets, and farther up Wall Street Wilson B. Coe still conducts the business of distributing Valentine, Fourth of July and Christmas novelties, employing several people at home and a salesman or two on the road. William B. Crampton for years had a small shop for the manufacture of spectacle cases.

Madison has no bank, but in its place it has the Madison Mutual Fire Insurance Company, established in 1855. As fires are rare in Madison, which has now a good volunteer fire company, this association has had little going out and a steady revenue for many years, so that it now has a surplus of $5,419. Its president is Wilbur W. Pardee.

Its green is a great feature of Madison, no town outside of New Haven

having one more attractive or better maintained. It is far different from the time in the 'thirties when the "school pond" covered a large area of the green and the street in front of the church, and Rev. Samuel N. Shepard had to work for years to get the thing filled up. The noble trees which surround the green, which line the main street from Neck schoolhouse to the center, especially the arches which shade Wall Street and Boston Street, are the glory of the town. Boston Street especially, with its triple row of glorious elms, is one of the most beautiful streets in New England.

For years Madison's educational reputation centered around old Lee's Academy, which truly was a famous school in the days of the private academy. It began its existence "down at the Neck," and peregrinated as buildings sometimes do until it arrived at its present location north of the Hand high school, having rested for many years at a point near the east side of the green. It was a private school for the first half century or more of its existence. When Madison acquired a high school, it was given over entirely to the Center school district, which for several decades before that had used its lower floor. On the building's final move, it was made into a two-room school again. In 1881 Daniel Hand, a wealthy resident of Guilford with Madison affiliations, gave the town what was at the first called Hand Academy, later the Hand high school. It now serves as a high and grammar school, and two more grades are accommodated in the old Lee's Academy building. The town, whose schools are all under a central management, has besides these six one-room school buildings. The school committee for 1917 consisted of Edward A. Chittenden, Webster D. Whedon, Emerson G. Holbrook, Walter E. Clark, George C. Field and William S. Hull.

The attention of the state at large has been drawn especially to Madison in recent years through the establishment there of an important state game farm. In September, 1913, the state leased what had been the Charles W. Hill farm in "Copps district," and established there a preserve for the propagation of quail, pheasants of various varieties, and later, of mallard ducks. The old homestead has been modified as a sort of official headquarters and reception rooms for the state Fish and Game Commission, and a new house built south of it for the gamekeeper. The state has now purchased 127 acres of this farm and the land adjoining it, and leases in addition 653 acres in the vicinity—780 acres in all. There it has what good judges say is one of the best equipped and most thoroughly conducted game farms in the United States.

Madison is blessed with two public libraries, both of them good ones. East River asserted its library independence in 1876, put up a building and established a library which now has upward of 2,600 volumes, and is conducted by Mrs. L. S. Werner, librarian. Madison, which had a subscription library for some years previous to that, was in 1900 presented with a handsome library building by Miss Mary Eliza Scranton of New Haven, as a memorial to her father, the late Erastus C. Scranton, a native of Madison, who was at one time

E. C. SCRANTON MEMORIAL LIBRARY, MADISON

MEMORIAL HALL, MADISON

president of the New York, New Haven & Hartford Railroad Company. It now has 9,000 volumes, and Miss Evelyn Meriwether is librarian.

The town did not settle the matter of a soldiers' monument until 1898, and then it wisely decided on a town hall as a memorial. It was erected on the east side of the green, partly on the site formerly occupied by Philander P. Coe's store and hall, and is a handsome and well appointed building, bearing suitable memorial tablets to Madison's heroes of the wars. For Madison, like Guilford, had a wonderful record in war service, and justly recognized the sacrificing patriotism of its men of former days. That such patriotism is not all of the past, however, Madison is well demonstrating in the present supreme struggle of our nation.

Vincent M. Wilcox, a former resident of Madison, at one time head of the New York photographic firm of E. & H. T. Anthony, himself a veteran of the Civil war, had the conviction that the soldiers' memorial should be something other than a building, and had at his own expense erected in 1895 a handsome memorial shaft in the West cemetery.

Such are the "high spots" of the town that is today. It is the same old town in foundation and substance. It is a changed town in some features of its population. The Scrantons and the Dowds, the Lees and the Bishops and Bushnells, still hold their own in a measure. The Wilcoxes and the Whedons and the Nashes still are found there. But some localities are materially changed in population, notably such a section as "the Woods," where almost every one of the farms has passed out of the hands of the native owners and so many new citizens have come in that at one time a Lutheran church was set up there. The old town physicians, Doctor Webb and Doctor Meigs, have some time since gone, but such men as Doctor Rindge and Doctor Ayer fill their places. The Meigses and the Mungers, the Chittendens and the Whedons, still have a hand in politics, but with them are newcomers like Holbrook and Steggemann and Lippincott and Marsden, the last a more than local figure in law and state politics. It is a changed company, but the traditions are safe in its keeping.

CHAPTER XLV

WOODBRIDGE

THE STORY OF THE ANCIENT "PARISH OF AMITY," AND OF THE ELEMENTS WHICH MAKE THE FINE OLD TOWN ON THE HILLS OVERLOOKING NEW HAVEN

I

Woodbridge is a strange town, as Connecticut towns go. It touches the greatest city of Connecticut, and from half a dozen of its heights the beholder may see the city spread out with all its busy, crowded life, can hear its whistles and almost catch its hum. Yet it is one of the most unspoiled of the rural towns of the state. No railroad touches it. No street railway has ever invaded its borders. It has no main street, though three lines of trunk highway radiate from New Haven through it. It has no postoffice, though the rural mail carrier reaches it daily, though a great trunk telegraph line cuts across its country, and the telephone reaches all its parts with its network of wires. It has no "center," as most towns know their most thickly populated part.

Yet no one can call Woodbridge isolated. "Isolated" is far from a proper description of a town from any one of whose numerous heights a glimpse of the busy world, of a great modern center of education, of manufacturing and commerce, lies spread to the beholder; from which one in a half-hour's walk can find himself in the most modern of surroundings; which is constantly crossed by life's swiftest tides; which is the home for all or part of the year of hundreds of those who carry on the life of the city. Woodbridge is suburban, but decidedly not in the stereotyped sense. Indeed, it is a community like no other, delightfully peculiar to itself.

It is a small town, by the standard commonly applied. The last census numbered only 878 people there. But comparatively it was not always so. In 1790, six years after its incorporation, there were 2,124 people in Woodbridge. That was about half as many as New Haven had at the time. It substantially held its ground for four decades, and as late as 1830 had 2,052 people. It should, however, be explained that up to this counting the limits of Woodbridge included what is now Bethany. In 1632 Bethany was set off by itself, and the following census of 1840 found only 958 persons left in Woodbridge.

The greater part of Woodbridge was included in the first purchase from the Indians. There was an added part, however, from "North Milford," most

of which was included in the town of Orange. The man who made Woodbridge, and gave it its name, was the Rev. Benjamin Woodbridge, who occupied in his day that peculiar community office which has descended to the pastor of Woodbridge's one church in all the generations since. He was the founder of the "Parish of Amity," whose founding goes back almost to the beginning of the eighteenth century, and whose incorporation by the legislature in 1738 antedates the incorporation of the town by forty-six years. "Amity" included the Bethany area, and seems to have had, in the early days, a goodly scattering of people. Being much detached from the center of worship in New Haven, especially in winter, they were given permission to have their own ecclesiastical organization, and such worship as they could hold without a building. In the summer, however, they were still required to attend worship in the Meeting House on the Green, five miles away, or, if they preferred, in the old church in Milford. This was previous to 1742. At that time they built a place of worship, near where the present one stands, fixing thereby the only central point which Woodbridge has had. It was located on what Woodbridge called its "green," an open space at the crossing of two roads. It long went by the name of the fifth society, which means, presumably, that it was the fifth daughter of the original church.

There the Rev. Benjamin Woodbridge served the people of the double town of Woodbridge and Bethany, and ministered to many other than the religious needs. It is, as has been said, a peculiar and blessed service which each succeeding pastor, from Parson Woodbridge down, has been able to perform for this people. He has been one of the best examples of the "village preacher" Goldsmith portrayed now to be found in this country. Parson Woodbridge's house, doubtless known, in his day, "to all the vagrant train," was one of the oldest in the town, built in 1697. He occupied it for a large part of his forty years as the foremost citizen, and there he died. The house remained until 1896, when it was destroyed by fire.

Such are the foundations of that fine town and community which has in its century and a half of separate existence always kept close to the heart of its mother, New Haven, yet preserved unspoiled the charm which nature gave it. It is, for the most part, a community of fine descendants of the fathers, and such later admixture as there has been has caught the spirit of the town's origin and surroundings, and contributed to its edification. Woodbridge of today is an interesting mingling of its sons who have remained, of its prodigals who have come repentant back, and of other discerning ones who have sought entrance to the fellowship. Most of the old houses have been cared for and preserved, or remodeled into modern residences. There is now an admixture of new houses, tastefully designed, some by New Haveners whose sense of natural beauty has been made captive by the charm of the place. Woodbridge, in a sense more meaningful than the common use, is a community of homes.

Except in such a way, the years have brought few changes. The town's chief features are of the unchanging type. Its natural beauty is striking. Off

to the southeast ever rise the West Rock cliffs, watchtower of the New Haven just beyond. Yet "Round Hill" and "Bradley Hill," two of Woodbridge's own heights, rise almost three hundred feet higher above sea level than does abrupter West Rock. Woodbridge hills, indeed, are most impressive when seen from West Rock. There are seven or eight of them in all, including, besides the two mentioned, "Long Hill," "Prospect Hill," "Carrington Hill" and "Peck Hill." There is a pleasing variety of meadow and stream and lake between. Along the course of West River are some impressive lakes, created by manufacturing concerns which have built dams across the river at Westville, or by the New Haven Water Company, which has in and near Woodbridge some of its chief sources of water supply.

"Woodbridge hills" are historic in fame. They are the pride of their heirs, the delight of their visitors. There is iron in their air and inspiration in their view. From "Round Hill," the commanding eminence in the far northern part of the town, the climber may gain such a view as few spots in all the region can equal, which takes in Mount Carmel, Meriden's Hanging Hills, the heights of North Branford, all the beauty of Woodbridge, the lines of the city and the glimmering of the blue Sound beyond.

Aside from its hills, Woodbridge has many picturesque and interesting spots. To such a paradise of nature naturally the Indians clung long after they had disappeared in most other parts of the state. They were not the warlike Pequots, nor the subjects of Momauguin, but an unimportant remnant of the Paugussett or Wepewaug tribe. They settled by themselves at a northern point in the town called "Deerfield Reservation," now not clearly located. They lived by crude farming and making baskets, and remnants of them were found in their district as late as the middle of the last century.

Woodbridge had its share in the episode of the Regicides. The boulder on West Rock may have made a good hiding place, but parts of Woodbridge were more comfortable, and not much more accessible to the agents of the king who were hunting them. We are told that they were supplied with food by Richard Sperry, who lived on the West Rock side of the town. Four other Woodbridge points are mentioned where they found shelter at different times, now identified as the "Harbor," the "Spring," "Hatchet Harbor" and the "Lodge."

From the northeastern point of the town flows West River, never failing source of water for New Haven. It is beyond the northern boundary that the New Haven Water Company has made its latest and greatest dam, forming one of the largest reservoirs in its system by flooding a considerable section of the eastern part of Bethany. Two miles down on the river is its Lake Dawson. But there is another stream, Sargent's River, which flows from the northern boundary of Woodbridge at a point farther west. This enters West River at a point just above Lake Dawson, first passing through one of the most famously picturesque spots in Woodbridge, the "Glen." Here, on a sharp fall of the river, was a spot of great natural beauty, much admired and greatly visited. This has been engulfed in one of the reservoirs, but "Sperry's Falls," reminder

of one of the earliest grist mills in New Haven County, still remain. With these and the old mill ruins in a setting of nature, the place is a delightful retreat. The farm originally containing it was the birthplace of Hon. Nehemiah D. Sperry, distinguished resident of New Haven, and in 1907 the heirs of Enoch and Atlanta Sperry gave the land to Woodbridge for a public park. Such an institution seems hardly needed by so rural a community, but it is comforting to all who love the town to know that its most delightful spot is preserved in such a manner that its enjoyment cannot be spoiled.

The old church of 1742, grown old and inadequate, was replaced in 1833 by an edifice of architecture appropriate to "Amity's" traditions, and this still stands in a good state of preservation on the "green." A "lecture room," the old New England name for "parish house," was built adjoining it in 1880, the gift of Mrs. Zina Carrington, of one of the old Woodbridge families. Mrs. Mary Clark Treat, another of the old inhabitants, gave the church an organ in 1891. The church has been served by many faithful men since his day, one of whom, at least, approached in length of service the record of Parson Woodbridge. He was Rev. S. P. Marvin, who was with the people from 1865 to 1903, and was the leader of the town. He was succeeded by Rev. Frederick Torrel Persons, who in his pastorate of seven years endeared himself proportionately as much as any minister in the church's history. He resigned in 1911 to take charge of the church at Mount Carmel.

II

The streams of Woodbridge early attracted the seekers of mechanical power, and we find in the town early in the last century a group of flourishing small industries which may easily account for the comparatively large population of 1800. Besides the grist mill at Sperry's Falls, there were carding mills and a clothier's shop at the same point, possibly after the grist mill was discontinued. Near the point where the head of Lake Dawson now is there was a factory conducted by Levi Peck, where iron candlesticks were made. In the same plant, somewhat later, organs and melodeons were made. And below where the lake ends at the south, Elioenai Clark had a shop where he made coffins and cabinet work. All over the town, naturally, there were sawmills, and there were at one time and another, when the raising of grain was commoner than now, several grist mills. One of these was the mill west of "Buttonball Corner," where James Baldwin made excellent and possibly "wheatless" flour some years ago, one justly celebrated brand bearing the trademark of "Aunt Hannah's Flour."

One of the most interesting of the industries, whose marks remain today and are a mystery to many of the uninitiated, was off the Bethany road opposite Lake Dawson. There are two impressive piles of ruined masonry which might be tombs of the Pharaohs or remains of Roman temples, but are only the remains of kilns in which cement was once burned from some of the native

quarry product. The quality of the cement turned out, they tell us, was not such as to make the industry of long duration. West of the church, near the home of Henry C. Baldwin, was a clock factory operated by John Northrop. There was also a small factory in the ravine, and bolts were made at the sawmill place, also west of the church.

Just as we have seen that the firearms industry, for which New Haven gets all the credit, really was started in Hamden, so we find that the match industry always popularly identified with Westville had its start in Woodbridge. It is claimed that this town was the birthplace of the friction match, and the claim has excellent support. Thomas Sanford was the inventor, and there is a court record to prove that he fought for and won his right to the title. He was living in Oxford, neighbor town to Woodbridge, when he developed his invention, but his first factory was in Woodbridge, in a part of the house now occupied by Robert Payne. When he outgrew that shop, he moved to a larger place at the foot of Round Hill on the western side. The ruins of that factory are still pointed out by Woodbridge people. Mr. Sanford later built another shop on Bladen's Brook, farther down. There was a second Woodbridge maker of matches, better known, William A. Clark, who had a shop still farther down the same brook. He was an inventor and improver of match making machinery, and built up a considerable business. The paper containers for the matches were in those days made by hand, and the demand for them created an industry in that part of Woodbridge which was carried on in the homes mostly by women and children. The work spread, however, to some of the surrounding towns. Mr. Clark operated his factory as late as 1885, when the Diamond Match Company in nearby Westville overshadowed it, and presently absorbed it.

In times since the manufacturing days the character of Woodbridge has mildly changed In the beginning it was mainly an agricultural town, and today it is that more truly than ever. There are large dairy farms and fruit farms, such as those of Jacob Beisiegel and Rollin C. Newton. There are scores of well tilled, prosperous general farms. On the New Haven edge the town has had its recent additions of small farmers, mostly importations from the Old World, who run market gardens and truck their products to the city.

Woodbridge has a quality, already mentioned, which it owes mostly to the city. It has become the home of the discriminating. Not a few of those from its old families have found their work in New Haven. Some of them have kept the old properties, some have received them by inheritance, some have bought them back. In a few cases the residence has been continuous. But the appreciation of the old town has grown with years, and is displayed in the development of these old houses and grounds. Here one will be preserved as nearly as possible according to the colonial traditions. Another will be beautified somewhat according to modern standards, though not in such a way as to clash with its surroundings. But there are a few modern residences of the new type; mostly tasteful and artistically fitted to their surroundings, built by men of

wealth and appreciation of the wonderful beauties of the town. There is room for many more houses of this sort, for the hills of Woodbridge abound in sites which should delight the heart of seekers of ideal country home locations.

Some of the houses which date back a century and a half or more, excellently preserved within and without, are notable. Conspicuous among them because of itself and because of its unbroken line of ownership, is the house belonging to Mrs. Samuel H. Street of New Haven. It was built in 1760 by her great-grandfather, Samuel Newton, for his son, Lieut. Samuel Newton, who was in the Revolutionary war. It has remained in the Newton family ever since. Of the best type of colonial house, it has been kept unspoiled. Within are massive fireplaces, oaken doors and many marks of the period of its origin. Without, it shows the plain and massive architecture of its times. With it are retained a sufficient number of the broad acres which composed the original farm so that Mr. and Mrs. Street can live comfortably there except for a few months when the dead of winter makes them seek the city. It is situated on the road which runs north past the church.

An even older house, of a different colonial type, is the residence of G. H. Bishop, built between 1750 and 1760 by Thomas Darling, and occupied ever since by his direct descendants. It is on the "Litchfield turnpike," and stands, with its gable roof and dormer windows, an impressive proof of how a solidly built house of the middle eighteenth century can remain a comfortable farmhouse in the twentieth.

An instance of the rescue of an old house, and its restoration to its old time beauty and dignity, is the Hemingway homestead, on the same road from the church, north of the residence of Mr. and Mrs. Street. This was built about 1763, its builder being somewhat obscure. But in 1780 it was the property of Deacon Isaac Hemingway. He and his son Abraham lived there until about 1866. It was in the hands of various owners after that until in 1909 it was purchased by Prof. John W. Wetzel of Yale, now of Hartford, who has beautified it without and within, and rejoices in it with the true joy of a lover of the historic and the artistic. Standing somewhat back from the street, shaded by some noble old trees, it is a place to delight the body and rest the soul.

James L. Nesbit of New Haven is the present owner of what is perhaps one of the oldest houses in Woodbridge, though materially altered from its original form. It is the Captain John Beecher place, probably built in 1745 or 1750, and sold to Roger Sherman in 1766. By him it was passed on to James Abraham Hillhouse in 1773, descending to James Hillhouse of New Haven, who sold it to Timothy Fowler in 1825. Mr. Nesbit purchased it in 1903.

The Sperry homestead also lays claim to respectable age, having been built before 1750 by Ebenezer Sperry, a descendant of Richard Sperry. It is now a comfortable farmhouse, owned by Mrs. Charles A. Bond, a descendant of the Sperry family.

On "Peck Hill" is a fine old farmhouse probably built by Nathan Clark about 1761, and ever since in the possession of some member of the Clark

family. It is now owned by Mrs. Mary Clark Treat Nettleton, whose husband is Prof. George H. Nettleton of Yale University.

A more modern type of farmhouse, the home of one of the most sterling families and on one of the most prosperous farms of Woodbridge, is that of Rollin C. Newton, built in 1834 by the present owner's father, J. Sidney Newton. It is situated under the brow of Round Hill, on the turnpike to Seymour. There are other Newton places in several parts of the town. One of the most notable of them, now the summer home of Dr. Thomas Russell, was built between 1660 and 1683 for Roger Newton, a descendant of the Rev. Roger Newton of Milford. It is a colonial house of the most dignified type.

A place of much historic interest, now somewhat remodeled, is what was the old Elioenai Clark tavern, on the Litchfield turnpike. Mr. Clark built it about 1785, and now his great-grandson, Noyes D. Clark, owns it.

Now and then one of these old houses has been completely modernized, in appearance and in name. An instance of this is what is now called "Rose Ridge," which was built in 1795 by Lazarus Clark. It has been in the Clark family ever since, being now owned by Mrs. Franklin Farrel and Mrs. Charles Brooker of Ansonia, but it did not always have the conspicuously modern piazza which runs on two sides of it.

Contrasting strongly to all these, but only adding by variety to the charm of modern Woodbridge, is such an estate as "Beinhurst," the residence of W. A. Bein, representing the acme of landscape gardening, smothered in shrubbery and picturesque with winding paths and terraces. The severe opposite as to surroundings is the modern house of Judge Henry Stoddard of New Haven, colonial in its type, with shingled sides, standing on a commanding hill, but unsheltered by trees or shrubbery. Still another contrasting type is "Tother House" of Frank G. P. Barnes of New Haven, with its cobblestone piazza and pillars and its rip-rap chimneys, striking but artistic. Mrs. Morris F. Tyler maintains one of the most attractive places in the town, less extremely modern, but with finely arranged and well kept grounds. Jacob P. Goodhart, the well known New Haven lawyer, has another attractive modern house with well appointed grounds.

There is a most praiseworthy community spirit in Woodbridge. The sons of the men who made the town still control its affairs. Its business management is safely in the hands of such men as William H. Warner, Rollin C. Newton, Jacob Beisiegel, Newton J. Peck, H. H. Tomlinson, G. Halsted Bishop, Virgil P. Sperry and Stanley L. Dickinson. They, and a score of others who might justly be mentioned, form a body of sterling, substantial, progressive citizens, who know the worth of their town, and intelligently preserve its traditions.

Some years ago the earlier and the later residents united to form the Woodbridge Civic Association, whose purpose partly is to keep Woodbridge on the map, so to speak. This has been done by the legitimate and becoming means of keeping the permanent and summer residents in happy harmony, so that the united voice of their joy might be heard afar, and attract others to join. Fur-

ther than that, the association was to work for civic improvement, for better roads, to promote an interest in colonial architecture and other worthy types of building, to secure better telephone service and, if possible, a modern lighting system. And lastly, to agitate as far as might be for a trolley system or some other means of transportation between town and city.

The trolley system has not yet come, and seems unlikely to hasten. The universal motor car seems very well taking its place. And Woodbridge, many think, will be as well off without some of the familiar results which follow in the wake of a street railway. It is steadily growing in good residents, though its population shows no boom. It has a social life which is peculiar to itself. Helped by the Civic Association, it has, especially in the summer time, many lectures and various entertainments. In the last century, endowed by James Perkins, it had Perkins Academy, which stood on the green east of the church from 1848 to 1861, but has now disappeared. A few years ago the town voted to erect a Union school and library building on a lot adjoining the green, and these institutions have now become a part of the town's progressive life. Other good schools supply the needs of the outlying districts, and New Haven supplies high school facilities.

Always, as in the days since the "Parish of Amity" was founded, that life centers around the old church. Supported alike by permanent residents and summer dwellers, still the only church within the limits of the town, it serves a community purpose which makes Woodbridge, churchwise, almost a town unique. In many other ways it stands alone, not to say unapproachable, among the towns of Connecticut. To the Woodbridge hills the people of New Haven and of other towns lift up their eyes, and seek them for the permanent benefit of the things that abide.

CHAPTER XLVI

NORTH BRANFORD

NORTH FARMS, THE HISTORIC AND COLONIAL PART OF BRANFORD, THE TOWN OF DEEP FOUNDATIONS, HONORABLE RECORD AND SUBSTANTIAL MODERN INDUSTRY

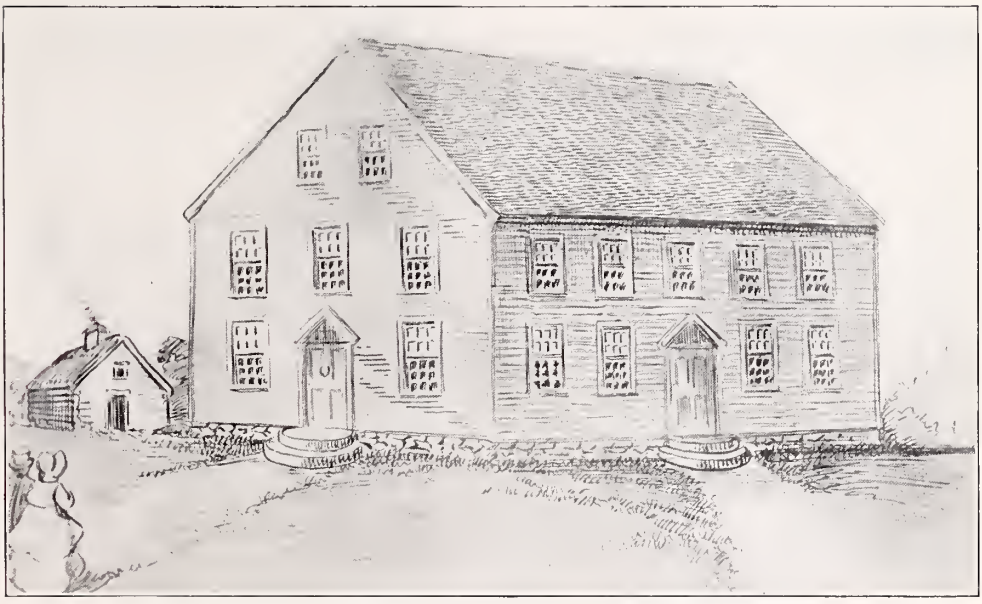
A fair township of fine old farms, spreading out over hill and valley, many of them tilled by the descendants of the pioneers, a noble stretch of unspoiled country, is North Branford. Driving along its quiet roads, strolling over its peaceful hills, one may easily forget the driving, striving city only seven miles away. For on its heights are uplift, health and joy, and on its estates live men and women of the sort who make the world most worth while.

In character the North Branford of the twentieth century is more like the "North Farms" of the colonial days than are most of our towns like their origin. Still, in the main, it is an agricultural community. Its people live by the city more than formerly, are more closely in touch with it. They have an admixture of strange neighbors which the new centuries have brought. But North Branford retains the sterling stamp which the fathers placed on it, and by the discerning is it truly loved for its old fashioned worth. To it the fisherman comes when he craves a Waltonian paradise. Hither the jaded city dweller hies him when he seeks the real country. Here is the truest, most refreshing contrast to that in the city which tires and unnerves. It is a community which in character and quality exemplifies Connecticut at its simplest and best.

By incorporation the youngest of the towns of this group, North Branford may be the oldest of them all in some features of its origin. For there is trustworthy evidence that, when the territory of Totoket was purchased from the Indians in 1638 by the Davenport settlers, there were at least two white men on the ground. One of them was Thomas Mulliner, at Branford Point something of a thorn in the flesh of the pilgrims to that region, whose widow and son, as we have seen, received lands in North Branford in exchange for their holdings at the point, and thereafter became a part of the upper community. Then there was Thomas Whitway, whose tract was near the Foxon region, the other settler of, so to speak, prehistoric standing.

The early settlers from whom the present native population of North Branford has come down were for the most part emigrants from original Branford at the south. They soon divided into two settlements, almost five miles apart, North Farms in the southern portion of what is now North Branford, and Northford in

OLD CONGREGATIONAL PARSONAGE BUILT BY REV. SAMUEL EELLS IN 1769, NORTH BRANFORD



OLD MEETING HOUSE BUILT IN 1727, NORTH BRANFORD

the upper part. Here two villages have grown up, each centering around a church of the original Pilgrim form. Of North Farms, Mrs. Bertha Russell (Charles F.) Holabird thus sums up the colonial history:

"The lands owned by the original proprietors of the town of Branford were not only granted by the British crown, but to the lasting credit of our ancestors were bought from the Indians as well, and at least one place-name stands in kindly remembrance of an old sachem. 'Sibbie'—I quote from George I. Wood's early history of the Congregational church and society—'was the name given to the hill originally connected with a spring called Sibbie's spring on the homestead of Widow Augustus Russell. It was the name of a petty Indian sachem under Kishonk the sachem of Indian Neck, who was the chief over the Indians in this neighborhood.'

"Jonathan Rose, son of Robert Rose, built the first house, 1680, near Hop-yard plain. Jonathan Rose married Deliverance Charles. His son, Jonathan, Jr., married Abigail Foot August 15, 1697. They had a large family of six sons and two daughters. Jonathan Rose, 3rd, built the first house on the estate in North Farms, now owned by Judge John Carter Rose of Baltimore, Md. The colonial families of Linsley, Foot, Harrison, Page, Rogers, Barker, Butler, Byington, Barnes and Palmer built very early here. The oldest house now standing is the Linsley house on Bare Plain, built in 1707 by Ensign John Linsley. His lineal descendants have always owned and occupied it. Few localities have as many homes built in colonial times, now occupied and in fair condition, as North Farms. These houses are of the New England type, solid and well built, and from the outside give little evidence of their great age, but the massive oak frames, put together with wooden pins, the quaint corner cup-boards, tell the story.

"I have it on the authority of Historian Wood that on the 12th of May, 1724, the town of Branford voted to build a meeting house at North Farms, on the knoll at the west side of the river, and that the meeting which passed this act was warned by Lieutenant Thomas Harrison and Joseph Morris. Nathaniel Harrison was moderator. The meeting appointed Isaac Foot, Lieutenant Rose, John Harrison, Daniel Barker and Joseph Rogers as building committee. The dimensions were to be forty-five by twenty-five feet. It was to have galleries around three sides, with many windows set with diamond shaped panes of glass. The Rev. Samuel Russell of Branford offered prayer at the raising of the frame.

"The ground east of the meeting house, to the river, was appropriated as a burial place. The oldest memorial stone is one recording the death of Isaac Bartholomew in 1727. He was a young man studying for the ministry at Yale. Many are the brown memorial stones with their quaint inscriptions and angel faces, one 'In Memory of Mrs. Martha, Relict of the late Samuel Baker, dec'd and formerly Relict of Rev. Thomas Goodsell, M. A., and ye child of ye Rev. John Davenport, dec'd, 2nd Pastor of ye Ch'h of Christ in Stamford, who died in the 96th year of her age, Sept. 10, 1776.' This John Davenport, of course, was the son of the founder of New Haven.

"The first pastor over the church at North Farms was the Rev. Jonathan Merick, born 1700 in Springfield, Mass., and graduated at Yale in 1725. His pastorate extended forty-three years, and he died June 27, 1772. From 1720 for a number of years families moved in and settled at North Farms. The Beers family came from Fairfield County, Thomas Goodsell and Samuel Baker from Long Island, Barnabas Mulford and Edward Petty from Southampton, Long Island, the Fords from Milford and Jonathan and Ithiel Russell, sons of the Rev. Samuel Russell, came up from Branford. The former, Esquire Jonathan, built the house near 'Sibbie's Spring'.

"Many of the landholders owned colored slaves, who were taught to read and write and attend church. They were seated on the stairs leading to the galleries. In 1773 and 1776, there was a colored population of between forty and fifty. About that time the Rev. Samuel Eells received pamphlets written by the Rev. Ezra Stiles and Rev. Samuel Hopkins of Newport, R. I., calling the attention of the public to the sin of slavery, and nearly all the slaves at North Farms were given their freedom before the abolition of slavery in Connecticut."

The Rev. Samuel Eells, the church's second pastor, made some history by himself through service on a larger field than North Farms. Of him Mrs. Holabird writes, giving Wood's Early Church History in part as authority:

"Rev. Samuel Eells was settled as pastor over the church at North Farms from 1769 to 1808. He was born at Middletown January 13, 1745, the son of Rev. Edward Eells and grandson of Rev. Nathaniel Eells of Scituate. He married Miss Butler of Middletown, but they had no children. Ordained over the church at North Farms on March 29, 1769, his ministry embraced the trying period of the Revolutionary struggle. On one occasion in the early part of 1777, when General Washington was in the vicinity of New York, his whole force not amounting to more than 1,500 men, he called upon the people of Connecticut to send down with all dispatch their quota of troops. The intelligence arrived on the Sabbath, while the people of North Farms were engaged in public worship. Mr. Eells read the important news from the pulpit and requested that those who were willing and ready to go should parade on the green immediately after the close of service. A company of sixty men was formed at once, and the Rev. Samuel Eells was chosen captain. The names of the other officers and privates were as follows:

"First lieutenant, Samuel Baldwin; second lieutenant, Jacob Bunnell; sergeants, Ebenezer Linsley, Isaac Foot, John White, Lud Munson, Abraham Foote; corporals, Uriah Collins, Samuel Harrison, Samuel Brown, Jacob Page; musicians, John Bunnell, Joseph Wheaton, Moses Baldwin; privates, James Barker, Jacob Barker, Ambrose Baldwin, Daniel Baldwin, Phineas Baldwin, Benjamin Bartholomew, Samuel Bartholomew, Gideon Bartholomew, Jarius Bunnell, Jonathan Byington, Aaron Cook, Titus Cook, Hooker Frisbie, Isaac Frisbie, Samuel Ford, Gideon Goodrich, Daniel Hoadley, Samuel Hoadley, Ralph Hoadley, Jairas Harrison, Rufus Harrison, Isaac Hanford, Benjamin Harrison, Reuben Johnson, John Linsley, Jonathan Munson, James Pierpont, Samuel Peck,

John Potter, Solomon Rose, Billy Rose, Jonathan Russell, Ebenezer Rogers, Herman Rogers, Joseph Smith, Dow Smith, Allen Smith, Othniel Stent, Ebenezer Trusdell, Solomon Talmage, Asa Todd, Jonathan Tyler, Medad Taintor."

From early manhood Mr. Eells had been active in the cause of the colonist, and his utterances from the pulpit and elsewhere ring with the spirit of liberty. He had repeatedly declared against "the unjust and arbitrary measures of the British court," and called upon all good men "in duty to God and themselves and the country to resist and withstand."

He might readily be recognized, holding such principles as these, as a vigorous leader for the company which went out, and we may not doubt that he gave a good account of himself and them in the war. He returned from the combat, however, able to serve the people for many years longer, and his death did not occur until 1808. In this connection it may be said that the record shows among other North Branford men who served in this war Butler Harrison, son of Timothy and Lydia Butler Harrison, who was captured and was for some months on a prison ship; Simeon Rose, who died while in service; Gad Asher, colored, who served eight years as the servant of General Green; Gideon Rose, slave of Justice and Lydia Russell Rose, who served during the war and was given his freedom afterward.

"The next pastor after the death of the beloved Pastor Eells," continues Mrs. Holabird, "was the Rev. Charles Atwater, son of Jeremiah Atwater of New Haven, graduated from Yale in 1805, and having studied theology under President Dwight. He was ordained over the church at North Farms March 1, 1809. He was a very successful preacher. During his ministry an Episcopal church was organized in this society. His pastorship of sixteen years terminated in his death February 21, 1825. The first three pastors of the church, whose united labors filled a century, died at their first post of duty, and were laid to rest just a few feet east of the old meeting house. The memorial stones were removed and placed in the cemetery across the street in 1886.

"The one hundred and seventy-fifth anniversary of the Congregational church was held October 15, 1902. The Rev. Franklin Countryman in his very interesting address said: 'During all this period, longer than the period of the existence of the United States, the church has had thirteen ministers and every one of them received a degree from Yale college.' "

From the same historical address we learn that eight pastors covered, each for a comparatively brief term, the period from 1825 to 1882. That year Mr. Countryman came and renewed the record for long and distinguished pastorates, remaining twenty-three years until 1905. He was followed by Rev. Ernest L. Wismer, now of Bristol. Since then there has been a series of somewhat brief pastorates (it has been said that North Branford is almost too conveniently situated with reference to the Yale School of Religion), of which the latest are those of Rev. R. R. Kendall and Rev. C. E. Pickett, at present with the church.

The first meeting house was erected in 1732. It is pictured as a bare, spire-

less structure of the very early type, looking from without much like a two-storied farmhouse. It served the people for about a century. In 1831 was completed the second building, the North Branford meeting house of the noble New England sort which stood in the center of the town until 1907, when it was swept away by fire one cold Sunday morning. The following year the present building was erected. It is modern and ample for the church's need, but it does not satisfy the admirers of traditional church architecture as did its predecessor.

North Branford has always been a community of God-fearing men and women, and the church has occupied an important place in the village which, though not compact, centers around it. In the midst of a people whose origins have changed materially with the passage of time, it holds its torch of the true light aloft on a hill. The old church is typical of the tenacity of the faith of the Pilgrims in the midst of communities where the appreciation of their history and traditions has become the heritage of a diminishing few.

This task has since 1812, however, been shared by a body of the Church of England. Zion church has never been strong in numbers. A town of less than 800 Protestant people, of whom nearly half, it must be remembered, are in Northford, which has two churches of its own, has hardly the material for two substantial congregations. Yet Zion church has kept the faith, and offered to those who prefer it a constant service of its form of worship. At present, however, it has no settled rector, sharing with the Episcopal church in North Guilford the offices of leaders whom the churches of New Haven provide.

Northford, in the valley of the Farm River, has been somewhat a community by itself. Its location in the line of the main highway to Middletown, where it also has secured a sort of commercial advantage from the railroad, has given it for a good part of its history an industrial character different from the rest of the town. Northford has had some brisk manufacturing industries, supported by the water power of Farm River. These in the beginning were mostly fulling and barkers' mills, where cloth was shrunk and cleaned and hides tanned. In 1734 Edward Petty had a saw and fulling mill on the river near the center, and later Barnabas Woodcock at Long Hill, and John Maltby at "Pog" or "Paug" had industries of the same sort.

Maltby Fowler seems to have been an inventor of some note, and about 1800 developed machines for making metal buttons, spoons, combs, gimlets and pins. Thaddeus Fowler improved on the pin machine, and used it in Northford for some years. Over fifty years later the Northford Manufacturing Company used Fowler's mill and machines for rolling brass lamps and household goods. One may suspect that Meriden presently got this business, and the Northford Manufacturing Company gave it up about 1890. Fowler & Bartholomew made Northford hooks and eyes for some years, and later invented a machine for perforating tinware. They went out, and the factory was unused until another concern took it a few years ago for making electric light devices. Now it is vacant again.

HOUSE BUILT BY HEZEKIAH REYNOLDS ABOUT 1760 OR 1765, NOW THE HOME OF RALPH BEERS, NORTH BRANFORD

HOUSE BUILT BY JUSTUS ROSE IN 1771 TO REPLACE LOG HOUSE BUILT IN 1720. JUSTICE ROSE HOMESTEAD, NORTH BRANFORD

COLONIAL HOUSE BUILT BY TIMOTHY RUSSELL IN 1764, NOW THE HOME OF MRS. EMILY LINSLEY, NORTH BRANFORD

More important is the character of the people who have made Northford. Here has been since 1750 a Congregational church, served by consecrated men and supported by faithful people. Its first pastor was Rev. Warham Williams. At present the pastorate is vacant. Its first simple edifice was replaced in 1846 and its present building was erected in 1907. There is also in Northford an Episcopal church, St. Andrew's, established in 1763. Its present rector is Rev. J. D. S. Pardee. These churches do not seem mighty in numbers, but perhaps a better evidence of the worth of the work they have done is found in the fact that in the past century or less Northford contributed thirty-nine men to the ministry, to law and to medicine, and thirty-one of its sons were graduates of Yale.

Northford has its Masonic lodge, Corinthian, No. 103, F. & A. M., instituted in 1868. It meets in Association Hall, which accommodates also Northford's vigorous Grange, No. 80, established in 1878. There is another Grange in North Branford, Totoket, No. 83, which meets in Totoket Hall.

North Branford in 1861 raised a noble hickory flagpole, the gift of an old Jackson man, Col. Jonathan Rose, and unfurled a handsome flag on the identical spot where in 1776, after the Sabbath service, Pastor Eells called the young men of the congregation together and led them to war.

In further distinction, North Branford was the first town in the United States to erect a memorial to its soldiers of the Civil war. On April 12, 1866, a handsome shaft was unveiled in memory of "Our Soldiers," as these lines, by "M. R., 1866," were read:

"The loved ones calmly sleeping
Where they fell on field removed,
Lone post or picket station,
Or starved in dreary prison cell
For peace and for the nation."

This memorial recognizes the deeds of these men from various regiments, as noted:

Albert F. Wheaton, Corporal, Tenth C. V., aged 27.
J. Henry Palmer, Co. K, Tenth C. V., aged 26.
Walter A. Stone, Connecticut Artillery, aged 20.
John S. Robinson, Co. F, Twenty-seventh C. V., aged 27.
Josiah Johnson, Co. B, Twenty-seventh C. V., aged 23.
Dayton R. Scranton, Co. F, Twelfth C. V., aged 23.
James H. Scranton, Co. F, Twelfth C. V., aged 22.
Nathan Harrison, Twenty-seventh C. V.
C. A. Harrison, Twenty-seventh C. V.
Merwin Wheaton, Twenty-seventh C. V.
Alfred Russell, First Sergeant, Co. H, Thirteenth C. V.
Theodore Palmer, Thirteenth C. V.
Horatio Stone, Sr., Tenth C. V.

The Twenty-seventh Connecticut, in which North Branford had five men, was recruited largely from this part of the state, and "by the gallantry of its conduct has won for itself an enviable name and reputation."

There is not a little justified pride of family in North Branford. Here still are the descendants of the Mulfords, the Pettys and the Harrisons. Maltby, Bronson, Page, Rose and Revere are among the names of the town's honored citizens. And above all North Branford preserves such names and such citizens as the Russells and Holabirds. The former go back to that Rev. Samuel Russell of the original Yale founders, in whose house in Branford, as we have seen, the Collegiate school had its actual beginning. His father, Rev. John Russell, came to America in 1635, settling in Cambridge (Newtown), Mass. Thirty-four years later he was leader of the band that settled Hadley, Mass. At his house the regicides Goffe and Whalley found refuge, and there Whalley died about 1678, and was buried in the cellar. Rev. Samuel Russell was born in 1660 at Hadley, was graduated from Harvard in 1681, and came to be pastor of the church at Branford, of which community, up to the time of its incorporation in 1831, North Branford was an essential part. His grandson, Jonathan Russell, born in Branford in 1700, married Eunice Barker in 1720 and settled in North Farms. He had seven children, Eunice, Ebenezer, Jonathan, Abigail, Timothy, Lydia and Mary. Jonathan the younger, born in 1731, married Lydia Barker. They had eight children, Eunice, Lois, Irene, David, Jonathan, Esther, Lucretia and Augustus.

With the Russells are associated by marriage the Holabirds, another prominent North Branford family. John Holabird, founder of this line, in its New England connection, was born in Litchfield County in 1768. He married in 1788 Mary Belden. Their son, Charles Holabird, born in 1788, married Sarah Butler in 1816, and moved to Sheffield, Mass., where he was town clerk for a number of years—"Esquire Holabird." Their son Hiram B. Holabird married Maryette Vosburgh. Their grandson Charles F. Holabird, who was born in Sheffield in 1856, coming to North Branford in his youth, married there on December 25, 1877, Bertha H., daughter of Alfred and Caroline (Harrison) Russell. They have seven children: Roy Russell, who married Lillian Johnson of New Haven in 1899; Charles Lovell; Douglas Butler, who married Lelia B. Byington in 1911; Ralph Harrison, who married Carrie Knope in 1910; Lucy Russell, May Vosburgh and Effie Rose.

In connection with the Russell descent it is of interest to note that John Russell, eldest son of the Rev. Samuel Russell, who was graduated from Harvard and married Sarah Trowbridge of New Haven in 1707, had a daughter Rebecca who married Ezekiel Hayes, and was the grandmother of Rutherford Birchard Hayes, nineteenth president of the United States.

To the rule that North Branford of today is a strictly agricultural community there is one exception, but it is important. It is not generally known without the town, and perhaps, so systematically and smoothly is it carried on, not adequately by the people within, that in North Branford there has sprung

up in a decade one of the largest industries of its kind in the country, known as the New Haven Trap Rock Company. About the year 1903 some undeveloped farm land at that portion of Totoket Mountain known as Great Hill was acquired and the Totoket Trap Rock Company was organized by a group of men who did not carry the project through, and during the year 1914 the New Haven Trap Rock Company acquired the property. Development of the present quarry was completed early in 1915 by the well known contracting engineers, C. W. Blakeslee & Sons, who also supervised the installation and construction of the crushing plant. Likewise the charter rights of the Branford Steam Railroad Company were purchased and an extension secured to the charter which, with the purchase of necessary right of way, made it possible for a six-mile railroad to be completed from the quarry to a connection with the New York, New Haven & Hartford Railroad and for the establishment of a dock terminal at Pine Orchard. In addition to these rail and water facilities there is also a connection with the Shore Line Electric Railway Company's tracks at North Branford and the layout of the whole scheme provides for a connection with the trolley tracks of the Connecticut Company at Pine Orchard, at such time as conditions shall call for such a connection.

About 150 men are employed, giving opportunity for profitable work by many of the town's people under very favorable conditions. This, for a town whose population is 833, is a large labor opportunity. This is by far the largest trap rock quarry in this section of the country, and its future development gives promise that it may become the largest in America if not in the world.

The officers and directors of the company are all New Haven men with the exception of E. H. Mather of Boston. The Hayden Stone Company of New York and Boston are very large stockholders in this enterprise and help greatly in its organization and financing. The general officers of the company are:

President, D. A. Blakeslee; vice president, T. R. Blakeslee; secretary, George E. Hall; treasurer, Clarence Blakeslee; general manager, W. Scott Eames.

The general offices of the company are at 67 Church Street, New Haven.

INDEX

A

Abbott, Rev. J. S. C., 119
Acme Wire Company, 183, 190, 247
Acoustics of the "Bowl," 200
"Adirondack Murray," 291
Adler, Max, 228
Admirable Harbor, 64
Advent churches, 135
Advertising age had not arrived, 62
Advertising New Haven products, 185
"Air Line," The, 208
Alien population in New Haven, 218
Amendments in thirty-six years, 101
American Bank & Trust Company, 241
American citizenship taught, 224
Americans in the making, 217
Amphitheater, Yale's, 194
"An act for liberty to erect a Collegiate School," 23
Ancestral traditions, 217
Ancient Order of Foresters, 278
Ancient Order of Hibernians, 279
Ancient Order of United Workmen, 278
Andirons and fenders, 192
Andrew, Samuel, 23
And who did not participate? 52
Animosity changed to harmony, 48
Anketell, Edward A., 234
Annexation in 1883, 103
Area of swamps and ponds, 95
Areas and names of city squares, 98
Arms industry, 246
Arnold, Benedict, 252
Artificial Lake, 95
Art School collection, 44
Associate school superintendents, 233
Associated Civic societies, 159
Athletic field at Yale, 194
Athletics at college, 30
Atlantic cable, The, 211
Attendance at Harvard-Yale game '16, 198
Auditorium, The new, 36, 187
Austin, Rev. David, 85
Austrians in New Haven, 221
Automobile fittings, 190, 192
Auto works, 191
Awakening has results, 41

B

Bacon, Rev. Dr. Francis, 81
Bacon, Rev. Dr. Leonard, 112
Bailey, William B., 229
Baldwin, Simeon E., 233
Bancroft Foote Boys' Club, 41
Bank deposits, total of New Haven, 242
Bankers, New Haven's, 241
Banking institutions of New Haven, 240
Banks and Bankers, 226
Baptist Congregations, 128
Baptist Ministers, 129
Baptist Pastorates, 231
Barnes Tool Company, 189
Bassett & Company, John E., 248
Battell Chapel, 39
Baumann Rubber Company, 190
Beach, John K., 233
Beacon Hill, 97
Beaver Ponds Park, 95
Bedell, William V., 202
Beecher, E. B., 176
Beede, Frank H., 232.
Beers, Clifford W., 228
Begin to build the "Bowl," 196
Beginning of Harmony, 36
Beginning of New Haven manufacturing, 175
Bench, The New Haven, 233
Benevolent Protective Order of Elks, 279
Bennett, Philo S., 87
Bennett, Thomas G. and Winchester, 246
Bennett, William L., 233
Bennett fountain, 87
Berkshire railroad division, 208
Better understanding, 37
Bicentennial, Yale's, 36
Bigelow Company, The, 183, 191
Billion tons of merchandise, 209
Bingham, Hiram, 232
Blackstone, John, 334

Blackstone, William, 334
Blake, Henry T., 80
Blakeslee, Clarence, 109
Blakeslee, Dennis A., 229
Blakeslee, C. W. & Sons, 249
Blank book making, 192, 246
Blue meeting house, 114
Board of education, 42, 233
Boardman apprentice shops, 138
Boardman Manual Training School, 71
Boat propellers made in New Haven, 192
Boilers, manufacturers of, 191
Book Binding Exhibit, 192
Book of the Pageant, 40
Books in Public Library, 155
Boston & Maine, The, 209
Bowl, The, 47, 194
Bowl can be enlarged, as regards seating capacity, 200
Bowl now property of Yale, 202
Boy Scout movement, 250
Boys' Club, 41
Bradley, William, 15, 363
Bradley Park, Meriden, 288
Branford, 330
Branford a summer resort, 337
Branford banks, 334
Branford industries, 335
Branford's church history, 331
Branford's early settlement, 330
Branford's foreign population, 225
Branford's fraternal societies, 335
Branford's schools, 333
Breckenridge, L. P., 232
Brewer, Mrs. Henry, 262
Brewster, Frederick F., 261
Brewster, James, 175, 261
Brick and clay products, 192
"Brick Row," 17
Bright dreams shattered, 9
"Britannia," 302
Broadway Bank & Trust Company, 241
Brockett, John, 5, 80
Brown, Charles R., 230
"Brown Game," annual institution, 47
Buckingham, Stephen, 22
Building and Loan Association of New Haven, 242
Buildings, Streets and Shade Trees Committee, 161
Bulkeley, Gershom, 22
"Bully Club," The, 30; abolished, 31
"Bunch of Grapes" tavern, 270
Burial grounds must be found, 86
Burton, Rev. R. B., 120
Bury wires, 77
Bushnell, Cornelius S., 250
Bushnell, Nathan T., 248
Bushnell memorial, 250
Business Men's Association, 73
Business schools, 147
Butler Business School, 147
Butterworth, Mrs. F. S., 262
"Button, button, who's got the button?" 193

C

Calvary Baptist, 129
Camp Hiram, 180, 246
Camp Walter, 246
Camp Meade, 113
Campner, Samuel, 51
Canal, An interesting, 203
"Canal fever" in New Haven, 204
Canal of 1825 a losing venture, 206
Canal project of 1822, 205
Canby, Professor, 40
Candee, Leverette, 175
Candee & Company, The L., 190
Capacity of Yale Bowl compared with other famous structures, 198
Capital invested in New Haven factories, 183
Capital of twelve million in manufactures, 67
Capitalization of Telephone Company, 214
Carnegie Library, 156
Carriage and auto lamps at Manufacturers' exhibit, 192
Carriage building, 182
Carriage hardware, 247
Carrington, John B., 243
Castings, steel and semi-steel, 192
Catholic churches, 130; in 1917, 131
Catholic pastors, 131, 231
Cattle and horses pastured on Green, 86
Census figures of New Haven, 217
Center church, 69
Center church on the Green, 51
Center of quarry industry, 338
Center of war service work, 258
Century Brass Company, The, 192
"Century of Meriden," 300
Chamber of Commerce, New Haven, 42, 227
Chamber of Commerce History, 158
Chamberlain Company, The, 248
Chancel window of Center church, 111
Changed in 280 years, 111
Changed population, 63
Chapman, John Jay, 50
Charter revision a winter sport, 106
Charter revision in 1915, 108
Charter revision of 1821, 101
Chauncy, Israel, 22
Cheever, Ezekiel, 7
Cheshire, 357

Cheshire church history, 358
Cheshire industries, 361
Cheshire lodges, etc., 361
Cheshire public library, 361
Cheshire's early settlers, 357
Cheshire's pioneer beginnings, 357
Cheshire's schools, 360
Cheshire's Soldiers' Monument, 361
Chief Justice, 233
Children's building, 164
Children's jubilees, 90
Children's room in library opened, 152
Chillingworth, Felix, 95
Chinese, Japanese, Indians represented in New Haven, 222
Chittenden, Russell H., 232
Chorus of 500 people, 54
Christ church, 130
Christian Culture Associations, 71
Christian Science, 135
"Chronicles" (Blake's), 93
Church blown down, 88
Church of the Ascension, 125
Church of the Redeemer, 41
Churchmen of New Haven, 226, 230
Church-State Republic, 8
Churches of New Haven, 111
Cigar making, 182
Citizens of prominence, New Haven, 238
City and town consolidated, 104
"City Beautiful" plan, 45, 227
City Hall, New Haven, 233
City Manager plan, 108
City Mission founded, 41
City of Elms, 85
City of churches, 230
City Point, 96
City squares, 92
City squares, their names and areas, 98
City wards increased to 10, 102
Civic development, 158, 172
Civic Federation, The, 41, 72
Civic Federation Committee, 165
Civic Improvement Committee, 75
Civil Service Board, 42
Civil Service Commission created, 104
Clark, Captain Daniel, 15
Clay products, 192
Clean City Week, 65
Clean New Haven, 65
Cleaveland, L. W., 235
Clinton Parkway, 97
Clock industry, The, 175, 189, 246
Clock movements, 180
Closing scenes of pageant at "Bowl," 58
Clothing firms of New Haven, 248
Clubs for boys, girls, men, women, 69
Coal imported into New Haven district, 209
College "pranks," 33
College Street church, 118; sells building, 66
Collegiate and Commercial Institute, 137
Collegiate School, The, 16
Colonial legislature, 85
Colonial origins and history of Meriden, 284
Colonial Wallingford, 319
Color printers, 246
Colored Methodists, 127
Colored population, 222
Commencement for "All of College," 25
Commission on Public Memorials, 105
Committee chosen by Mrs. Ives, 154
Committee of 15, 109
Committee of 50, 108
Committee of 21, 196
Communication and transportation, 203
Community Center work, 224
Compensation to Indians, 12
Compulsory school system, 20
Condemn encroachment on Green, 83
Condensed tho' crude charter, 101
Confectionery industry, 247
Congested regions of New Haven, 223
Congestion in city's center, 163
Congregational Club, 281
Congregational pastorates, 231
Congress, members of, from New Haven, 234
Connecticut bar, leaders of the, 233
Connecticut Business University, 147
Connecticut Company, The, 243
Connecticut Congress of Mothers, 267
Connecticut Journal, 243
Connecticut river and canal project, 205
Connecticut Savings Bank, New Haven, 239
Connecticut Society of Colonial Wars, 94
Connecticut Telephone Company, 213
Consolidation of smaller railroads, 208
Consolidation of town and city, 104
Construction engineers, 249
Construction of street car lines, 210
Construction of the "Bowl," 197
Contagious Disease Hospital, 104
Contractor, a foremost, 229
Contrast, New Haven now and in 1720, 28
Contrast of the centuries, 61
Corset Industry, The, 182, 190
Cost of "Bowl," 202
Cost of Canal project of 1822, 205
Cost of New Haven Courthouse, 234
Cotton gin, 175
Council of Trade and Labor unions, 281
Country Club, 281
County Courthouse, New Haven, 235
County seat, New Haven as the, 233

Courier, The, 243
Course of lectures (civic matters), 75
Courthouse, architects of new, 234
Courthouse, building of the new, 234
Courthouse, committee on building new, 234
Courthouse, contractors of, 234; cost of, 234
Courthouse, paintings in new, 234
Courthouses of New Haven, 233
Courts and Lawyers, 226, 233
Cowles & Company, 190
Coy, George W., 211
Crawford, George W., 109
Crawford Sectional Oven, 191
Crosby, Mr. and Mrs. Robert A., 223
Cutler, Rev. Timothy, 25
Cuyler, T. DeWitt, Yale '74, 196

D

Daggett, David, Yale '79, 196
Daggett, Leonard M., 109
Dairy products excel, 193
Dancing under proper conditions, 265
D. A. R. Chapters, 263
Davenport church, 69
Davenport, Pastor John, 1
Day Company, The, 191
Day, George P., 232
Death of Theodore Winthrop, Scene of Pageant, G. A. R. participating, 57
Defense against British invasion, 90
Degree of Honor, The, 278
Delaware Company, The, 9
Delicacies from Connecticut farms, 190
Denison, Rev. R. C., 114
Dennen, Rev. S. R., 115
Department of Charities and Correction, 105
Derby Choral Society, 54
Derby Turnpike tolls, 104
Detail work left to women, 260
Development, The Dual, 19
Development, Civic and Material, 172
Development of Park System, 92
Diamond, Frank J., 144
Diamond Match Company, 190
Dickerman, Emma E., 352
Dickerman family, 353
Dies and molds at Manufacturers' Exhibit, 191
Digging the ditch of 1825, 206
Dillon & Douglass, 248
Dimensions of Yale Bowl, 198
Directors Chamber of Commerce, 168
Directors of Manufacturers' Exhibit, 186
Directory printing, New Haven center for, 192, 227
Discipline of Governor Eaton, 19
Dispensary, The New Haven, 236
Display rooms of Manufacturers' Exhibit, 187
Distances of perspectives at "Bowl," 199
Distinguished men receive Yale degrees, 38
Dixwell Monument, 1849, 86
Doors thrown open, 44
Doyle Company, John T., 190
Dreams of new modes of communication, 215
Dress coat of scarlet, etc., 252
Drills on Green in 1917, for World War, 90
Drummer calls to worship, 6
Dummer, Jeremiah, 10
Dummer's aid sought, 26
Dunn, Abigail, 148
Dutch pioneers, 1
Dwight Place church, 119
Dwight, President, 232

E

Eagles, The, 279
Early and later growth of Methodist churches, 126
Early churches clustered on Green, 67
Early clockmakers of Connecticut, 180
Early families of North Haven, 364
Early life of Wallingford, 319
Early means of communication, 203
Early Orange, 309
Early settlers in North Branford, 416
East and West Rock, 92
Eastern Machinery Company, 192
Eastern Screw Corporation, 192
"East Farms," 14
East Haven, 368
East Haven as a suburban residence, 369
East Haven churches, 371
East Haven industries, 372
East Rock Park, 93
Eaton, Theophilus, 2
Echoing portals of the Bowl, 54
Economic Club, 173
Edgewood Park, 63
Edgewood, "Show Park," 94
Editors, prominent New Haven, 243
Educational leaders, 226
Education of foreigners, 223
Educator, an eminent, 229
Educators of New Haven, 232
Edwards, Jonathan, 17
Eells, Rev. Samuel, 416
Eight hundred manufacturing establishments, 67
Eighty-two churches, 70
Electric fans, 183

Electric lights come, 62
Electric line, the first in New Haven, 210
Electric railway had come, 62
Electric toys, 183
Electric toy railways exhibit, 192
Electrification of railroads, 209
Elevators "made in New Haven," 192
Eleven coats of trucking cloth, etc., 12
Elks, B. P. O. E., 279
Elliott, Howard, 243
Elliott, Thomas E., engraver, 192
Elm City Free Kindergarten Society, 262
Elm City Hospital, 237
Elms and maples planted on Green in 1839, 85
Ely & Son, A. G., 193
Emery manufacture, 190
Emigrants in New Haven, 216
End justified faith, 50
Engineering activities of New Haven, 248
Engineering problems of the "Bowl," 196
Engineers of prominence, 249
English & Mersick Company, 192
English and Scotch classed as "foreigners," 218
English, Henry F., 93
English stock, the original settlers, 216
Engravers' Exhibit, 192
Envious eyes on the Green, 82
Episcopal pastorates, 231
Erector & Mysto sets, 183
Ericsson, John, 250
Escort to General Washington, 254
Evening Leader, The, 244
Evening schools, 142, 223
Every man a soldier, 251
Evolution of New Haven, 216
Excavation for the "Bowl," 197
Excursion steamers, 208
Exhibit of manufactures, 185; first committee, 186; building of, 186
Expansion of electric street railways, 210
Expense of library maintenance, 156

F

Factories outwardly old-fashioned, 66
"Fair Haven East," 14
Fair Haven Heights, 97
"Faire Haven," A, 13
Famous football games, 194
Farm Bureau Association, 170, 263
Farm supply business, 248
Farmington Canal Company, 205
Farmington canal completed, 206
Farnam, Henry W., 232
Farnsworth, Fred B., 239
Federated Council of One Hundred, 159
Fenwick, Col. George, 13
Ferry, C. A., builder of the "Bowl," 195
Ferry Street Congregational church, 122
Field, Cyrus West, 211
Fifty nationalities, 88
Filing cases exhibit, 192
Fine drives, 95
Fire brick manufacture, 192
Fire escapes, manufacture of, 192
Fireplace fixtures, 192
Fireplace screens, 191
Firemen and students clash, 31
First board of directors, 150
First charter, 100
First electric car "stuck," 62
First game at the "Bowl," 198
First meeting house, 6
First Methodist church, 88
First National Bank, New Haven, 241
First place of Yale, 25
First state house, 85
First surveyor, 5
First Swedish church, 128
First telephone exchange in America, 62
First telephone, 16
First to match hopes and faith with work, 74
First telephone in New Haven, 211
First town library, 89
First trains running, 207
Fisher, Irving, 232
Fiske, Phineas, 25
Fitch, Major John, 24
Five hundred manufacturing establishments, 177
Five wells on the Green, 87
Florence Crittenton Home, 261
Flour mill near East Rock, 7
Folding Boxes manufacture, 191
Folding Mattress Company, 193
Folk dances, drills, etc., 91
Football and baseball fields, 95
Football at Yale, 194
Football crowds at Bowl, 198
"Football nights" at the Hyperion, 32
Football tickets as rewards of merit, 47
Foot Guards, 90
Foot Guards in World War, 255
Foreign population of New Haven in 1918, 219
Foreign races flock to New Haven industries, 216
Foresters of America, 278
Fort Hale, 97
"Fort Hill," 368
Fort St. George, 10

Fort Wooster, 97
Founding of Manufacturers' Exhibit, 186
Four schools in one, 71
Frances Benton Memorial School, 146
Fraternal Benefit League, 278
Fraternities and clubs, 269
"Free Planters," The, 82
Freight elevators made in New Haven, 192
French Canadians small in number, 222
Functions of Civic Federation, 165
Furniture firms of New Haven, 248
Furniture, manufacture of, 193

G

Gallagher, John C., 234
Gamble & Desmond, 248
Gaol, The, 7
Gaol and whipping post, 85
Gas appliances on exhibit, 191
Gas coke on exhibit, 191
Gas Company, New Haven, 242
Gas fittings, 192
"Gas for all purposes," 191
Gas Light Company, The, 191
Gates chained at "Curfew," 5
Gaylord Farm Sanatorium, 323
General Washington welcomed on the Green, 90
Geometric Tool Company, 190, 247
German Baptists, 129
German element, 221
German Methodist church, 127
German population in New Haven, 218
Ghetto, New Haven's, 220
Gilbert, Albert C., 183
Gilbert, Cass, 77
Gilbert, Jonathan, 15, 285
Gilbert toys, 183
Girl delinquency, a study of problem, 164
Globe Silk Works, 193
Goffe and Whalley, 94
Golden Cross, 279
Good Government Club, 47
Good old New England days, 216
Goodyear, Charles, 175
Government leaders, 226
Governor Yale, 26
Governor's Foot Guard, 251
Governors New Haven furnished, 233
Gown laid aside, 38
Grace Hospital, 237
Grades taught in various schools, 139
Graham & Company, James, 192
G. A. R. in Pageant (Hooker), 57
Grand Army posts, 279
Grand Avenue Baptist, 129
Graduates' Club, 159, 237, 280
Graves, S. I., 144
Grays in Civil War, 257
"Greate Shippe," lost with £5000, 9
Great variety of products, 64
Greeley, General, 229
Green an arena of free speech, 89
Green an educational campus, 89
Green a training ground and military field, 90
Green first fenced in 1800, 86
Green in New Haven model for other towns, 91
Green, The, 6
Green the heart and center of New Haven life, 87
Green the seat of judicial tribunals, 90
Greist Manufacturing Company, 190
Gridiron, the Yale, 196
Grocery houses of New Haven, 248
Grove Street Cemetery opened, 1797, 86
Ground covered by "Bowl," 197
Growth of Meriden, 301
Growth of telephone system, 213
Guide books for immigrants, 263
Guilford, 374
Guilford a melting pot, 374
Guilford a paradox, 374
Guilford banks, 380
Guilford Church History, 377
Guilford fraternal societies, etc., 380
Guilford Free Library, 380
Guilford geographically, 374
Guilford industries, 381
Guilford, two sons of, 383
Guilford's founders, 376
Guilford's newspapers, 380
Guilford's origin, 375
Guilford's prominent families, 382
Guilford's schools, 379
Gunn, George M., 241

H

Hack-saws a specialty, 193
Hadley, President, 39, 232
Hale, Nathan, monument, 227
Halleck, Fitz-Greene, 383
Halleck's writings, 386
Hamden, 342
Hamden brick industry in 1645, 346
Hamden churches, 347
Hamden industries, 345
Hamden schools, 347
Hammonassett settlement, 400
Hampden, John, 15
Handling crowds at the "Bowl," 199
Hanging Hills of Meriden, 93
Hard to start New Haven, 74
Hardware stores, New Haven, 248
Harmonie Club, 280

Harmony's beginnings, 36
Hartford and New Haven Railroad, 207
Harvard games at Yale, 194
Haynes, Rev. A. J., 114
Health Survey of New Haven, 165
Hector, The, 1
Hemingway, Samuel, 241
Henderson, Yandell, 109
Hendryx Company, A. B., 183
Hewlett, George T., 233
Highways, Old-time, 204
Hill, Everett G., 109
Hillhouse, James, 85, 137
Hillhouse, James A., 233
Hillhouse high school, 70
Hindinger, George W., 192
History of New Haven Banks, 240
History of New Haven Telephone, 211
Hoggson & Pettis Company, 191
Home for Friendless, 261
Home Rule Bill, 105
Hooker, Brian, on Pageant, 57
Hooker, Thomas, 241
Hopkins, Edward, 9, 21
Hopkins Grammar School, 9
Horse Guards, 251
Hospitals, New Haven, 236
Hotel men, well known New Haven, 243
Hotel Taft, 243
Hotels in New Haven, 243
Houghton, Rev. R. M., 116
Housing conditions, 163
Howard Avenue Church, 121
Howards' Company, The, 192
Humphrey Street Church, 121
Hyperion Theater, 39

I

Ideal New Haven, The, 74
Ik Marvel, 40
Illiteracy restriction, 219
Immanuel Baptist, 129
Immigrant development of New Haven, 217
Imports and exports of New Haven, 209
Improved housing for wage-earners, 162
Improved Order of Heptasophs, 278
Improved Order of Red Men, 278
Independent Order of B'rith Abraham, 279
Independent Order of Foresters, 278
Indian Head, 93
Individual Manufacturers' Exhibits, 188
Industrial concerns, 183
Industrial expansion, 63
Industries multiply, 177
Interesting things for the machinist, 192
Interior house trim on exhibit, 193
Insurance commissioner, 234
Insurance companies, New Haven, 242
Intolerance, 4
"Iphigenia in Tauris," presented at "Bowl," 200
Irish immigration, 216
Irish population drops in percentage, 221
Iron, 220 million tons of, 209
Italian Baptist, 130
Italian invasion, The, 218
Italian physicians, 238
Ives Company, H. B., 189
Ives, Joseph, 357
Ives, Mrs. Mary E., 153

J

Japanese know New Haven products, 190
Jepson, Harry B., 46
Jepson, Prof. Benjamin, 46
Jewish congregations, 132
Jewish Rabbis, 133, 231
Jewish Russians arrive in large numbers, 218
Job printing exhibit, 192
Jocelyn, Rev. S. E., 116
Journal-Courier, The, 243
Journals, technical and scientific, 244
Judd, Edward P., long the bookseller of New Haven, 248
"Judge's Cave," 94
Judges of New Haven, 233
Julin, Charles, 109
Julin, Charles E., 185, 227
Junior high school, 139
Justice meted on the Green, 84

K

Keep Green clear of buildings, 90
Kennedy, Major John B., 255
Kent, Charles Foster, 232
Kingsbury, Frederick J., 228
Knight, H. C., 109
Knights of Columbus, 274
Knights of Columbus Club, 280
Knights of Columbus Fund, 145
Knights of the Golden Eagle, 278
Knights of the Maccabees, 278
Knights of Pythias, 278
Knights of St. Patrick, 280
Knitting for Red Cross, 145

L

Labor papers, 245
Ladies of the Maccabees, 278
Lafayette visits New Haven, 254
Lake Saltonstall watershed, 79

Lambert, D. D., 144
Lamps and fixtures, 192
Lamps "made in New Haven," 247
Lancasterian School, 137
Landing of Quinnipiac Pilgrims, 1
Languages and races represented in New Haven, 219
Lathes "made in New Haven," 191
Launching the James Hillhouse at Farmington, 206
Law firms in New Haven, 235
Law history of New Haven, 233
Lawyers and judges, 233
Lawyers of New Haven, 226, 228, 234
Leaders in education, 226
Leaders in Meriden life, 290
Leading engineers, 249
Lee, Wilson H., 227
Lee Company, The Wilson H., 192, 246
Leete, Rev. W. W., 120
Legal history of New Haven, 233
Lewis, Henry G., 149
Liberty bonds, thrift stamps, 145
Liberty pole on Green, 86
Libraries of New Haven, 148
Library building ready in 1911, 154
Library opened, February, 1887, 151
Library opens children's room, 152
Library's first board of directors, 150
Lighthouse Point, 14
Lincoln, Allen B., 70, 229
Lines of manufacture in New Haven, 183
Lionel Mfg. Company, 183, 192
Lithographers, 192
"Living conditions among negroes in ninth ward," 164
Location and area of city squares, 98
Locks and hinges exhibit, 192
Long Island Navigation Company, 208
Looking backward to beginnings, 1
Lowell House, 223; children's drills at, 91; settlement work, 262
Loyal Temperance leagues, 279
Lumber used in New Haven manufactures, 209
Luther, Rev. C. F., 119
Lutheran congregations, 134
Lutheran pastors, 231

M

Machine fittings, 191
Machine Gun Company, 258
"Made in New Haven," 187
Machinery makers, 182
"Made a day of it," 84
Madison, 397
Madison churches, 400
Madison industries, 402
Madison shipbuilding, 402
Madison's fine beach, 402
Madison's modern industries, 403
Madison's schools, 404
Madison's two public libraries, 404
Magic Token, 26
Maher, Stephen J., 237
Makers of modern New Haven, 226
Making Americans, 217
Malleable Iron Fittings Company, 192
Malley Company, Edward, 248
Mansfield, Burton, 234
Manufactories, New Haven's foremost, 183
Manufacturer, A leading, 227
Manufacturers' exhibit, 185
Manufacturers of Wallingford, 325
Manufacturing in New Haven, 174
Many charter amendments, 102
Marble, Edwin, 166
Marett, Philip, 148
Marett credited on book plates, 151
Marett's library fund, 149
Marine hardware, 192
Maritime transportation, 207
Market house of 1785, 85
Market place, 6
Marshall, Smith & Co., 192
Masonry in New Haven, 269
Master of Pageant, 49
Matches and match machinery, 176
Mather, Cotton, 10
Mather, Samuel, 22
Mathewson, Judge A. McClellan, 47
Mattresses, A tempting line of, 193
Maurer, Rev. Dr. O. E., 51, 230
Mayo Radiator Company, 192
Mayor Manager plan, 108
Mayors of New Haven, several, 239
Mechanics Bank, 241
Mechanics Library, 148
Medical College riot, 31
Medical notables of New Haven, 237
Medical practitioners, 226
Medical School, Yale, 236
Meeting house voted in 1724, 415
Meigs, Frederick, 248
Mellen, Charles S., 243
Melting pot, New Haven as, 216
Men in public service, 226
Men who have made Meriden, 290
Men's Clubs, Confederation of, 172
Mendel & Freedman, 248
Mental Hygiene, 228
Merchants National Bank, New Haven, 241
Merchants of New Haven, 247

Merick, Rev. Jonathan, 416
Meriden, 284
Meriden, Accessible city, 288
Meriden, Area of, 287
Meriden, Men who have made, 290
Meriden census, 1910, 301
Meriden City Hospital, 296
Meriden churches, 287
Meriden churches and schools, 290
Meriden cutlery, 303
Meriden cut glass, 304
Meriden Farm, 285
Meriden fire department, 289
Meriden fraternal orders, 296
Meriden lawyers, 290
Meriden manufactories, 305
Meriden physicians, 290
Meriden printing and publishing concerns, 305
Meriden public library, 296
Meriden public parks, 288
Meriden social clubs, etc., 296
Meriden water supply, 289
Meriden's banks, 298
Meriden's big fire, 289
Meriden's educational equipment, 294
Meriden's foreign population, 224
Meriden's growth, 301
Meriden's lawyers, 297
Meriden's newspapers, past and present, 298
Meriden's physicians, 297
Meriden's sewer system, 289
Meriden's social progress, 290
Mersick & Company, C. S., 248
Meserve, Rev. I. C., 120
Metal cornices, Manufacture of, 191
Metal racks, 192
Methodist ministers, 127, 231
Mexican border service, 257
Mileage of New Haven railroad system, 209
"Milford" hack saw blades, 189
Military New Haven, 251
Mill River, 342
Mill Rock, 342
Miner, Read and Tullock, 248
Mirrors made in New Haven, 193
Mishkan, Israel, 132
Mistakes of two and three-quarters centuries, 161
Mrs. Ives donates library building, 153
Mitchel, Donald G., 40
Mitchell, Rev. John, 117
Modern charter "on its way," 72
Modern New Haven, 226
Modern Woodmen of America, 278
Momauguin, 54
Monitor, The first, 250
Monitor Park, 250
Monson Company, Charles, 248
Montowese, 12
Moran, James T., 229
More foreigners than "natives," 220
More Germans and Swedes arrive, 219
Morehouse, Cornelius S., 246
More trees planted in 1808, 85
Morgan & Humiston Co., 192
Mormons, 135
Morning News, The, 244
Morrill, A. B., 70, 232
Morris Cove, 2
Morris Plan Bank, 242
"Mosquito Control," 163
Moss, Joseph, 23
Mossman, Rev. W. D., 41
Mother and the daughters, The, 11
Mothers' Aid Society, 229, 262
Motor vehicle manufacture, 191
Mount Carmel, 348
Mount Carmel Children's Home, 352
Mount Carmel churches, 351
Mount Carmel manufacturers, 350
Mount Carmel, Prominent families of, 354
Mount Carmel range, 342
Mount Carmel scenery, 355
Mount Carmel schools, 352
Mount Tom, 348
Multiplying motor cars, 83
Munger, Rev. Dr. T. T., 114
Munitions manufacture, 177
Murray, William H. H., 291, 383
Murray, A joke he told on himself, 393
Murray's discovery of the Adirondacks, 390
Murray's love for "the perfect horse," 389
Musical attractions at the "Bowl," 200
Musical instruments, 304
Mysto Manufacturing Company, 183

N

Nathan Hale statue, 227
Nationalities represented in New Haven, 219
National Folding Box & Paper Company, 183, 191
National Guard to Mexican border, 118
National Pipe Bending Company, The, 191
National Savings Bank, 243
National Tradesmen's Bank, 241
Naval Militia, 168
Naval Veterans, 279
Negro population, 222
Nettleton, C. H., 242
New England community, A typical, 217
New England and foreigners, 217
New Haven—a Babel, 217
New Haven and New York steamboat lines, 207

New Haven banks, 240
New Haven Button Company, The, 193
New Haven Cadets, 254
New Haven charters, 100
New Haven clocks, 180
New Haven Clock Company, Exhibit of, 189
New Haven Council of Jewish Women, 263
New Haven County Courthouse, 235
New Haven County Farm Bureau, 263
New Haven Dairy Company, 193
New Haven-Derby turnpike, 203
New Haven Dispensary, 236
New Haven District Telephone Company, 211
New Haveners want Yale to pay taxes, 34
New Haven Gas Light Company, 191, 242
New Haven Girls' Club, 263
New Haven Grays, 256
New Haven Green, 80
New Haven Harbor, 77
New Haven Hospital, 236
New Haven in world war, 258
New Haven, headquarters of the railroad, quarters, 209
New Haven Lawn Club, 281
New Haven Machine Screw Company, 193
New Haven Manufacturers' Exhibit, 185
New Haven Manufacturing, 174
New Haven Manufacturing Company, 191
New Haven merchandise demands 120,000 railroad cars, 209
New Haven Mirror and Novelty Company, 193
New Haven never a boom town, 61
New Haven Palladium, 244
New Haven Pastors' Union, 162
New Haven Post Boy, 243
New Haven Register, 244
New Haven schools, 136
New Haven State Normal and Training School, 145
New Haven Steamboat Company, The, 207
New Haven Symphony Orchestra, 36
New Haven telephone history, 211
New Haven Trades Council, 282
New Haven Truck & Auto Works, 191
New Haven Water Company, 78, 242
New Haven Woman's Club, 263
New Haven's churches, 111
New Haven's industrial establishments, 183
New Haven's libraries, 148
New Haven's park system, 92
New London Railroad, 208
Newman & Sons, I., 190
Newspapers, 226, 243
Newspapers, Foreign, 245
News, The Yale, 245
New World field of democracy, 91
New York, New Haven & Hartford R. R., Beginnings of, 208
"Nibbling" process begun, 83
Normal school at New Haven, 232
North Branford, 414
North Branford family names, 420
North Branford industries, 418
North Branford Masons, 419
North Branford slaveholders, 416
North Branford Soldiers' monument, 419
North Branford's early pastors, 417
North Branford's first meeting house, 417
North church, 113
"North Farms," 15, 414
North Haven, 363
North Haven agriculture, 366
North Haven Memorial Library, 367
North Haven schools, 367
North Haven's church history, 365
North Haven's industries, 365
Notable medical men, 237
Noyes, James, 23
Noyes, Moses, 23

O

Odd Fellows Lodges, 272
Officers of Civic Federation, 165
Officers of Yale, 232
Old and the New, The, 61
"Old Doctor Sanford," 237
Old elms sufficed, 64
Oldest military organization in America, 251
Oldest school, 136
Old Hiram, No. 1, 269
Old hotels, 243
Old houses of Woodbridge, 411
"Old Stone Church," 370
"Old Stone House," 376
Olivet Baptist, 129
Olmsted, Frederick L., 77
O'Meara, P. F., 109
One student, 25
"On this rock will I build," 111
Opening canal in 1825, 206
Orange, 308
Orange dairy farming, 311
Orange, foreign population of, 224
Orange's church history, 310
Order of Shepherds of Bethlehem, 279
Order of United American Mechanics, 278
Organized Charities, 42, 229
Oriental Emery Company, 190
Original bounds of city, 100
Origin of Civic Federation, 158
Orphan Asylum School, 139
Orphan Societies, Women's, 261

Osborn, Norris G., 243
Out of its century's dream, 64
Outside telephone exchanges, 214
Oven Equipment & Manufacturing Company, 191
"Oyster Point," 96
Oysters, 100,000 tons of, 209

P

Pageant of 1916, 49, 201
Pardee, W. S., 106, 109, 228
"Parish of Amity," 407
Park bonds of 1889, 104
Parks in 1910, 78
Part of woman, The, 260
Passenger elevators, 192
Passenger vessels, till 1915, 208
Pastor and Governor the rulers, 4
Patriotic Order Sons of America, 278
Peabody Museum, 44
Peck Brothers & Co., 189
Penmanship in schools, 143
Peoples Bank & Trust Co., New Haven, 241
People saving money, 66
Permanent pavement commission, 105
Perry, F. L., 109
Pesaturo, Rev. Francesco, 69
Phillips, Rev. W. L., 70, 115
Physical culture movement, 147
Physical training in schools, 144
Physicians of New Haven, 226, 236
Piano manufacture, 193
Picture frames, Manufacturer of, 193
Picturesque Woodbridge, 408
Pierson, Abraham, 13
Pierpont, Rev. James, 21
Pilgrim Church, 123
Pipe cutters, 189
Platt, Frank S., 248
Pliers, nippers and punches, 189
Plumbers' and steamfitters' supplies, 176
Pond rocks, 368
Poli, Sylvester Z., 230
Politicians, 226
Population figures of New Haven, 217
Population of Woodbridge, 406
Population shifts, 140
Post, George D., 248
Post-coach acme of speed, 205
Postoffice building problem, 161
£1,324 "and a negar," 21
Practice of medicine in New Haven, 236
"Praising God and raising hell," 39
Preachers of New Haven, 230
Prentiss, Rev. W. C., 117
Prescott, Harry, 166
President Hadley opened exercises, 51
Presidents of Yale, 232
Present officers of Telephone Company in New Haven, 214
Press stand at the "Bowl," 198
Preston, Isaac T., 30
Price & Lee Company, 183, 246
Price, Lee & Adkins Company, 246
Printer, A famous, 227
Printers, 226
Printing companies, 192
Printing houses, 246
Private music schools, 147
Process of assimilation of immigrants, 216
Products brought to New Haven, 209
Progress toward Americanism by foreign population, 224
Prominent New Haven citizens, 226
Propeller Line, The, 207
Proprietors committee, 82
Provision in 1843 for wards, 101
Provisions of Home Rule Bill, 107
Publications of New Haven, 243
Publicity Club, The, 73
Public library described, 154
Public library established, 103
Public service institutions of New Haven, 242
Publis service, men in, 226
Public wells, 87
Publishing companies, 192
Pupils in various schools, 139
Pupils of forty-five nationalities, 139
Purchase of New Haven site, 11
Putnam, Israel, 351

Q

Quakers, The, 216
Quinnipiac Club, 279
Quinnipiac Park, 97
Quinnipiacs, The, 2
Quinnipiacs welcome whites, 11

R

Racebrook Country Club, 281
Race riot at Long Wharf, 254
Race troubles absent, 222
Races represented in New Haven, 216
Radiators, New Haven made, 192
Railroad between Hartford and New Haven opened, 207
Railroading in its infancy, 208
Railroad lines, 203
Railroad officials, prominent, 243
Railroads put canal out of business, 207
Railroad system, New Haven's, 243

Raw materials carried to New Haven, 209
Recommendations for civic improvement, 76
Red Cross and Y. M. C. A. work, 145
Regal Silver Company, 183, 193
Religious intolerance, 375
Remodeled church building for library, 151
Report on county affairs, 162
Residents of New Haven, 226
Retired jurists and lawyers, 235
Reviews and journals, 244
Revision of 1881, 103
Revision of 1897-1900, 103
Reynolds, M. A., 109
Rice, Frank J., and sidewalks, 65
Rice, Mayor Frank J., 51, 239
Rivers as highways, 205
Roger Sherman, 233
Rogers, Henry Wade, 233
Roman Catholic churches, 130
Romance of New Haven manufactures, 185-193
Root, Edwin P., 246
Royal Arcanum, 278
Rubber boots, 190
Rubber industry, 181
Rubber manufacture, 190
Ruggles, Thomas, 23
Russel, Rev. Samuel, 23
Russell Military School, 137
Russell, Noadiah, 22
Russian district of New Haven, 220
Russian influence, The, 218

S

St. Andrew's Chapel, 125
St. Elmo Hall, 195
St. Francis, 261
St. James' in Westville, 123
St. John's, 130
St. John's Episcopal, 124
St. Luke's, 123
St. Mary's, 130
St. Patrick's, 130
St. Paul's, 123
St. Paul's Episcopal, 69
St. Raphael's Hospital, 237
St. Thomas, 124
Sabin, Hezekiah, Jr., 255
Sacred Heart Church, 130
"Salt Meadow," 368
Saltonstall, Gurdon, 23
Sandy, Grassless tract, 84
Sargent & Company, 181; Exhibit of, 189
Sash, doors and blinds, 192
Saturday Chronicle, The, 244
Sausenunck, 12
Savin Rock, 63, 316
Savings banks of New Haven, 241
Sawyer, Rev. L. A., 119
Schollhorn Company, William, 189
School a melting pot, 144
School Board, 1918, 140
School circulation, Library books, 156
School officers, 1918, 140
School organization, 140
Schools, Grades taught in various, 139
Schools of New Haven, 136
Schools teach forty-five nationalities, 139
Scientific journals, 244
Seal of the Union, 49
Seamless Rubber Company, The, 190
Seaside and Waterside Parks, 96
"Seat of Yale College," 61
Seating capacity of "Bowl," 198
Second Company, Governor's Horse Guard, 255
Second game of Harvard-Yale on new gridiron (Bowl), 198
Second National Bank of New Haven, 241
Second National Bank Building, 115
Secretaries of Y. M. C. A., New Haven, 250
Security Insurance Company, 242
Seed companies, 248
Settlement work among foreigners, 223
Seventy thousand spectators, 198
Sewage disposal, 77
Sewing in schools, 144
Seymour, George Dudley, 44, 185, 226
Shaar, Shalom, 132
Shartenberg's, 248
Shaumpishuh, 54
Sheet metal and copper, 191
Sherman, Roger, 233
Shifts of population, 140
Shipbuilding, 176
Ships for foreign trade, 9
Shore expansion, 63
Short Line Electric Railway, 210
Short on playgrounds, 78
"Shot heard round the world," 252
"Silver City," 287
Silver goods, 193
Silk yarns of every variety, 193
"Six generations buried their dead," 81
Six wards provided in 1857, 101
Slaughter house district, 95
"Sleeping Giant," 93, 348
Small rubber articles "made in New Haven," 190
Smith & Company, John P., 191
Smyth, Dr. Newman, 112
Snow & Petrelli Manufacturing Company, 192
Social Evolution, 216
Social Library, 148
Social Service Dance Committee, 266

Social uplift, 223
Soldiers' monument a town hall, 405
Sons of American Revolution, 279
Sons of Liberty, 86
Sons of Temperance, 279
Sons of Veterans, 279
Southern New England Telephone Company, 213
Sowheag, 12
Spanish Veterans, 279
Spanish War, 255
Specialists in the medical line, 237
Sperry, Nehemiah D., 238
Sperry & Amos Company, 193
Sport at Yale, 194
Spreading of population, 66
Star of Bethlehem, 279
Starin Line, The, 207
Starr, Rev. H. E., 120
State game farm, 404
State museum, Guilford, 380
State House, The old, 233
Statistics of raw materials brought to New Haven, 209
Steamboat competition in early days, 207
Steamboat lines, 203
Steamboat transportation, early, 207
Stebbing Commercial and Secretarial School, 147
Steel and steam fittings, 192
Steel gates "made in New Haven," 192
Steel toys, manufacture of, 183
Stewart, M. J., 92
Stocks and pillory on upper Green, 84
Stocks for offenders, 20
Stoddard, Ezekiel G., 241
Stokes, Rev. Anson Phelps, 232
Stone Business College, 233
Stony Creek, 338
Stony Creek granite deposits, 340
Stony Creek hotels, 339
Stony Creek oysters, 341
Stony Creek transportation, 341
Stoughton, Captain, 2
Street, Rev. Nicholas, 21
Street building lines, 77, 160
Street lighting, 86
Street railway development, 209
Streets well paved, well kept, 65
Strife of town and gown, 29
Strouse, Adler & Company, 190
Strouse Corset Company, 190
Students and Firemen Clash, 31
Studley, Mayor J. P., 75, 235
Study of problem of girl delinquency, 164
Subscribers to first telephone, 212
Subscriptions to canal project of 1822, 205
Suburban electric lines, 210
Summary of New Haven manufactories, 183
Superintendent of schools, 232
Surface of the "Bowl," 198
Surgeons of eminence in New Haven, 237
Surplus school population, 66
Surroundings of the "Bowl," 198
Survey of Canal of 1822, 205
"Survey of New Haven District," A, 163
Swamps and marshes drained, 95
Swede immigrants, 218
Swedish Baptist church, 130
Switchboard, the first telephone, 212
Symphony orchestra, 36
Symphony orchestra concerts, 44
System of city squares, 92
System of education better, 70

T

T. A. B., 279
Taft, William Howard, 226
Tar products exhibited, 191
Tardy appearance of public library, 148
Taylor Congregational church, 121
Taylor, Rev. N. W., 115
Teachers at Yale, 232
Teaching foreigners to become Americans, 223
Technical journals, 244
Teele, Dr. Julia E., 223
Telegraph service, 211
Telephone building of New Haven, 214
Telephone charter, first, 211
Telephone established in New Haven, 211
Telephone exchanges, 214
Telephone in New Haven, 203, 213
Telephone managers, 214
Telephone subscribers, first, 212
Tenement house committee, 162
Teutons in New Haven, 220
Theaters, a chain of, 230
Theatrical reproductions at the "Bowl," 200
The Key to New England, 64
"The perfect horse," 391
"The Steps," 350
"Things good to eat," 190
Things New Haven makes, 66
"Thirty or forty books in 1714," 27
Thompson, Everard, 46, 201
Thompson & Sons Company, Henry G., 189
Three types of street paving, 65
Thrift stamps, Liberty bonds, 145
Thrifty foreign workers, 225
Thurston, Asa, 30
Ticket speculation for ball games, 195

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